VERGIL'S AENEID

5.00

ROBERTS and ROLFE

MAP ILLUSTRATING

THE

VOYAGE OF AENEAS

1101
1886
0
186

Jean Cardwell

VERGIL'S AENEID

Virgil.

[illegible] - Great cent. of Greek lit. - [illegible]
[illegible] early B.C.
[illegible] 9th & 8th cent. B.C.
— B.C. Alexandrian Period
[illegible] Great - 356-323 B.C.
[illegible] 146 B.C. Early Roman Period
[illegible] Age - 146 B.C. - 14 A.D
A. Ciceronian Age - 146 - 43 B.C.
1. Cicero
2. [illegible]
3. Catullus
4. Lucretius

[illegible] died 43 B.C. Idea of Merit
[illegible] Great of Caesar - Cato
[illegible]
[illegible] Formal record
[illegible] Immortality
[illegible] of Caesar
[illegible] and
[illegible] by Grump - Sky coquiscated land
[illegible] to land Tax on
B.C. Battle of Actium - Anthony & Cleopatra defeated
[illegible] beginning of Roman Empire
[illegible] Augustus - 1st Roman Emperor -
[illegible] age Cent. of strife
[illegible] of retired empire
[illegible] through writers
B. Augustan Age - 43 B.C. - 14 A.D
1. Great writers
A. Virgil - Poet
B. Horace - Poet taught Emperor to be patriotic
C. Livy - Historian
D. Ovid - Court poet.

during Augustan age. Poems of
luxe - father was peasant. Spent his
a gladiator some day lately. Name
plagiarism daughter. Magical Vergil.
ance in a little Vergil land governed by
Caesar. Early ed. ~~[illegible]~~ higher ed -
ment to Rome. Studied things which
to Cato. Not well [illegible] in law. Spent
early man hard studying on farm. Farm
confiscated in 41 B.C. but returned to him
by politics. Intimate friends to Emperor &
[illegible] in Court Circles. Did not take
much part in public. was shy, in ill
health.
29 B.C. [illegible] Maecenas. [illegible]
in 16 yrs. debt [illegible]
engage on which he died.
Vergil's works -
Group 1 Minor poems called the -
Appendix Vergiliana
Eclogues or Bucolics - 43 - 37 B.C.
patter [illegible] - 10 books
Eclogues - Meliboeus [illegible]
Georgics - 37 - 30 B.C. - Earth [illegible]
In 4 sections -
A. Crops
B. Trees
C. Cattle
D. Bees
[illegible] - little taken from Rome [illegible]
Epic poem - in 12 books. begun in 2
[illegible] - [illegible] the first [illegible]
[illegible] known as [illegible] Epic.
[illegible] 6 books. Con[illegible]
[illegible] 6 books - [illegible]
[illegible] story - 11½ B.C.
Rome found. 753 B.C.
Starts in middle of story -

JUNO
In the Vatican, Rome

The Roberts and Rolfe Latin Series

VERGIL'S AENEID

BOOKS I–VI

WITH INTRODUCTION, NOTES, AND VOCABULARY

BY

ARTHUR W. ROBERTS, Ph.D
HEAD OF THE CLASSICAL DEPARTMENT IN THE BROOKLINE HIGH SCHOOL

AND

JOHN C. ROLFE, Ph.D
HEAD OF THE DEPARTMENT OF LATIN IN THE UNIVERSITY OF PENNSYLVANIA

CHARLES SCRIBNER'S SONS
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ATLANTA SAN FRANCISCO

Maecenas - interested in poets, aided them. Became a symbol of patronage - wealthy, used his money.
Pollio - gave Vergil farm
Messalla - another patronage

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INTRODUCTION

The *Aeneid* ranks with the *Iliad* and the *Odyssey* of Homer and the *Divine Comedy* of Dante — without entering into direct competition with the two Greek masterpieces — as one of the world's grandest epics; it is for that reason in particular that it has been read by generations of schoolboys and schoolgirls in almost all civilized lands, and has been the object of study and research by maturer readers. It will continue to be read and studied so long as great literature is appreciated. Many epics have been written; these four surpass all others. The *Aeneid* was perhaps the most difficult of all to write, since it tells a tale of the remote and legendary Heroic Age, when the world was young and the gods appeared in visible form to mortals, while it has for its central theme the glorification of the Roman Empire and its founder Augustus Caesar. This dominant idea meets us at the very beginning of the poem, where Juno is represented as fearing the rise of a power which will overthrow her beloved Carthage, and it is constantly brought to our attention by prophecies, oracles, and portents. It is only by constantly keeping Vergil's purpose in mind that we can fully understand the *Aeneid* and form a just estimate of the character of its hero, the *pius Aeneas*.

In showing that the founding of the empire of the Caesars was the result of a divine plan, Vergil made use of the gods of Olympus, who had gradually been naturalized at Rome, and he frequently refers to old Roman religious customs and beliefs; Augustus sought to revive the spirit of piety under which the nation had grown great, and the poet, who had a reverent and religious

nature, was fully in accord with that desire. To make successful use of the "epic machinery" of a dying mythology was one of many difficult tasks which tested Vergil's genius; his success gave him the right to a high place among the great poets of the world. The *Aeneid* has justly been called a masterpiece of construction.

With this great poem, which at once took its place as Rome's national epic, Vergil profoundly influenced later Latin literature, both poetry and prose. With Cicero he inspired the leaders in the revival of learning, with all its momentous consequences, and these two great Romans, in company with Ovid and Horace, have furnished inspiration to our best English writers and have had a refining influence upon modern civilization. In the words of Mackail, "Vergil was one of five or six chief poets of the world; he was one of the most direct, powerful, and continuous sources of the whole splendid body of our poetry from the fourteenth to the twentieth centuries."

The *Aeneid* consists of two distinct, but related, parts. In the first six books we have the tale of the struggle of Aeneas and his followers to reach Italy, and their triumph, with the help of the gods, over all obstacles. The last six books relate their successful efforts to maintain a footing in their new home and to lay the foundations of a mighty empire.

The editors are indebted to the Vergil of the Loeb Classical Library for a number of translations. They desire also to acknowledge the help of Doctor E. H. Heffner, of the University of Pennsylvania, who has carefully read the proof-sheets.

A. W. R.
J. C. R.

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VERGIL'S AENEID

BOOK I

Vir magnus bello, nulli pietate secundus,
Aeneas, odiis Iunonis pressus iniquae
Italiam quaerens Siculis erravit in undis.
Iactatus tandem Libyae pervenit ad oras
ignarusque loci fido comitatus Achate
indicio matris regnum cognovit Elissae.
Quin etiam nebula saeptus pervenit ad urbem
abreptosque undis socios cum classe recepit;
hospitioque usus Didus per cuncta benignae
excidium Troiae iussus narrare parabat.[1]

[1] The Latin outlines, in hexameter verse, are found in some of the earliest manuscripts.

THE STORY OF THE FIRST BOOK

Following the example set by Homer, Vergil plunges into the middle of his story, beginning it six years after the fall of Troy; the adventures of Aeneas and his companions in the meantime are related by the hero himself in the Second and Third Books. After a brief statement of the subject of his poem and an invocation of the Muse, the poet tells of Juno's hopes for her favorite city of Carthage, her fear and hatred of the Trojans, and of the nation which they are striving to found. She spies Aeneas' fleet in mid-sea, speeding from Sicily to Italy, and is filled with wrath at her vain efforts to thwart his purpose. She hastens to the realm of Aeolus, ruler of the winds, and bribes him to rouse a storm which shall wreck the Trojan fleet. Aeolus lets loose the storm-winds; a fearful tempest follows, in which one of the ships founders, while the rest are driven far and wide over the deep.

Neptune, Lord of the Sea, is aroused by the turmoil and divines its cause. He rebukes the winds, sends an angry message to Aeolus, and calms the sea. Aeneas, with seven storm-tossed barks, takes refuge in a beautiful haven on the Libyan coast, within the domain of Dido, queen of Carthage; although sorrowful and disheartened, he consoles and cheers his comrades, reminding them that, in spite of all disasters, they are destined at last to find a safe home in Italy.

Venus, fearful of Juno's wiles, now appeals to Jupiter to aid and protect her son. The King of the Gods as-

sures her of Aeneas' ultimate success; he prophesies the greatness of Rome and the glory of the Julian line. He then sends Mercury to earth, bidding him inspire Dido and her people with kindly feelings toward the newcomers. Venus then appears to Aeneas in the guise of a huntress; she tells him the story of Dido and advises him to seek the queen's protection. From the omen of a flock of swans she predicts the recovery of the lost ships. Aeneas, made invisible by his mother, arrives unseen in Carthage. In a great temple of Juno, which Dido is rearing, he is cheered by the sight of pictures of the battles before Troy, the ransoming of Hector's body, and other familiar scenes. Dido appears, beautiful as Diana, and while she is holding court and planning the adornment of her city, messengers from the missing ships make their appearance, and appeal to the queen for protection for themselves and their leader. When Dido receives them graciously, Aeneas reveals himself, thanks her for her hospitality, and promises eternal gratitude. Dido invites him to her palace, where a splendid banquet is prepared.

Meanwhile Venus, aware of Juno's design of detaining the Trojans in Carthage, persuades Cupid to assume the form of Ascanius and inspire Dido with love for Aeneas, a plot into which the mischievous little God of Love willingly enters. After the first courses of the feast Dido makes a pledge of friendship with the Trojans. First asking many questions about the Trojan War and its heroes, she finally begs Aeneas to tell the whole story of his wanderings.

The subject of the poem: the wanderings of Aeneas because of Juno's hate, his coming to Italy, the founding of his city. Invocation of the Muse.

Arma virumque canō, Troiae quī prīmus ab ōrīs
Ītaliam, fātō profugus, Lāvīniaque vēnit
lītora—multum ille et terrīs iactātus et altō
vī superum, saevae memorem Iūnōnis ob īram,
multa quoque et bellō passus, dum conderet urbem, 5
īnferretque deōs Latiō—genus unde Latīnum
Albānique patrēs atque altae moenia Rōmae.
Mūsa, mihī causās memorā, quō nūmine laesō,
quidve dolēns, rēgīna deum tot volvere cāsūs
īnsignem pietāte virum, tot adīre labōrēs 10
impulerit. Tantaene animīs caelestibus īrae?

Juno's love of Carthage and her ambitions. She fears the Trojans because of their destiny, she hates them because of Paris and the Trojan war. She has so far kept them from reaching Italy.

Urbs antīqua fuit (Tyriī tenuēre colōnī)
Karthāgō, Ītaliam contrā Tiberīnaque longē
ōstia, dīves opum studiīsque asperrima bellī;
quam Iūnō fertur terrīs magis omnibus ūnam 15
posthabitā coluisse Samō; hīc illius arma,
hīc currus fuit; hōc rēgnum dea gentibus esse,
sī quā fāta sinant, iam tum tenditque fovetque.
Prōgeniem sed enim Troiānō ā sanguine dūcī
audierat, Tyriās ōlim quae verteret arcēs; 20
hinc populum lātē rēgem bellōque superbum
ventūrum excidiō Libyae: sīc volvere Parcās.
Id metuēns veterisque memor Sāturnia bellī,

prīma quod ad Troiam prō cārīs gesserat Argīs—
(necdum etiam causae īrārum saevīque dolōrēs 25
exciderant animō; manet altā mente repostum
iūdicium Paridis sprētaeque iniūria fōrmae,
et genus invīsum, et raptī Ganymēdis honōrēs)—
hīs accēnsa super iactātōs aequore tōtō
Trōās, rēliquiās Danaum atque immītis Achillī, 30
arcēbat longē Latiō, multōsque per annōs
errābant, āctī fātīs, maria omnia circum.
Tantae mōlis erat Rōmānam condere gentem!

The Trojans are joyfully heading for Italy. Juno is indignant that she cannot check them; Pallas could punish Ajax, but the Queen of the Gods wars vainly with a single race. Who will do honor to Juno?

Vix ē cōnspectū Siculae tellūris in altum
vēla dabant laetī et spūmās salis aere ruēbant, 35
cum Iūnō, aeternum servāns sub pectore vulnus,
haec sēcum: "Mēne inceptō dēsistere victam,
nec posse Ītaliā Teucrōrum āvertere rēgem?
Quippe vetor fātīs. Pallāsne exūrere classem
Argīvum atque ipsōs potuit summergere pontō, 40
ūnius ob noxam et furiās Āiācis Oīleī?
Ipsa, Iovis rapidum iaculāta ē nūbibus īgnem,
disiēcitque ratēs ēvertitque aequora ventīs,
illum exspīrantem trānsfīxō pectore flammās
turbine corripuit scopulōque īnfīxit acūtō; 45
ast ego, quae dīvum incēdō rēgīna, Iovisque
et soror et coniūnx, ūnā cum gente tot annōs
bella gerō. Et quisquam nūmen Iūnōnis adōrat
praetereā, aut supplex ārīs impōnet honōrem?"

Juno hastens to Aeolia, where king Aeolus rules the imprisoned winds. She bribes him to rouse a storm at sea, promising him marriage with the most beautiful of her nymphs.

Tālia flammātō sēcum dea corde volūtāns 50
nimbōrum in patriam, loca fēta furentibus austrīs,
Aeoliam venit. Hīc vāstō rēx Aeolus antrō
lūctantēs ventōs tempestātēsque sonōrās
imperiō premit ac vinclīs et carcere frēnat.
Illī indignantēs magnō cum murmure montis 55
circum claustra fremunt; celsā sedet Aeolus arce
scēptra tenēns, mollitque animōs et temperat īrās;
nī faciat, maria ac terrās caelumque profundum
quippe ferant rapidī sēcum verrantque per aurās.
Sed pater omnipotēns spēluncīs abdidit ātrīs, 60
hōc metuēns, mōlemque et montēs īnsuper altōs
imposuit rēgemque dedit, quī foedere certō
et premere et laxās scīret dare iussus habēnās.
Ad quem tum Iūnō supplex hīs vōcibus ūsa est:
"Aeole, namque tibī dīvum pater atque hominum rēx 65
et mulcēre dedit flūctūs et tollere ventō,
gēns inimīca mihi Tyrrhēnum nāvigat aequor,
Īlium in Ītaliam portāns victōsque Penātēs:
incute vim ventīs summersāsque obrue puppēs,
aut age dīversōs et disice corpora pontō. 70
Sunt mihi bis septem praestantī corpore Nymphae,
quārum quae fōrmā pulcherrima Dēiopēa,
cōnūbiō iungam stabilī propriamque dicābō,
omnēs ut tēcum meritīs prō tālibus annōs
exigat et pulchrā faciat tē prōle parentem." 75

Aeolus bows to Juno's authority; he frees the winds and a fearful storm follows. Death threatens the Trojans; Aeneas, in his despair, envies the heroes who fell before Troy.

Aeolus haec contrā: "Tuus, Ō rēgīna quid optēs
explōrāre labor; mihi iussa capessere fās est.
Tū mihi quodcumque hōc rēgnī, tū scēptra Iovemque
conciliās, tū dās epulīs accumbere dīvum,
nimbōrumque facis tempestātumque potentem." 80
Haec ubi dicta, cavum conversā cuspide montem
impulit in latus; ac ventī, velut agmine factō,
quā data porta, ruunt et terrās turbine perflant.
Incubuēre marī, tōtumque ā sēdibus īmīs
ūnā Eurusque Notusque ruunt crēberque procellīs 85
Āfricus, et vāstōs volvunt ad lītora flūctūs.
Īnsequitur clāmorque virum strīdorque rudentum.
Ēripiunt subitō nūbēs caelumque diemque
Teucrōrum ex oculīs; pontō nox incubat ātra.
Intonuēre polī et crēbrīs micat īgnibus aether, 90
praesentemque virīs intentant omnia mortem.
Extemplō Aenēae solvuntur frīgore membra;
ingemit, et duplicēs tendēns ad sīdera palmās
tālia vōce refert: "Ō terque quaterque beātī,
quīs ante ōra patrum Troiae sub moenibus altīs 95
contigit oppetere! Ō Danaum fortissime gentis
Tȳdīdē! mēne Īliacīs occumbere campīs
nōn potuisse tuāque animam hanc effundere dextrā,
saevus ubi Aeacidae tēlō iacet Hector, ubi ingēns
Sarpēdōn, ubi tot Simois correpta sub undīs 100
scūta virum galeāsque et fortia corpora volvit?"

Aeneas' ship is swept by a great wave, and three others are driven on the shoals; one is sunk before his eyes, all are in danger of foundering.

Tālia iactantī strīdēns Aquilōne procella
vēlum adversa ferit, flūctūsque ad sīdera tollit.
Franguntur rēmī; tum prōra āvertit, et undīs
dat latus; īnsequitur cumulō praeruptus aquae mōns. 105
Hī summō in flūctū pendent; hīs unda dehīscēns
terram inter flūctūs aperit; furit aestus harēnīs.
Trēs Notus abreptās in saxa latentia torquet—
saxa vocant Itali mediīs quae in flūctibus Ārās—
dorsum immāne marī summō; trēs Eurus ab altō 110
in brevia et syrtīs urguet, miserābile vīsū,
illīditque vadīs atque aggere cingit harēnae.
Ūnam, quae Lyciōs fidumque vehēbat Orontēn,
ipsius ante oculōs ingēns ā vertice pontus
in puppim ferit; excutitur prōnusque magister 115
volvitur in caput; ast illam ter flūctus ibīdem
torquet agēns circum et rapidus vorat aequore vertex.
appārent rārī nantēs in gurgite vāstō,
arma virum, tabulaeque, et Trōia gāza per undās.
Iam validam Īlioneī nāvem, iam fortis Achātae, 120
et quā vectus Abās, et quā grandaevus Alētēs,
vīcit hiems; laxīs laterum compāgibus omnēs
accipiunt inimīcum imbrem rīmīsque fatīscunt.

Neptune feels the disturbance and understands its cause. He rebukes the winds and their king; he calms the sea, as a dignified and honored orator soothes an excited mob.

Intereā magnō miscērī murmure pontum
ēmissamque hiemem sēnsit Neptūnus et īmīs 125

stāgna refūsa vadīs, graviter commōtus; et altō
prōspiciēns, summā placidum caput extulit undā.
Disiectam Aenēae tōtō videt aequore classem,
flūctibus oppressōs Trōās caelique ruīnā,
nec latuēre dolī frātrem Iūnōnis et īrae. 130
Eurum ad sē Zephyrumque vocat, dehinc tālia fātur:
"Tantane vōs generis tenuit fīdūcia vestrī?
Iam caelum terramque meō sine nūmine, ventī,
miscēre, et tantās audētis tollere mōlēs?
Quōs ego—! Sed mōtōs praestat compōnere flūctūs. 135
Post mihi nōn similī poenā commissa luētis.
Mātūrāte fugam rēgique haec dīcite vestrō:
nōn illī imperium pelagī saevumque tridentem,
sed mihi sorte datum. Tenet ille immānia saxa,
vestrās, Eure, domōs; illā sē iactet in aulā 140
Aeolus, et clausō ventōrum carcere rēgnet."
Sīc ait et dictō citius tumida aequora plācat,
collēctāsque fugat nūbēs sōlemque redūcit.
Cȳmothoē simul et Trītōn annīxus acūtō
dētrūdunt nāvēs scopulō; levat ipse tridentī; 145
et vāstās aperit syrtēs, et temperat aequor,
atque rotīs summās levibus perlābitur undās.
Ac velutī magnō in populō cum saepe coorta est
sēditiō saevitque animīs ignōbile vulgus;
iamque facēs et saxa volant (furor arma ministrat); 150
tum, pietāte gravem ac meritīs sī forte virum quem
cōnspexēre, silent arrēctīsque auribus adstant;
ille regit dictīs animōs, et pectora mulcet:
sīc cūnctus pelagī cecidit fragor, aequora postquam
prōspiciēns genitor caelōque invectus apertō 155
flectit equōs currūque volāns dat lōra secundō.

NEPTUNE
In the Lateran, Rome

Seven of the Trojan ships reach a beautiful haven on the Libyan coast. The wearied crews kindle fires and prepare a simple meal.

Dēfessī Aeneadae, quae proxima lītora, cursū
contendunt petere, et Libyae vertuntur ad ōrās.
Est in sēcessū longō locus; īnsula portum
efficit obiectū laterum, quibus omnis ab altō 160
frangitur inque sinūs scindit sēsē unda reductōs;
hinc atque hinc vāstae rūpēs geminīque minantur
in caelum scopulī, quōrum sub vertice lātē
aequora tūta silent; tum silvīs scaena coruscīs
dēsuper horrentīque ātrum nemus imminet umbrā; 165
fronte sub adversā scopulīs pendentibus antrum,
intus aquae dulcēs vīvōque sedīlia saxō,
Nymphārum domus. Hīc fessās nōn vincula nāvēs
ūlla tenent, uncō nōn alligat ancora morsū.
Hūc septem Aenēās collēctīs nāvibus omnī 170
ex numerō subit; ac magnō tellūris amōre
ēgressī optātā potiuntur Trōes harēnā
et sale tābentēs artūs in lītore pōnunt.
Ac prīmum silicī scintillam excūdit Achātēs
suscēpitque īgnem foliīs atque ārida circum 175
nūtrīmenta dedit rapuitque in fōmite flammam.
Tum Cererem corruptam undīs Cereāliaque arma
expediunt fessī rērum, frūgēsque receptās
et torrēre parant flammīs et frangere saxō.

Aeneas mounts a cliff for a sight of his missing comrades. He spies a herd of deer and kills one for each of the seven ships. He cheers his companions by calling to mind their past hardships and their great destiny.

Aenēās scopulum intereā cōnscendit et omnem 180
prōspectum lātē pelagō petit, Anthea sī quem

iactātum ventō videat Phrygiāsque birēmēs,
aut Capyn, aut celsīs in puppibus arma Caīcī.
Nāvem in cōnspectū nūllam, trēs lītore cervōs
prōspicit errantēs; hōs tōta armenta sequuntur 185
ā tergō et longum per vallēs pāscitur agmen.
Cōnstitit hīc arcumque manū celerēsque sagittās
corripuit, fīdus quae tēla gerēbat Achātēs,
ductōrēsque ipsōs prīmum capita alta ferentēs
cornibus arboreīs sternit, tum vulgus et omnem 190
miscet agēns tēlīs nemora inter frondea turbam;
nec prius absistit quam septem ingentia victor
corpora fundat humī et numerum cum nāvibus aequet.
Hinc portum petit, et sociōs partītur in omnēs.
Vīna bonus quae deinde cadīs onerārat Acestēs 195
lītore Trīnacriō dederatque abeuntibus hērōs,
dīvidit, et dictīs maerentia pectora mulcet:
"Ō sociī (neque enim ignārī sumus ante malōrum)
Ō passī graviōra, dabit deus hīs quoque fīnem.
Vōs et Scyllaeam rabiem penitusque sonantēs 200
accēstis scopulōs, vōs et Cyclōpia saxa
expertī; revocāte animōs, maestumque timōrem
mittite; forsan et haec ōlim meminisse iuvābit.
Per variōs cāsūs, per tōt discrīmina rērum
tendimus in Latium, sēdēs ubi fāta quiētās 205
ostendunt; illīc fās rēgna resurgere Troiae.
Dūrāte et vōsmet rēbus servāte secundīs."

The Trojans prepare and cook the venison; after their meal they discuss the probable fate of their missing comrades.

Tālia vōce refert cūrīsque ingentibus aeger
spem vultū simulat, premit altum corde dolōrem.
Illī sē praedae accingunt dapibusque futūrīs; 210

tergora dēripiunt costīs et viscera nūdant;
pars in frūsta secant veribusque trementia fīgunt;
lītore aēna locant aliī flammāsque ministrant.
Tum vīctū revocant vīrēs, fūsīque per herbam
implentur veteris Bacchī pinguisque ferīnae. 215
Postquam exēmpta famēs epulīs mēnsaeque remōtae,
āmissōs longō sociōs sermōne requīrunt,
spemque metumque inter dubiī, seu vīvere crēdant,
sīve extrēma patī nec iam exaudīre vocātōs.
Praecipuē pius Aenēās nunc ācris Orontī, 220
nunc Amycī cāsum gemit et crūdēlia sēcum
fāta Lycī, fortemque Gyān, fortemque Cloanthum.

As Jupiter surveys the world from heaven's summit, Venus appeals to him to remember his promises and save Aeneas from Juno's hate. Antenor could found a city, but the Trojans are far from their goal.

Et iam fīnis erat, cum Iuppiter aethere summō
dēspiciēns mare vēlivolum terrāsque iacentēs
lītoraque et lātōs populōs, sīc vertice caelī 225
cōnstitit et Libyae dēfixit lūmina rēgnīs.
Atque illum tālēs iactantem pectore cūrās
trīstior et lacrimīs oculōs suffūsa nitentēs
alloquitur Venus: "Ō quī rēs hominumque deumque
aeternīs regis imperiīs et fulmine terrēs, 230
quid meus Aenēās in tē committere tantum,
quid Trōes potuēre, quibus, tot fūnera passīs,
cūnctus ob Ītaliam terrārum clauditur orbis?
Certē hinc Rōmānōs ōlim, volventibus annīs,
hinc fore ductōrēs, revocātō ā sanguine Teucrī, 235
quī mare, quī terrās omnēs diciōne tenērent,
pollicitus. Quae tē, genitor, sententia vertit?

Hōc equidem occāsum Troiae trīstēsque ruīnās
sōlābar, fātīs contrāria fāta rependēns;
nunc eadem fortūna virōs tot cāsibus āctōs 240
īnsequitur. Quem dās fīnem, rēx magne, labōrum?
Antēnor potuit, mediīs ēlāpsus Achīvīs,
Illyricōs penetrāre sinūs atque intima tūtus
rēgna Liburnōrum, et fontem superāre Timāvī,
unde per ōra novem vāstō cum murmure montis 245
it mare prōruptum et pelagō premit arva sonantī.
Hīc tamen ille urbem Patavī sēdēsque locāvit
Teucrōrum, et gentī nōmen dedit armaque fīxit
Trōia, nunc placidā compostus pāce quiēscit.
Nōs, tua prōgeniēs, caelī quibus annuis arcem, 250
nāvibus, īnfandum! āmissīs, ūnīus ob īram
prōdimur atque Italīs longē disiungimur ōrīs.
Hīc pietātis honōs? Sīc nōs in scēptra repōnis?"

Jupiter reassures his daughter. He declares that the destiny of the Trojans remains unchanged; he foretells the arrival in Latium, the founding of Lavinium and Alba, and the greatness of Rome. Even Juno will relent.

Ollī subrīdēns hominum sator atque deōrum
vultū quō caelum tempestātēsque serēnat, 255
ōscula lībāvit nātae, dehinc tālia fātur:
"Parce metū, Cytherēa, manent immōta tuōrum
fāta tibi; cernēs urbem et prōmissa Lavīnī
moenia, sublīmemque ferēs ad sīdera caelī
magnanimum Aenēān; neque mē sententia vertit. 260
Hīc tibi (fābor enim, quandō haec tē cūra remordet,
longius et volvēns fātōrum arcāna movēbō)
bellum ingēns geret Ītaliā populōsque ferōcēs
contundet, mōrēsque virīs et moenia pōnet,

tertia dum Latiō rēgnantem vīderit aestās, 265
ternaque trānsierint Rutulīs hīberna subāctīs.
At puer Ascanius, cui nunc cognōmen Iūlō
additur, (Īlus erat, dum rēs stetit Īlia rēgnō)
trīgintā magnōs volvendīs mēnsibus orbēs
imperiō explēbit rēgnumque ab sēde Lavīnī 270
trānsferet, et longam multā vī mūniet Albam.
Hīc iam ter centum tōtōs rēgnābitur annōs
gente sub Hectoreā, dōnec rēgīna sacerdōs
Mārte gravis geminam partū dabit Īlia prōlem.
Inde lupae fulvō nūtrīcis tegmine laetus 275
Rōmulus excipiet gentem, et Māvortia condet
moenia Rōmānōsque suō dē nōmine dīcet.
Hīs ego nec mētās rērum nec tempora pōnō;
imperium sine fīne dedī. Quīn aspera Iūnō,
quae mare nunc terrāsque metū caelumque fatīgat, 280
cōnsilia in melius referet, mēcumque fovēbit
Rōmānōs, rērum dominōs, gentemque togātam.

Troy's descendants shall take vengeance on the Greeks. Caesar Augustus will restore a golden age of peace, and close the temple of Janus.

Sīc placitum. Veniet lūstrīs lābentibus aetās,
cum domus Assaracī Phthīam clārāsque Mycēnās
servitiō premet ac victīs dominābitur Argīs. 285
Nāscētur pulchrā Troiānus orīgine Caesar,
imperium Ōceanō, fāmam quī terminet astrīs,
Iūlius, ā magnō dēmissum nōmen Iūlō.
Hunc tū ōlim caelō, spoliīs Orientis onustum,
accipiēs sēcūra; vocābitur hīc quoque vōtīs. 290
Aspera tum positīs mītēscent saecula bellīs;
cāna Fidēs, et Vesta, Remō cum frātre Quirīnus,

iūra dabunt; dīrae ferrō et compāgibus artīs
claudentur bellī portae; Furor impius intus
saeva sedēns super arma et centum vinctus aēnīs 295
post tergum nōdīs fremet horridus ōre cruentō."

Jupiter sends Mercury to the Carthaginians, to inspire them with friendly feelings toward the Trojans. Aeneas, exploring the new land with Achates, meets his mother, Venus, in the guise of a huntress.

Haec ait, et Māiā genitum dēmittit ab altō,
ut terrae, utque novae pateant Karthāginis arcēs
hospitiō Teucrīs, nē fātī nescia Dīdō
fīnibus arcēret. Volat ille per āera magnum 300
rēmigiō ālārum ac Libyae citus adstitit ōrīs.
Et iam iussa facit, pōnuntque ferōcia Poenī
corda volente deō; in prīmīs rēgīna quiētum
accipit in Teucrōs animum mentemque benignam.
At pius Aenēās, per noctem plūrima volvēns, 305
ut prīmum lūx alma data est, exīre locōsque
explōrāre novōs, quās ventō accesserit ōrās,
quī teneant, nam inculta vidēt, hominēsne feraene,
quaerere cōnstituit, sociīsque exācta referre.
Classem in convexō nemorum sub rūpe cavātā 310
arboribus clausam circum atque horrentibus umbrīs
occulit; ipse ūnō graditur comitātus Achāte,
bīna manū lātō crispāns hastīlia ferrō.
Cui māter mediā sēsē tulit obvia silvā,
virginis ōs habitumque gerēns et virginis arma, 315
Spartānae, vel quālis equōs Thrēissa fatīgat
Harpalycē volucremque fugā praevertitur Hebrum.
Namque umerīs dē mōre habilem suspenderat arcum
vēnātrīx, dederatque comam diffundere ventīs,

nūda genū, nōdōque sinūs collēcta fluentēs. 320
Ac prior, "Heus," inquit, "iuvenēs, mōnstrāte, meārum
vīdistis sī quam hīc errantem forte sorōrum,
succīnctam pharetrā et maculōsae tegmine lyncis,
aut spūmantis aprī cursum clāmōre prementem."

Aeneas, taking her for Diana or a nymph, asks the name of the country. Venus, pretending to be a Tyrian maid, replies that it is the realm of Dido, who fled from Tyre after the murder of her husband by her brother Pygmalion.

Sīc Venus; et Veneris contrā sīc fīlius ōrsus: 325
"Nūlla tuārum audīta mihī neque vīsa sorōrum,
Ō — quam tē memorem, virgō? Namque haud tibi vultus
mortālis, nec vōx hominem sonat; Ō, dea certē —
an Phoebī soror? an Nymphārum sanguinis ūna? —
sīs fēlīx, nostrumque levēs, quaecumque, labōrem, 330
et quō sub caelō tandem, quibus orbis in ōrīs
iactēmur doceās; ignārī hominumque locōrumque
errāmus, ventō hūc vāstīs et flūctibus āctī:
multa tibi ante ārās nostrā cadet hostia dextrā."
Tum Venus: "Haud equidem tālī mē dignor honōre; 335
Virginibus Tyriīs mōs est gestāre pharetram,
purpureōque altē sūrās vincīre cothurnō.
Pūnica rēgna vidēs, Tyriōs et Agēnoris urbem;
sed fīnēs Libycī, genus intractābile bellō.
Imperium Dīdō Tyriā regit urbe profecta, 340
germānum fugiēns. Longa est iniūria, longae
ambāgēs; sed summa sequar fastīgia rērum.
Huic coniūnx Sȳchaeus erat, dītissimus agrī
Phoenīcum, et magnō miserae dilēctus amōre,

cui pater intāctam dederat, prīmīsque iugārat 345
ōminibus. Sed rēgna Tyrī germānus habēbat
Pygmaliōn, scelere ante aliōs immānior omnēs.
Quōs inter medius vēnit furor. Ille Sychaeum
impius ante ārās atque aurī caecus amōre
clam ferrō incautum superat, sēcūrus amōrum 350
germānae; factumque diū cēlāvit et aegram,
multa malus simulāns, vānā spē lūsit amantem.

Pygmalion hid his crime, but Sychaeus' ghost revealed it to Dido. Fleeing from Tyre, she founded Carthage, having bought as much land as could be encompassed by a bull's hide. Venus then asks who they are.

Ipsa sed in somnīs inhumātī vēnit imāgō
coniugis, ōra modīs attollēns pallida mīrīs;
crūdēlēs ārās trāiectaque pectora ferrō 355
nūdāvit, caecumque domūs scelus omne retēxit.
Tum celerāre fugam patriāque excēdere suādet,
auxiliumque viae veterēs tellūre reclūdit
thēsaurōs, ignōtum argentī pondus et aurī.
Hīs commōta fugam Dīdō sociōsque parābat. 360
Conveniunt, quibus aut odium crūdēle tyrannī
aut metus ācer erat; nāvēs, quae forte parātae,
corripiunt, onerantque aurō; portantur avārī
Pygmaliōnis opēs pelagō; dux fēmina factī.
Dēvēnēre locōs, ubi nunc ingentia cernis 365
moenia surgentemque novae Karthāginis arcem,
mercātīque solum, factī dē nōmine Byrsam,
taurīnō quantum possent circumdare tergō.
Sed vōs quī tandem, quibus aut vēnistis ab ōrīs,
quōve tenētis iter?"

Aeneas tells the tale of his woes. Venus encourages him; from the omen of swans vainly attacked by an eagle she foretells the recovery of his ships.

Quaerentī tālibus ille 370
suspīrāns īmōque trahēns ā pectore vōcem:
"Ō dea, sī prīmā repetēns ab orīgine pergam,
et vacet annālēs nostrōrum audīre labōrum,
ante diem clausō compōnet Vesper Olympō.
Nōs Troiā antīquā, sī vestrās forte per aurēs 375
Troiae nōmen iit, dīversa per aequora vectōs
forte suā Libycīs tempestās appulit ōrīs.
Sum pius Aenēās, raptōs quī ex hoste Penātēs
classe vehō mēcum, fāmā super aethera nōtus.
Ītaliam quaerō patriam et genus ab Iove summō. 380
Bis dēnīs Phrygium cōnscendī nāvibus aequor,
mātre deā mōnstrante viam, data fāta secūtus;
vix septem convulsae undīs Eurōque supersunt.
Ipse ignōtus, egēns, Libyae dēserta peragrō,
Eurōpā atque Asiā pulsus." Nec plūra querentem 385
passa Venus mediō sīc interfāta dolōre est:
"Quisquis es, haud, crēdō, invīsus caelestibus aurās
vītālēs carpis, Tyriam quī advēneris urbem.
Perge modo, atque hinc tē rēgīnae ad līmina perfer.
Nāmque tibī reducēs sociōs classemque relātam 390
nūntiō et in tūtum versīs Aquilōnibus āctam,
nī frūstrā augurium vānī docuēre parentēs.
Aspice bis sēnōs laetantēs agmine cycnōs,
aetheriā quōs lāpsa plagā Iovis āles apertō
turbābat caelō; nunc terrās ōrdine longō 395
aut capere aut captās iam dēspectāre videntur.
Ut reducēs illī lūdunt strīdentibus ālīs,
et coetū cīnxēre polum, cantūsque dedēre,

haud aliter puppēsque tuae pūbēsque tuōrum
aut portum tenet, aut plēnō subit ōstia vēlō. 400
Perge modo et, quā tē dūcit via, dīrige gressum."

The goddess reveals herself; her son reproaches her for her disguise. She shrouds Aeneas and Achates in a mist and returns to Paphos.

Dīxit et āvertēns roseā cervīce refulsit,
ambrosiaeque comae dīvīnum vertice odōrem
spīrāvēre, pedēs vestēs dēflūxit ad īmōs,
et vēra incessū patuit dea. Ille ubi mātrem 405
adgnōvit, tālī fugientem est vōce secūtus:
"Quid nātum totiēns, crūdēlis tū quoque, falsīs
lūdis imāginibus? Cūr dextrae iungere dextram
nōn datur ac vērās audīre et reddere vōcēs?"
Tālibus incūsat, gressumque ad moenia tendit. 410
At Venus obscūrō gradientēs āere saepsit,
et multō nebulae circum dea fūdit amictū,
cernere nē quis eōs, neu quis contingere posset,
mōlīrīve moram, aut veniendī poscere causās.
Ipsa Paphum sublīmis abit sēdēsque revīsit 415
laeta suās, ubi templum illī, centumque Sabaeō
tūre calent ārae sertīsque recentibus hālant.

The two Trojans find Dido's subjects busy with their new city, like bees in a field of thyme. They enter the gates unseen and mingle with the throng.

Corripuēre viam intereā, quā sēmita mōnstrat.
Iamque ascendēbant collem, quī plūrimus urbī
imminet adversāsque adspectat dēsuper arcēs. 420
Mīrātur mōlem Aenēās, māgālia quondam,

mīrātur portās strepitumque et strāta viārum.
Īnstant ārdentēs Tyriī pars dūcere mūrōs
mōlīrique arcem et manibus subvolvere saxa,
pars optāre locum tēctō et conclūdere sulcō; 425
iūra magistrātūsque legunt sānctumque senātum;
hīc portūs aliī effodiunt; hīc alta theātrī
fundāmenta locant aliī, immānēsque columnās
rūpibus excīdunt, scaenīs decora alta futūrīs.
Quālis apēs aestāte novā per flōrea rūra 430
exercet sub sōle labor, cum gentis adultōs
ēdūcunt fētūs, aut cum līquentia mella
stīpant et dulcī distendunt nectare cellās,
aut onera accipiunt venientum aut agmine factō
ignāvum fūcōs pecus ā praesēpibus arcent; 435
fervet opus, redolentque thymō frāgrantia mella.
"Ō fortūnātī, quōrum iam moenia surgunt!"
Aenēās ait, et fastīgia suspicit urbis.
Īnfert sē saeptus nebulā (mīrābile dictū!)
per mediōs, miscetque virīs, neque cernitur ūllī. 440

They come to a great temple, adorned with paintings of scenes from the Trojan war. Aeneas begins to have hopes that his fame and that of his city will ensure them a welcome.

Lūcus in urbe fuit mediā, laetissimus umbrae,
quō prīmum iactātī undīs et turbine Poenī
effōdēre locō signum, quod rēgia Iūnō
mōnstrārat, caput ācris equī; sīc nam fore bellō
ēgregiam et facilem vīctū per saecula gentem. 445
Hīc templum Iūnōnī ingēns Sīdōnia Dīdō
condēbat, dōnīs opulentum et nūmine dīvae,
aerea cui gradibus surgēbant līmina nexaeque

aere trabēs, foribus cardō strīdēbat aēnīs.
Hōc prīmum in lūcō nova rēs oblāta timōrem 450
lēniit, hīc prīmum Aenēās spērāre salūtem
ausus et afflictīs melius cōnfīdere rēbus.
Namque sub ingentī lūstrat dum singula templō,
rēgīnam opperiēns, dum quae fortūna sit urbī,
artificumque manūs inter sē operumque labōrem 455
mīrātur, videt Īliacās ex ōrdine pugnās
bellaque iam fāmā tōtum vulgāta per orbem,
Atrīdās, Priamumque, et saevum ambōbus Achillem.
Cōnstitit, et lacrimāns, "Quis iam locus," inquit, "Achātē,
quae regiō in terrīs nostrī nōn plēna labōris? 460
Ēn Priamus. Sunt hīc etiam sua praemia laudī;
sunt lacrimae rērum et mentem mortālia tangunt.
Solve metūs; feret haec aliquam tibi fāma salūtem."

With tears he recognizes the horses of Rhesus, the offering of the robe to Athena, the death of Troilus, the ransoming of Hector's body, and Penthesilea leading her Amazons.

Sīc ait, atque animum pīctūrā pāscit inānī
multa gemēns, largōque hūmectat flūmine vultum. 465
Namque vidēbat, utī bellantēs Pergama circum
hāc fugerent Grāī, premeret Troiāna iuventūs,
hāc Phryges, īnstāret currū cristātus Achillēs.
Nec procul hinc Rhēsī niveīs tentōria vēlīs
adgnōscit lacrimāns, prīmō quae prōdita somnō 470
Tȳdīdēs multā vāstābat caede cruentus,
ārdentēsque āvertit equōs in castra, prius quam
pābula gustāssent Troiae Xanthumque bibissent.
Parte aliā fugiēns āmissīs Trōilus armīs,
īnfēlīx puer atque impār congressus Achillī, 475

fertur equīs currūque haeret resupīnus inānī,
lōra tenēns tamen; huic cervīxque comaeque trahuntur
per terram, et versā pulvīs īnscrībitur hastā.
Intereā ad templum nōn aequae Palladis ībant
crīnibus Īliades passīs peplumque ferēbant 480
suppliciter, trīstēs et tūnsae pectora palmīs;
dīva solō fīxōs oculōs āversa tenēbat.
Ter circum Īliacōs raptāverat Hectora mūrōs,
exanimumque aurō corpus vēndēbat Achillēs.
Tum vērō ingentem gemitum dat pectore ab īmō, 485
ut spolia, ut currūs, utque ipsum corpus amīcī,
tendentemque manūs Priamum cōnspexit inermēs.
Sē quoque prīncipibus permixtum adgnōvit Achīvīs,
Ēōāsque aciēs et nigrī Memnonis arma.
Dūcit Amāzonidum lūnātīs agmina peltīs 490
Penthesilēa furēns, mediīsque in mīlibus ārdet.
Aurea subnectēns exsertae cingula mammae,
bellātrīx, audetque virīs concurrere virgō.

Dido comes to the temple, beautiful as Diana. As she holds court and directs the work on her city, messengers from the lost ships suddenly appear. Aeneas and Achates look on unseen.

Haec dum Dardaniō Aenēae mīranda videntur,
dum stupet, obtūtūque haeret dēfīxus in ūnō, 495
rēgīna ad templum, fōrmā pulcherrima Dīdō,
incessit, magnā iuvenum stīpante catervā.
Quālis in Eurōtae rīpīs aut per iuga Cynthī
exercet Dīāna chorōs, quam mīlle secūtae
hinc atque hinc glomerantur Orēades; illa pharetram 500
fert umerō, gradiēnsque deās superēminet omnēs:
(Lātōnae tacitum pertemptant gaudia pectus);

tālis erat Dīdō, tālem sē laeta ferēbat
per mediōs, īnstāns operī rēgnīsque futūrīs.
Tum foribus dīvae, mediā testūdine templī, 505
Saepta armīs, soliōque altē subnīxa resēdit.
Iūra dabat lēgēsque virīs, operumque labōrem
partibus aequābat iūstīs, aut sorte trahēbat:
cum subitō Aenēās concursū accēdere magnō
Anthea Sergestumque videt fortemque Cloanthum, 510
Teucrōrumque aliōs, āter quōs aequore turbō
dispulerat penitusque aliās āvexerat ōrās.
Obstipuit simul ipse simul perculsus Achātēs
laetitiāque metūque; avidī coniungere dextrās
ārdēbant, sed rēs animōs incognita turbat. 515
Dissimulant et nūbe cavā speculantur amictī,
quae fortūna virīs, classem quō lītore linquant,
quid veniant; cūnctīs nam lēctī nāvibus ībant,
ōrantēs veniam, et templum clāmōre petēbant.

Ilioneus, spokesman of the delegation, appeals for protection; they are Trojans, he says, their mission is peaceful, their goal Italy. They have been driven to Africa by a storm.

Postquam intrōgressī et cōram data cōpia fandī, 520
maximus Īlioneus placidō sīc pectore coepit:
"Ō rēgīna, novam cui condere Iuppiter urbem
iūstitiāque dedit gentēs frēnāre superbās,
Trōes tē miserī, ventīs maria omnia vectī,
ōrāmus, prohibē īnfandōs ā nāvibus īgnēs, 525
parce piō generī, et propius rēs aspice nostrās.
Nōn nōs aut ferrō Libycōs populāre Penātēs
vēnimus, aut raptās ad lītora vertere praedās;
nōn ea vīs animō, nec tanta superbia victīs.

Est locus, Hesperiam Graiī cognōmine dīcunt, 530
terra antīqua, potēns armīs atque ūbere glaebae;
Oenōtrī coluēre virī; nunc fāma minōrēs
Ītaliam dīxisse ducis dē nōmine gentem.
Hīc cursus fuit,
cum subitō assurgēns fluctū nimbōsus Orīōn 535
in vada caeca tulit, penitusque procācibus austrīs
perque undās, superante salō perque invia saxa
Dispulit; hūc paucī vestrīs annāvimus ōrīs.
Quod genus hōc hominum? Quaeve hunc tam barbara mōrem
permittit patria? Hospitiō prohibēmur harēnae; 540
bella cient, prīmāque vetant cōnsistere terrā.
Sī genus hūmānum et mortālia temnitis arma,
at spērāte deōs memorēs fandī atque nefandī.

He asks that they be allowed to beach and refit their ships. Their great leader, Aeneas, will requite the favor, if he is alive; if he is dead, they will return to Sicily, and dwell with King Acestes.

Rēx erat Aenēās nōbīs, quō iūstior alter,
nec pietāte fuit nec bellō maior et armīs. 545
Quem sī fāta virum servant, sī vēscitur aurā
aetheriā, neque adhūc crūdēlibus occubat umbrīs,
nōn metus; officiō nec tē certāsse priōrem
paeniteat. Sunt et Siculīs regiōnibus urbēs
arvaque, Troiānōque ā sanguine clārus Acestēs. 550
Quassātam ventīs liceat subdūcere classem,
et silvīs aptāre trabēs et stringere rēmōs,
sī datur Ītaliam, sociīs et rēge receptō,
tendere, ut Ītaliam laetī Latiumque petāmus,
sīn absūmpta salūs, et tē, pater optume Teucrum, 555

pontus habet Libyae, nec spēs iam restat Iūlī,
at freta Sīcaniae saltem sēdēsque parātās,
unde hūc advectī, rēgemque petāmus Acestēn."
Tālibus Īlioneus; cūnctī simul ōre fremēbant
Dardanidae. 560

Dido apologizes for their treatment and offers them a share in her kingdom, declaring that she knows the story of Troy. She promises them her aid and expresses the wish that Aeneas also were present.

Tum breviter Dīdō, vultum dēmissa, profātur:
"Solvite corde metum, Teucrī, sēclūdite cūrās.
Rēs dūra et rēgnī novitās mē tālia cōgunt
mōlīrī, et lātē fīnēs cūstōde tuērī.
Quis genus Aeneadum, quis Troiae nesciat urbem, 565
virtūtēsque virōsque, aut tantī incendia bellī?
Nōn obtūnsa adeō gestāmus pectora Poenī,
nec tam āversus equōs Tyriā Sōl iungit ab urbe.
Seu vōs Hesperiam magnam Sāturniaque arva,
sīve Erycis fīnēs rēgemque optātis Acestēn, 570
auxiliō tūtōs dīmittam, opibusque iuvābō.
Vultis et hīs mēcum pariter cōnsīdere rēgnīs?
Urbem quam statuō vestra est; subdūcite nāvēs;
Trōs Tyriusque mihī nūllō discrīmine agētur.
Atque utinam rēx ipse Notō compulsus eōdem 575
afforet Aenēās! Equidem per lītora certōs
dīmittam et Libyae lūstrāre extrēma iubēbō,
sī quibus ēiectus silvīs aut urbibus errat."

The veil of mist melts away; Aeneas appears in the godlike beauty bestowed upon him by Venus.

Hīs animum arrēctī dictīs et fortis Achātēs
et pater Aenēās iamdūdum ērumpere nūbem 580

ārdēbant. Prior Aenēān compellat Achātēs:
"Nāte deā, quae nunc animō sententia surgit?
Omnia tūta vidēs, classem sociōsque receptōs.
Ūnus abest, mediō in flūctū quem vīdimus ipsī
Summersum; dictīs respondent cētera mātris." 585
Vix ea fātus erat, cum circumfūsa repente
scindit sē nūbēs et in aethera pūrgat apertum.
Restitit Aenēās clārāque in lūce refulsit,
ōs umerōsque deō similis; namque ipsa decōram
caesariem nātō genetrīx lūmenque iuventae 590
purpureum et laetōs oculīs afflārat honōrēs;
quāle manūs addunt eborī decus, aut ubi flāvō
argentum Pariusve lapis circumdatur aurō.

He calls upon the gods to requite Dido for her kindness, since the Trojans cannot. He swears that he will always remember her and honor her name.

Tum sīc rēgīnam alloquitur, cūnctīsque repente
improvīsus ait: "Cōram, quem quaeritis, adsum, 595
Troius Aenēās, Libycīs ēreptus ab undīs.
Ō sōla īnfandōs Troiae miserāta labōrēs,
quae nōs, rēliquiās Danaum, terraeque marisque
omnibus exhaustōs iam cāsibus, omnium egēnōs,
urbe, domō sociās, grātēs persolvere dignās 600
nōn opis est nostrae, Dīdō, nec quidquid ubīque est
gentis Dardaniae, magnum quae sparsa per orbem.
Dī tibi, sī qua piōs respectant nūmina, sī quid
ūsquam iūstitia est et mēns sibi cōnscia rēctī,
praemia digna ferant. Quae tē tam laeta tulērunt 605
saecula? Quī tantī tālem genuēre parentēs?
In freta dum fluviī current, dum montibus umbrae
lūstrābunt convexa, polus dum sīdera pāscet,

semper honōs nōmenque tuum laudēsque manēbunt,
quae mē cumque vocant terrae." Sīc fātus, amīcum 610
Īlionēa petit dextrā, laevāque Serestum,
post aliōs, fortemque Gyān, fortemque Cloanthum.

Dido is fascinated by the hero and his adventures. She recalls the visit of the Greek hero, Teucer, to the court of her father, Belus, and his praise of the Trojans.

Obstipuit prīmō aspectū Sīdōnia Dīdō,
cāsū deinde virī tantō, et sīc ōre locūta est:
"Quis tē, nāte deā, per tanta perīcula cāsus 615
īnsequitur? Quae vīs immānibus applicat ōrīs?
Tūne ille Aenēās, quem Dardaniō Anchīsae
Alma Venus Phrygiī genuit Simoentis ad undam?
Atque equidem Teucrum meminī Sīdōna venīre
fīnibus expulsum patriīs, nova rēgna petentem 620
auxiliō Bēlī; genitor tum Bēlus opīmam
vāstābat Cyprum, et victor diciōne tenēbat.
Tempore iam ex illō cāsus mihi cognitus urbis
Troiānae nōmenque tuum rēgēsque Pelasgī.
Ipse hostis Teucrōs īnsignī laude ferēbat, 625
sēque ortum antīquā Teucrōrum ab stirpe volēbat.
Quāre agite, Ō tēctīs, iuvenēs, succēdite nostrīs.
Mē quoque per multōs similis fortūna labōrēs
iactātam hāc dēmum voluit cōnsistere terrā.
Nōn ignāra malī miserīs succurrere discō." 630

The queen invites Aeneas to her palace, where a splendid banquet is preparing; she sends the materials for a feast to his companions on the shore.

Sīc memorat; simul Aenēān in rēgia dūcit
tēcta, simul dīvum templīs indīcit honōrem.

Nec minus intereā sociīs ad lītora mittit
vīgintī taurōs, magnōrum horrentia centum
terga suum, pinguēs centum cum mātribus agnōs, 635
mūnera laetitiamque deī.
At domus interior rēgālī splendida lūxū
īnstruitur mediīsque parant convīvia tēctīs:
arte labōrātae vestēs ostrōque superbō,
ingēns argentum mēnsīs, caelātaque in aurō 640
fortia facta patrum, seriēs longissima rērum
per tot ducta virōs antīquae ab orīgine gentis.

Aeneas dispatches Achates to the ships, to summon Ascanius and bring Trojan treasures as gifts for Dido.

Aenēās—neque enim patrius cōnsistere mentem
passus amor—rapidum ad nāvēs praemittit Achātēn,
Ascaniō ferat haec ipsumque ad moenia dūcat; 645
omnis in Ascaniō cārī stat cūra parentis.
Mūnera praetereā, Īliacīs ērepta ruīnīs,
ferre iubet, pallam signīs aurōque rigentem,
et circumtextum croceō vēlāmen acanthō,
ōrnātūs Argīvae Helenae, quōs illa Mycēnīs, 650
Pergama cum peterēt inconcessōsque Hymenaeōs,
extulerat, mātris Lēdae mīrābile dōnum;
praetereā scēptrum, Īlionē quod gesserat ōlim,
maxima nātārum Priamī, collōque monīle
bācātum, et duplicem gemmīs aurōque corōnam. 655
Haec celerāns iter ad nāvēs tendēbat Achātēs.

Venus, fearful of Juno's designs, begs Cupid to take the place of Ascanius and inspire Dido with love for Aeneas. Cupid with mischievous delight assumes the form of Ascanius, whom Venus carries off to Cyprus.

At Cytherēa novās artēs, nova pectore versat
cōnsilia, ut faciem mūtātus et ōra Cupīdō
prō dulcī Ascaniō veniat, dōnīsque furentem
incendat rēgīnam, atque ossibus implicet īgnem; 660
quippe domum timet ambiguam Tyriōsque bilinguīs;
ūrit atrōx Iūnō, et sub noctem cūra recursat.
Ergō hīs āligerum dictīs affātur Amōrem:
"Nāte, meae vīrēs, mea magna potentia sōlus,
nāte, patris summī quī tēla Typhōia temnis, 665
ad tē cōnfugiō et supplex tua nūmina poscō.
Frāter ut Aenēās pelagō tuus omnia circum
lītora iactētūr odiīs Iūnōnis inīquae,
nōta tibi et nostrō doluistī saepe dolōre.
Hunc Phoenissa tenet Dīdō blandīsque morātur 670
vōcibus; et vereor, quō sē Iūnōnia vertant
hospitia; haud tantō cessābit cardine rērum.
Quōcircā capere ante dolīs et cingere flammā
rēgīnam meditor, nē quō sē nūmine mūtet,
sed magnō Aenēae mēcum teneātur amōre. 675
Quā facere id possīs, nostram nunc accipe mentem:
Rēgius accītū cārī genitōris ad urbem
Sīdoniam puer īre parat, mea maxuma cūra,
dōna ferēns, pelagō et flammīs restantia Troiae;
hunc ego sōpītum somnō super alta Cythēra 680
aut super Īdalium sacrātā sēde recondam,
nē quā scīre dolōs mediusve occurrere possit.
Tū faciem illīus noctem nōn amplius ūnam
falle dolō et nōtōs pueri puer indue vultūs,

ut, cum tē gremiō accipiet laetissima Dīdō 685
rēgālēs inter mēnsās laticemque Lyaeum,
cum dabit amplexūs atque ōscula dulcia fīget,
occultum īnspīrēs īgnem fallāsque venēnō."
Paret Amor dictīs cārae genetrīcis, et ālās
exuit, et gressū gaudēns incēdit Iūlī. 690
At Venus Ascaniō placidam per membra quiētem
irrigat, et fōtum gremiō dea tollit in altōs
Īdaliae lūcōs, ubi mollis amāracus illum
flōribus et dulcī adspīrāns complectitur umbrā.

The guests assemble. The Tyrians, and especially Dido, admire the Trojan gifts, and the beauty of the false Ascanius. Dido fondles the god, who turns her thoughts from her former husband to a new love.

Iamque ībat dictō pārēns et dōna Cupīdō 695
rēgia portābat Tyriīs, duce laetus Achātē.
Cum venit, aulaeīs iam sē rēgīna superbīs
aureā composuit spondā mediamque locāvit.
Iam pater Aenēās et iam Troiāna iuventūs
conveniunt, strātōque super discumbitur ostrō. 700
Dant famulī manibus lymphās, Cereremque canistrīs
expediunt, tōnsīsque ferunt mantēlia villīs.
Quīnquāgintā intus famulae, quibus ōrdine longō
cūra penum struere, et flammīs adolēre Penātēs;
centum aliae totidemque parēs aetāte ministrī, 705
quī dapibus mēnsās onerent et pōcula pōnant.
Nec nōn et Tyriī per līmina laeta frequentēs
convēnēre, torīs iussī discumbere pīctīs.
Mīrantur dōna Aenēae, mīrantur Iūlum
flagrantēsque deī vultūs simulātaque verba, 710
pallamque et pīctum croceō vēlāmen acanthō.

Praecipuē īnfēlīx, pestī dēvōta futūrae,
explērī mentem nequit ārdēscitque tuendō
Phoenissa, et pariter puerō dōnīsque movētur.
Ille ubi complexū Aenēae collōque pependit 715
et magnum falsī implēvit genitōris amōrem,
rēgīnam petit. Haec oculīs, haec pectore tōtō
haeret et interdum gremiō fovet, īnscia Dīdō
īnsideat quantus miserae deus. At memor ille
mātris Acīdaliae paulātim abolēre Sychaeum 720
incipit, et vīvō temptat praevertere amōre
iam prīdem residēs animōs dēsuētaque corda.

Merrymaking follows the banquet. Dido offers libation and invokes a blessing upon the union of the Tyrians and Trojans. The minstrel Iopas entertains the company with song.

Postquam prīma quiēs epulīs, mēnsaeque remōtae,
crātērās magnōs statuunt et vīna corōnant.
Fit strepitus tēctīs, vōcemque per ampla volūtant 725
ātria; dēpendent lychnī laqueāribus aureīs
incēnsī, et noctem flammīs fūnālia vincunt.
Hīc rēgīna gravem gemmīs aurōque poposcit
implēvitque merō pateram, quam Bēlus et omnēs
ā Bēlō solitī; tum facta silentia tēctīs: 730
"Iuppiter, hospitibus nam tē dare iūra loquuntur,
hunc laetum Tyriīsque diem Troiāque profectīs
esse velīs, nostrōsque huius meminisse minōrēs.
Adsit laetitiae Bacchus dator, et bona Iūnō;
et vōs, Ō, coetum, Tyriī, celebrāte faventēs." 735
Dīxit, et in mēnsam laticum lībāvit honōrem,
prīmaque, lībātō, summō tenus attigit ōre;
tum Bitiae dedit increpitāns; ille impiger hausit
spūmantem pateram, et plēnō sē prōluit aurō;

post aliī procerēs. Citharā crīnītus Iōpās 740
personat aurātā, docuit quem maximus Atlās.
Hic canit errantem lūnam sōlisque labōrēs;
unde hominum genus et pecudēs; unde imber et īgnēs;
Arctūrum pluviāsque Hyadās geminōsque Triōnēs;
quid tantum Ōceanō properent sē tinguere sōlēs 745
hībernī, vel quae tardīs mora noctibus obstet.
Ingeminant plausū Tyriī, Trōesque sequuntur.

Dido, after asking many questions about the heroes of the Trojan war, begs Aeneas to tell the story of his six years' wanderings.

Nec nōn et variō noctem sermōne trahēbat
īnfēlīx Dīdō longumque bibēbat amōrem,
multa super Priamō rogitāns, super Hectore multa; 750
nunc, quibus Aurōrae vēnisset fīlius armīs,
nunc, quālēs Diomēdis equī, nunc, quantus Achillēs.
"Immō age, et ā prīmā dīc, hospes, orīgine nōbīs
īnsidiās," inquit, "Danaum cāsūsque tuōrum,
errōrēsque tuōs; nam tē iam septima portat 755
omnibus errantem terrīs et flūctibus aestās."

QUESTIONS

What is the subject of the Aeneid?
Why did Juno hate the Trojans? For what other reason did she try to thwart them?
Why did she especially resent her inability to check their progress?
Were the gods of the Greeks and Romans all-powerful?
What other gods than Juno were hostile to the Trojans, and why?[1]

[1] The answers to the greater number of these questions are to be found in the text. Some are answered in the Appendix. A few call for wider reading or for the use of the imagination.

At what stage in the wanderings of Aeneas does the story begin?
Why does Vergil not begin with the fall of Troy?
To what means does Juno now resort to carry out her plans? To whom does she appeal? How was her request granted?
How does Aeneas meet the danger? Why should he prefer to have died in battle?
What god came to the rescue of the Trojans? Why?
Comment on the simile in vv. 148 *ff.* and show its appropriateness. Why did it occur to Vergil?
How does Vergil make the description of the haven on the Libyan coast poetic?
How does he make the commonplace incident of v. 177 poetic?
How did the Romans kindle fires?
Are Aeneas' thoughts in vv. 208 and 209 inconsistent with what he said to his companions?
What arguments does Venus use to induce Jupiter to aid Aeneas?
If Venus is called Cytherea, is *natae* correct in v. 256? What two myths were there regarding the birth of Venus?
How does Jupiter comfort Venus? With what feelings would a Roman read Jupiter's speech?
Why was Ascanius' name changed to Ilus and then to Iulus?
What is meant by *Belli portae* in v. 295?
How and when was the prediction of the subduing of Argos and Mycenae fulfilled? Are the two names to be taken literally? Why?
How does Aeneas learn where he has landed? How does his mother encourage him? How does Aeneas recognize his mother?
Comment on Vergil's description of Carthage. What parts apply to Carthage and what are suggested by Rome?
Explain the simile of the bees, vv. 430 *ff.* What suggested it to the poet?
What did the finding of the head of the war-horse signify? How was it commemorated?
Why did not Achates and Aeneas at once reveal themselves when the messengers from the ships made their appearance?
Of what did Ilioneus complain? How does Dido justify the treatment of the Trojans?
What is the keynote of Aeneas' speech to Dido?

What reasons does Dido give for befriending the Trojans?
What plot did Venus form? For what reason?
Describe the banquet in Dido's palace. What is implied in "vocem per ampla volutant atria," in v. 725?
Was such an entertainment as Iopas gave characteristic of Roman dinners?
What was the subject of his song?
Give a brief outline of the contents of Book I.
Why is Aeneas called *pius?*

BOOK II

Conticuere omnes. Tum sic fortissimus heros
fata recensebat Troiae casusque suorum,
fallaces Graios, simulataque dona Minervae,
Laucontis[1] poenam, laxantem claustra Sinonem,
somnum, quo monitus acceperat Hectoris, atrum,
iam flammas caeli, Troum patriaeque ruinas,
et regis Priami fatum miserabile semper,
impositumque patrem collo, dextraque prehensum
Ascanium, frustra a tergo comitante Creusa,
ereptam hanc fato, socios in monte receptos.

[1] = Laocoöntis.

THE STORY OF THE SECOND BOOK

The story of the poem really begins with the Second Book. At a banquet given by Dido in honor of the Trojans, Aeneas complies with her request and relates the events immediately leading up to the fatal night of Troy's overthrow, describing the scenes of horror and devastation which he witnessed, and his own personal experiences during that time. Dido has inquired about the stratagem by which the Greeks won success after failing in their efforts for ten years. So Aeneas tells of the building of the wooden horse and the departure of the Greeks for the island of Tenedos; of the efforts of the priest Laocoon and of others to have the horse destroyed; of the capture of the traitor Sinon and of his ingeniously contrived tale, according to which the Greeks had planned to offer Sinon as a victim for sacrifice to the gods to secure their own safe return to Greece; of Sinon's pretended desire for vengeance on his countrymen and his explanation of the huge size of the horse. At this moment Aeneas represents the Trojans as hesitating whether to destroy the horse or drag it into the city, but just then the priest Laocoon, who had cast a spear at the horse, is destroyed before their eyes. They hesitate no longer, but drag the horse within the city walls. At night Sinon releases the Greeks enclosed within the horse, the Greeks from Tenedos return, the slaughter and pillage begin. The ghost of Hector appears to Aeneas in a dream and warns him to leave his country, telling him

that no defense is possible. Nevertheless, with a number of companions Aeneas enters the fight and after several encounters, with varying success, he reaches almost alone the palace of Priam, and from its roof he sees the Greeks force an entrance and kill Priam and his son. This recalls Aeneas' thoughts to his own father, Anchises, and his family left unprotected. As he is starting for home he sees Helen, the cause, as he thinks, of all this ruin, trying to hide near the temple of Vesta. In furious wrath he is about to kill her, when his mother Venus appears and holds him back. She then conducts him to his father's home, enabling him to see on the way that all the gods are aiding the Greeks in destroying Troy. Anchises refuses at first to leave his home, but is persuaded to do so by the appearance of two omens. The family and servants flee through the city, Aeneas' wife Creusa following a little behind. On the way they are alarmed by the sudden appearance of Greeks, and Aeneas, carrying Anchises and leading his son by the hand, seeks safety, with no thought of his wife. When she alone fails to reach the point agreed upon for meeting, Aeneas rushes back madly through the whole city, calling for her. At last he meets her ghost, who tells him that she is now an attendant upon the goddess Cybele and is destined to remain in Asia; she bids him go forth to fulfil his destiny in another land, where a new home and a new wife await him. Aeneas accepts the inevitable, returns to his companions, and leads away the colony of people, who have now gathered from burning Troy, to the mountains.

Aeneas, emphasizing the impossibility of describing adequately the horrible experiences of that last night of Troy's existence, begins with a description of the famous wooden horse.

Conticuēre omnēs, intentique ōra tenēbant.
Inde torō pater Aenēās sīc ōrsus ab altō:
Īnfandum, rēgīna, iubēs renovāre dolōrem,
Troiānās ut opēs et lāmentābile rēgnum
ēruerint Danaī; quaeque ipse miserrima vīdī, 5
et quōrum pars magna fuī. Quis tālia fandō
Myrmidonum Dolopumve aut dūrī mīles Ulixī
temperet ā lacrimīs? Et iam nox ūmida caelō
praecipitat, suādentque cadentia sīdera somnōs.
Sed sī tantus amor cāsūs cognōscere nostrōs 10
et breviter Troiae suprēmum audīre labōrem,
quamquam animus meminisse horret, lūctūque refūgit,
incipiam.
Frāctī bellō fātīsque repulsī
ductōrēs Danaum, tot iam lābentibus annīs,
īnstar montis equum dīvīnā Palladis arte 15
aedificant, sectāque intexunt abiete costās:
vōtum prō reditū simulant; ea fāma vagātur.
Hūc dēlēcta virūm sortītī corpora furtim
inclūdunt caecō laterī, penitusque cavernās
ingentēs uterumque armātō mīlite complent. 20

The Greeks retire to Tenedos. The Trojans, believing they have returned home, joyfully come forth and inspect the curious structure. Some suggest dragging it into the city, others wish to destroy it.

Est in cōnspectū Tenedos, nōtissima fāmā
īnsula, dīves opum, Priamī dum rēgna manēbant,

nunc tantum sinus et statiō male fīda carīnīs:
hūc sē prōvectī dēsertō in lītore condunt.
Nōs abiisse ratī et ventō petiisse Mycēnās: 25
ergō omnis longō solvit sē Teucria lūctū;
panduntur portae; iuvat īre et Dōrica castra
dēsertōsque vidēre locōs lītusque relictum.
Hīc Dolopum manus, hīc saevus tendēbat Achillēs;
classibus hīc locus; hīc aciē certāre solēbant. 30
Pars stupet innūptae dōnum exitiāle Minervae,
et mōlem mīrantur equī; prīmusque Thymoetēs
dūcī intrā mūrōs hortātur et arce locārī
sīve dolō, seu iam Troiae sīc fāta ferēbant.
At Capys, et quōrum melior sententia mentī, 35
aut pelagō Danaum īnsidiās suspectaque dōna
praecipitāre iubent, subiectīsque ūrere flammīs,
aut terebrāre cavās uterī et temptāre latebrās.
Scinditur incertum studia in contrāria vulgus.

Laocoon declares that it is some trick of the Greeks and casts a spear against its side. At this moment Sinon, a fugitive from the Greeks, is brought before Priam. They finally ask him to explain his appearance among them.

Prīmus ibi ante omnēs, magnā comitante catervā, 40
Lāocoōn ārdēns summā dēcurrit ab arce,
et procul: "Ō miserī, quae tanta īnsānia, cīvēs?
Crēditis āvectōs hostēs? Aut ūlla putātis
dōna carēre dolīs Danaum? Sīc nōtus Ulixēs?
aut hōc inclūsī lignō occultantur Achīvī, 45
aut haec in nostrōs fabricāta est māchina mūrōs
īnspectūra domōs ventūraque dēsuper urbī,
aut aliquis latet error; equō nē crēdite, Teucrī.
Quicquid id est, timeō Danaōs et dōna ferentēs."

Sīc fātus, validīs ingentem vīribus hastam 50
in latus inque ferī curvam compāgibus alvum
contorsit: stetit illa tremēns, uterōque recussō
īnsonuēre cavae gemitumque dedēre cavernae.
Et, sī fāta deum, sī mēns nōn laeva fuisset,
impulerat ferrō Argolicās foedāre latebrās, 55
Troiaque, nunc stārēs, Priamīque arx alta, manērēs.
Ecce, manūs iuvenem intereā post terga revīnctum
pāstōrēs magnō ad rēgem clāmōre trahēbant
Dardanidae, quī sē ignōtum venientibus ultrō,
hōc ipsum ut strueret Troiamque aperīret Achīvīs, 60
obtulerat, fīdēns animī atque in utrumque parātus,
seu versāre dolōs, seu certae occumbere mortī.
Undique vīsendī studiō Troiāna iuventūs
circumfūsa ruit, certantque illūdere captō.
Accipe nunc Danaum īnsidiās, et crīmine ab ūnō 65
disce omnēs.
Namque ut cōnspectū in mediō turbātus, inermis
cōnstitit atque oculīs Phrygia agmina circumspexit:
"Heu, quae nunc tellūs" inquit "quae mē aequora possunt
accipere? Aut quid iam miserō mihi dēnique restat, 70
cui neque apud Danaōs ūsquam locus, et super ipsī
Dardanidae īnfēnsī poenās cum sanguine poscunt?"
Quō gemitū conversī animī, compressus et omnis
impetus. Hortāmur fārī; quō sanguine crētus,
quidve ferat, memoret, quae sit fīdūcia captō. 75
Ille haec, dēpositā tandem formīdine, fātur:

Sinon tells a tale of a quarrel between himself and Ulysses. He had fled to save his life. Having aroused their interest, he breaks off, urging them to kill him and thus gratify the Greeks and especially Ulysses.

"Cūncta equidem tibi, rēx, fuerit quodcumque, fatēbor
vēra," inquit; "neque mē Argolicā dē gente negābō:
hōc prīmum; nec, sī miserum Fortūna Sinōnem
fīnxit, vānum etiam mendācemque improba finget. 80
Fandō aliquod sī forte tuās pervēnit ad aurēs
Bēlīdae nōmen Palamēdis et incluta fāmā
glōria, quem falsā sub prōditiōne Pelasgī
īnsontem īnfandō indiciō, quia bella vetābat,
dēmīsēre necī, nunc cassum lūmine lūgent; 85
illī mē comitem et cōnsanguinitāte propinquum
pauper in arma pater prīmīs hūc mīsit ab annīs,
dum stābat rēgnō incolumis rēgumque vigēbat
cōnsiliīs, et nōs aliquod nōmenque decusque
gessimus. Invidiā postquam pellācis Ulixī— 90
haud ignōta loquor—superīs concessit ab ōrīs,
afflictus vītam in tenebrīs lūctūque trahēbam,
et cāsum īnsontis mēcum indignābar amīcī.
Nec tacuī dēmēns, et mē, fōrs sī qua tulisset,
sī patriōs umquam remeāssem victor ad Argōs, 95
prōmīsī ultōrem, et verbīs odia aspera mōvī.
Hinc mihi prīma malī lābēs, hinc semper Ulixēs
crīminibus terrēre novīs, hinc spargere vōcēs
in vulgum ambiguās, et quaerere cōnscius arma.
Nec requiēvit enim, dōnec, Calchante ministrō— 100
sed quid ego haec autem nēquīquam ingrāta revolvō?
Quidve moror, sī omnēs ūnō ōrdine habētis Achīvōs,
idque audīre sat est? Iamdūdum sūmite poenās;
hōc Ithacus velit, et magnō mercentur Atrīdae."

Urged to continue, he tells of the Greeks' weariness of the war, of their vain attempts to sail away, of the demand for a victim to propitiate the angry gods, of his being selected for this purpose, and of his escape. Then he appeals for their mercy.

Tum vērō ārdēmus scītārī et quaerere causās, 105
ignārī scelerum tantōrum artisque Pelasgae.
Prōsequitur pavitāns, et fictō pectore fātur:
"Saepe fugam Danaī Troiā cupiēre relictā
mōlīrī, et longō fessī discēdere bellō;
fēcissentque utinam! Saepe illōs aspera pontī 110
interclūsit hiems, et terruit Auster euntēs.
Praecipuē, cum iam hīc trabibus contextus acernīs
stāret equus, tōtō sonuērunt aethere nimbī.
Suspēnsī Eurypylum scītantem ōrācula Phoebī
mittimus, isque adytīs haec trīstia dicta reportat: 115
'Sanguine plācāstis ventōs et virgine caesā,
cum prīmum Īliacās, Danaī, vēnistis ad ōrās;
sanguine quaerendī reditūs, animāque litandum
Argolicā.' Vulgī quae vox ut vēnit ad aurēs,
obstipuēre animī, gelidusque per īma cucurrit 120
ossa tremor, cui fāta parent, quem poscat Apollō.
"Hīc Ithacus vātem magnō Calchanta tumultū
prōtrahit in mediōs; quae sint ea nūmina dīvum,
flāgitat; et mihi iam multī crūdēle canēbant
artificis scelus, et tacitī ventūra vidēbant. 125
Bis quīnōs silet ille diēs, tēctusque recūsat
prōdere vōce suā quemquam aut oppōnere mortī.
Vix tandem, magnīs Ithacī clāmōribus āctus,
compositō rumpit vōcem, et mē dēstinat ārae.
Assēnsēre omnēs, et, quae sibi quisque timēbat, 130
ūnius in miserī exitium conversa tulēre.

Iamque diēs īnfanda aderat; mihi sacra parārī,
et salsae frūgēs, et circum tempora vittae:
ēripuī, fateor, lētō mē, et vincula rūpī,
līmōsōque lacū per noctem obscūrus in ulvā 135
dēlituī, dum vēla darent, sī forte dedissent.
Nec mihi iam patriam antīquam spēs ūlla videndī,
nec dulcēs nātōs exoptātumque parentem;
quōs illī fōrs et poenās ob nostra reposcent
effugia, et culpam hanc miserōrum morte piābunt. 140
Quod tē per superōs et cōnscia nūmina vērī,
per sī qua est quae restet adhūc mortālibus ūsquam
intemerāta fidēs, ōrō, miserēre labōrum
tantōrum, miserēre animī nōn digna ferentis."

Released by the Trojans, Sinon is questioned about the horse. It is an offering to Minerva, he says, to overcome her anger at the treatment of the Palladium, when it was carried off from Troy by two of the Greek leaders.

Hīs lacrimīs vītam damus, et miserēscimus ultrō. 145
Ipse virō prīmus manicās atque arta levārī
vincla iubet Priamus, dictīsque ita fātur amīcīs:
"Quisquis es, āmissōs hinc iam oblīvīscere Graiōs;
noster eris, mihique haec ēdissere vēra rogantī:
Quō mōlem hanc immānis equī statuēre? Quis auctor? 150
Quidve petunt? Quae rēligiō, aut quae māchina bellī?"
Dīxerat. Ille, dolīs īnstrūctus et arte Pelasgā,
sustulit exūtās vinclīs ad sīdera palmās:
"Vōs, aeternī īgnēs, et nōn violābile vestrum
testor nūmen" ait "vōs, ārae ēnsēsque nefandī, 155
quōs fūgī, vittaeque deum, quās hostia gessī:

fās mihi Graiōrum sacrāta resolvere iūra,
fās ōdisse virōs, atque omnia ferre sub aurās,
sī qua tegunt; teneor patriae nec lēgibus ūllīs.
Tū modo prōmissīs maneās, servātaque servēs 160
Troia fidem, sī vēra feram, sī magna rependam.
"Omnis spēs Danaum et coeptī fīdūcia bellī
Palladis auxiliīs semper stetit. Impius ex quō
Tȳdīdēs sed enim scelerumque inventor Ulixēs,
fātāle aggressī sacrātō āvellere templō 165
Palladium, caesīs summae cūstōdibus arcis,
corripuēre sacram effigiem, manibusque cruentīs
virgineās ausī dīvae contingere vittās;
ex illō fluere ac retrō sublāpsa referrī
spēs Danaum, frāctae vīrēs, āversa deae mēns. 170
Nec dubiīs ea signa dedit Trītōnia mōnstrīs.
Vix positum castrīs simulācrum, ārsēre coruscae
lūminibus flammae arrēctīs, salsusque per artūs
sūdor iit, terque ipsa solō—mīrābile dictū—
ēmicuit, parmamque ferēns hastamque trementem. 175

Calchas advised a return and a new expedition under better auspices. The size of the image was to prevent it from being dragged into Troy, where it would protect the city, as the Palladium had done. Any violence done to it would bring ruin. Sinon's tale is believed.

"Extemplō temptanda fugā canit aequora Calchās,
nec posse Argolicīs exscindī Pergama tēlīs,
ōmina nī repetant Argīs, nūmenque redūcant,
quod pelagō et curvīs sēcum āvexēre carīnīs.
Et nunc, quod patriās ventō petiēre Mycēnās, 180
arma deōsque parant comitēs, pelagōque remēnsō
improvīsī aderunt: ita dīgerit ōmina Calchās.

Hanc prō Palladiō monitī, prō nūmine laesō
effigiem statuēre, nefās quae trīste piāret.
Hanc tamen immēnsam Calchās attollere mōlem 185
rōboribus textīs caelōque ēdūcere iussit,
nē recipī portīs, aut dūcī in moenia possit,
neu populum antīquā sub rēligiōne tuērī.
Nam sī vestra manus violāsset dōna Minervae,
tum magnum exitium (quod dī prius ōmen in ipsum 190
convertant!) Priamī imperiō Phrygibusque futūrum;
sīn manibus vestrīs vestram ascendisset in urbem,
ultrō Asiam magnō Pelopēa ad moenia bellō
ventūram, et nostrōs ea fāta manēre nepōtēs."
Tālibus īnsidiīs periūrīque arte Sinōnis 195
crēdita rēs, captīque dolīs lacrimīsque coāctīs,
quōs neque Tȳdīdēs, nec Lārissaeus Achillēs,
nōn annī domuēre decem, nōn mille carīnae.

A terrible omen seems to confirm the truth of Sinon's story. Two serpents, coming from Tenedos, seize and destroy Laocoon and his two sons. Then they retire to the statue of Pallas and hide. The people decide to drag in the image.

Hīc aliud maius miserīs multōque tremendum
obicitur magis, atque imprōvida pectora turbat. 200
Lāocoōn, ductus Neptūnō sorte sacerdōs,
sollemnēs taurum ingentem mactābat ad ārās.
Ecce autem geminī ā Tenedō tranquilla per alta—
horrēscō referēns—immēnsīs orbibus anguēs
incumbunt pelagō, pariterque ad lītora tendunt; 205
pectora quōrum inter flūctūs arrēcta iubaeque
sanguineae superant undās; pars cētera pontum
pōne legit, sinuatque immēnsa volūmine terga.
Fit sonitus spūmante salō; iamque arva tenēbant,

LAOCÖON AND HIS SONS

In the Vatican, Rome

ārdentēsque oculōs suffectī sanguine et īgnī, 210
sībila lambēbant linguīs vībrantibus ōra.
Diffugimus vīsū exsanguēs: illī agmine certō
Lāocoönta petunt; et prīmum parva duōrum
corpora nātōrum serpēns amplexus uterque
implicat, et miserōs morsū dēpāscitur artūs; 215
post ipsum auxiliō subeuntem ac tēla ferentem
corripiunt, spīrīsque ligant ingentibus; et iam
bis medium amplexī, bis collō squāmea circum
terga datī, superant capite et cervīcibus altīs.
Ille simul manibus tendit dīvellere nōdōs, 220
perfūsus saniē vittās ātrōque venēnō,
clāmōrēs simul horrendōs ad sīdera tollit:
quālēs mūgītūs, fūgit cum saucius āram
taurus, et incertam excussit cervīce secūrim.
At geminī lāpsū dēlūbra ad summa dracōnēs 225
effugiunt saevaeque petunt Trītōnidis arcem,
sub pedibusque deae clipeīque sub orbe teguntur.
Tum vērō tremefacta novus per pectora cūnctīs
īnsinuat pavor, et scelus expendisse merentem
Lāocoönta ferunt, sacrum quī cuspide rōbur 230
laeserit, et tergō scelerātam intorserit hastam.
Dūcendum ad sēdēs simulācrum ōrandaque dīvae
nūmina conclāmant.

The horse is taken into the city through a breach in the walls. In spite of omens and the prophecies of Cassandra Troy is given up to joyous celebration. At night, when the Trojans, wearied and freed from anxiety, are asleep, the Greeks return. Sinon opens the horse and the Greeks take the city.

Dīvidimus mūrōs et moenia pandimus urbis.
Accingunt omnēs operī, pedibusque rotārum 235

subiciunt lāpsūs, et stuppea vincula collō
intendunt: scandit fātālis māchina mūrōs,
fēta armīs. Puerī circum innūptaeque puellae
sacra canunt, fūnemque manū contingere gaudent.
Illa subit, mediaeque mināns illābitur urbī. 240
Ō patria, Ō dīvum domus Īlium, et incluta bellō
moenia Dardanidum, quater ipsō in līmine portae
substitit, atque uterō sonitum quater arma dedēre:
īnstāmus tamen immemorēs caecīque furōre,
et mōnstrum īnfēlīx sacrātā sistimus arce. 245
Tunc etiam fātīs aperit Cassandra futūrīs
ōra, deī iussū nōn umquam crēdita Teucrīs.
Nōs dēlūbra deum miserī, quibus ultimus esset
ille diēs, fēstā vēlāmus fronde per urbem.
Vertitur intereā caelum et ruit Ōceanō nox, 250
involvēns umbrā magnā terramque polumque
Myrmidonumque dolōs; fūsī per moenia Teucrī
conticuēre, sopor fessōs complectitur artūs:
et iam Argīva phalanx īnstrūctīs nāvibus ībat
ā Tenedō tacitae per amīca silentia lūnae 255
lītora nōta petēns, flammās cum rēgia puppis
extulerat, fātīsque deum dēfēnsus inīquīs
inclūsōs uterō Danaōs et pīnea furtim
laxat claustra Sinōn. Illōs patefactus ad aurās
reddit equus, laetīque cavō sē rōbore prōmunt 260
Thessandrus Sthenelusque ducēs, et dīrus Ulixēs,
dēmissum lāpsī per fūnem, Acamāsque, Thoāsque,
Pēlīdēsque Neoptolemus, prīmusque Machāōn,
et Menelāus, et ipse dolī fabricātor Epēos.
Invādunt urbem somnō vīnōque sepultam; 265
caeduntur vigilēs, portīsque patentibus omnēs
accipiunt sociōs atque agmina cōnscia iungunt.

The ghost of Hector appears to Aeneas and warns him to flee, taking with him the symbols of the Trojan religion, and found a new city beyond the sea. Aeneas awakes, hears the sounds of havoc and sees the flames destroying Troy; he determines to fight. Panthus tells of the hopeless resistance of the Trojans.

Tempus erat, quō prīma quiēs mortālibus aegrīs
incipit, et dōnō dīvum grātissima serpit.
In somnīs, ecce, ante oculōs maestissimus Hector 270
vīsus adesse mihī, largōsque effundere flētūs,
raptātus bīgīs, ut quondam, āterque cruentō
pulvere, perque pedēs trāiectus lōra tumentēs.
Ei mihi, quālis erat, quantum mūtātus ab illō
Hectore, quī redit exuviās indūtus Achillī, 275
vel Danaum Phrygiōs iaculātus puppibus īgnēs,
squālentem barbam et concrētōs sanguine crīnēs
vulneraque illa gerēns, quae circum plūrima mūrōs
accēpit patriōs. Ultrō flēns ipse vidēbar
compellāre virum et maestās exprōmere vōcēs: 280
"Ō lūx Dardaniae, spēs Ō fīdissima Teucrum,
quae tantae tenuēre morae? Quibus Hector ab ōrīs
exspectāte venīs? Ut tē post multa tuōrum
fūnera, post variōs hominumque urbisque labōrēs
dēfessī aspicimus! Quae causa indigna serēnōs 285
foedāvit vultūs? Aut cūr haec vulnera cernō?"
Ille nihil, nec mē quaerentem vāna morātur,
sed graviter gemitūs īmō dē pectore dūcēns,
"Heu fuge, nāte deā, tēque hīs," ait, "ēripe flammīs.
Hostis habet mūrōs; ruit altō ā culmine Troia. 290
Sat patriae Priamōque datum: sī Pergama dextrā
dēfendī possent, etiam hāc dēfēnsa fuissent.
Sacra suōsque tibi commendat Troia Penātēs:

hōs cape fātōrum comitēs, hīs moenia quaere
magna, pererrātō statuēs quae dēnique pontō." 295
Sīc ait, et manibus vittās Vestamque potentem
aeternumque adytīs effert penetrālibus īgnem.
Dīversō intereā miscentur moenia lūctū,
et magis atque magis, quamquam sēcrēta parentis
Anchīsae domus arboribusque obtēcta recessit, 300
clārēscunt sonitūs, armōrumque ingruit horror.
Excutior somnō, et summī fastīgia tēctī
ascēnsū superō, atque arrēctīs auribus adstō:
in segetem velutī cum flamma furentibus austrīs
incidit, aut rapidus montānō flūmine torrēns 305
sternit agrōs, sternit sata laeta boumque labōrēs,
praecipitēsque trahit silvās, stupet īnscius altō
accipiēns sonitum saxī dē vertice pāstor
Tum vērō manifesta fidēs, Danaumque patēscunt
īnsidiae. Iam Dēiphobī dedit ampla ruīnam 310
Vulcānō superante domus; iam proximus ārdet
Ūcalegōn; Sīgēa īgnī freta lāta relūcent.
Exoritur clāmorque virum clangorque tubārum.
Arma āmēns capiō; nec sat ratiōnis in armīs,
sed glomerāre manum bellō et concurrere in arcem 315
cum sociīs ārdent animī; furor īraque mentem
praecipitant, pulchrumque morī succurrit in armīs.
Ecce autem tēlīs Panthūs ēlāpsus Achīvum,
Panthūs Ōthryadēs, arcis Phoebīque sacerdōs,
sacra manū victōsque deōs parvumque nepōtem 320
ipse trahit, cursūque āmēns ad līmina tendit.
"Quō rēs summa locō, Panthū? Quam prendimus arcem?"
Vix ea fātus eram, gemitū cum tālia reddit:
"Vēnit summa diēs et inēluctābile tempus
Dardaniae: fuimus Trōes, fuit Īlium et ingēns 325

glōria Teucrōrum; ferus omnia Iuppiter Argōs
trānstulit; incēnsā Danaī dominantur in urbe.
Arduus armātōs mediīs in moenibus adstāns
fundit equus, victorque Sinōn incendia miscet
īnsultāns; portīs aliī bipatentibus adsunt, 330
mīlia quot magnīs umquam vēnēre Mycēnīs;
obsēdēre aliī tēlīs angusta viārum
oppositī; stat ferrī aciēs mūcrōne coruscō
strīcta, parāta necī; vix prīmī proelia temptant
portārum vigilēs, et caecō Mārte resistunt." 335

A number of Trojans join Aeneas. They are ready to die with him. The horrors of that night are all about them. First they meet the Greek Androgeos, who greets them as friends. The Trojans overcome him.

Tālibus Othryadae dictīs et nūmine dīvum
in flammās et in arma feror, quō trīstis Erīnys,
quō fremitus vocat et sublātus ad aethera clāmor.
Addunt sē sociōs Ripheus et maximus armīs
Ēpytus oblātī per lūnam Hypanisque Dymāsque, 340
et laterī agglomerant nostrō, iuvenisque Coroebus,
Mygdonidēs: illīs ad Troiam forte diēbus
vēnerat, īnsānō Cassandrae incēnsus amōre,
et gener auxilium Priamō Phrygibusque ferēbat,
īnfēlīx, quī nōn spōnsae praecepta furentis 345
audierit.
Quōs ubi cōnfertōs audēre in proelia vīdī,
incipiō super hīs: "Iuvenēs, fortissima frūstrā
pectora, sī vōbīs audentem extrēma cupīdō
certa sequī, quae sit rēbus fortūna videtis: 350
excessēre omnēs, adytīs ārīsque relictīs,
dī, quibus imperium hōc steterat; succurritis urbī

incēnsae; moriāmur et in media arma ruāmus.
Ūna salūs victīs, nūllam spērāre salūtem."
Sīc animīs iuvenum furor additus: inde, lupī ceu 355
raptōrēs ātrā in nebulā, quōs improba ventris
exēgit caecōs rabiēs, catulīque relictī
faucibus exspectant siccīs, per tēla, per hostēs
vādimus haud dubiam in mortem, mediaeque tenēmus
urbis iter; nox ātra cavā circumvolat umbrā. 360
Quis clādem illīus noctis, quis fūnera fandō
explicet, aut possit lacrimīs aequāre labōrēs?
Urbs antīqua ruit, multōs dominātа per annōs;
plūrima perque viās sternuntur inertia passim
corpora, perque domōs et rēligiōsa deōrum 365
līmina. Nec sōlī poenās dant sanguine Teucrī;
quondam etiam victīs redit in praecordia virtūs
victōrēsque cadunt Danaī: crūdēlis ubīque
lūctus, ubīque pavōr, et plūrima mortis imāgō.
Prīmus sē, Danaum magnā comitante catervā, 370
Androgeōs offert nōbīs, socia agmina crēdēns
īnscius, atque ultrō verbīs compellat amīcīs:
"Festīnāte, virī: nam quae tam sēra morātur
sēgnitiēs? Aliī rapiunt incēnsa feruntque
Pergama; vōs celsīs nunc prīmum ā nāvibus ītis." 375
Dīxit, et extemplō, neque enim respōnsa dabantur
fīda satis, sēnsit mediōs dēlāpsus in hostēs.
Obstipuit, retrōque pedem cum vōce repressit:
improvīsum asprīs velutī quī sentibus anguem
pressit humī nītēns, trepidusque repente refūgit 380
attollentem īrās et caerula colla tumentem;
haud secus Androgeōs vīsū tremefactus abībat.
Irruimus, dēnsīs et circumfundimur armīs,
ignārōsque locī passim et formīdine captōs
sternimus: adspīrat prīmō fortūna labōrī. 385

Coroebus leads them to put on the armor of the slain Greeks, which for a time brings success. Cassandra, the betrothed of Coroebus, is carried off by the Greeks. Coroebus attacks them, aided by Aeneas and the rest. The rescue is effected, but the tide of battle turns and even their friends attack them.

Atque hīc successū exsultāns animīsque Coroebus,
"Ō sociī, quā prīma" inquit "fortūna salūtis
mōnstrat iter, quāque ostendit sē dextra, sequāmur;
mūtēmus clipeōs, Danaumque īnsignia nōbīs
aptēmus: dolus an virtūs, quis in hoste requīrat? 390
Arma dabunt ipsī." Sīc fātus, deinde comantem
Androgeī galeam clipeīque īnsigne decōrum
induitur, laterīque Argīvum accommodat ēnsem.
Hōc Rhīpeus, hōc ipse Dymās omnisque iuventūs
laeta facit; spoliīs sē quisque recentibus armat. 395
Vādimus immixtī Danaīs haud nūmine nostrō,
multaque per caecam congressī proelia noctem
cōnserimus, multōs Danaum dēmittimus Orcō.
Diffugiunt aliī ad nāvēs, et lītora cursū
fīda petunt: pars ingentem formīdine turpī 400
scandunt rūrsus equum et nōtā conduntur in alvō.
Heu nihil invītīs fās quemquam fīdere dīvīs!
Ecce trahēbātur passīs Priamēia virgō
crīnibus ā templō Cassandra adytīsque Minervae,
ad caelum tendēns ārdentia lūmina frūstrā,— 405
lūmina, nam tenerās arcēbant vincula palmās.
Nōn tulit hanc speciem furiātā mente Coroebus,
et sēsē medium iniēcit peritūrus in agmen.
Cōnsequimur cūnctī et dēnsīs incurrimus armīs.
Hīc prīmum ex altō dēlūbrī culmine tēlīs 410
nostrōrum obruimur, oriturque miserrima caedēs

armōrum faciē et Graiārum errōre iubārum.
Tum Danaī gemitū atque ēreptae virginis īrā
undique collēctī invādunt, ācerrimus Aiāx,
et geminī Atrīdae, Dolopumque exercitus omnis; 415
adversī ruptō ceu quondam turbine ventī
cōnflīgunt, Zephyrusque Notusque et laetus Eōīs
Eurus equīs; strīdunt silvae, saevitque tridentī
spūmeus atque īmō Nereus ciet aequora fundō.

Outnumbered by the Greeks, the Trojans are slain or scattered, only two remaining with Aeneas, one old, the other wounded. At the palace of Priam they find the fiercest fight. The Trojans hurl missiles from the roofs at the Greeks, who use scaling ladders. One entrance is left unguarded.

Illī etiam, sī quōs obscūrā nocte per umbram 420
fūdimus īnsidiīs tōtāque agitāvimus urbe,
appārent; prīmī clipeōs mentītaque tēla
ādgnōscunt, atque ōra sonō discordia signant.
Īlicet obruimur numerō; prīmusque Coroebus
Pēneleī dextrā dīvae armipotentis ad āram 425
prōcumbit; cadit et Rhipeus, iūstissimus ūnus
quī fuit in Teucrīs et servantissimus aequī:
dīs aliter vīsum; pereunt Hypanisque Dymāsque
cōnfixī ā sociīs; nec tē tua plūrima, Panthū,
lābentem pietās nec Apollinis īnfula tēxit. 430
Īliacī cinerēs et flamma extrēma meōrum,
testor, in occāsū vestrō nec tēla nec ūllās
vītāvisse vicēs Danaum, et, sī fāta fuissent
ut caderem, meruisse manū. Dīvellimur inde,
Īphitus et Peliās mēcum, quōrum Īphitus aevō 435
iam gravior, Peliās et vulnere tardus Ulixī;

prōtinus ad sēdēs Priamī clāmōre vocātī.
Hīc vērō ingentem pugnam, ceu cētera nūsquam
bella forent, nūllī tōtā morerentur in urbe,
sīc Mārtem indomitum, Danaōsque ad tēcta ruentēs 440
cernimus, obsessumque āctā testūdine līmen.
Haerent parietibus scālae, postēsque sub ipsōs
nītuntur gradibus, clipeōsque ad tēla sinistrīs
prōtēctī obiciunt, prēnsant fastīgia dextrīs.
Dardanidae contrā turrēs ac tōta domōrum 445
culmina convellunt; hīs sē, quandō ultima cernunt,
extrēmā iam in morte parant dēfendere tēlīs,
aurātāsque trabēs, veterum decora alta parentum
dēvolvunt; aliī strīctīs mūcrōnibus īmās
obsēdēre forēs; hās servant agmine dēnsō. 450
Īnstaurātī animī, rēgis succurrere tēctīs,
auxiliōque levāre virōs, vimque addere victīs.
Līmen erat caecaeque forēs et pervius ūsus
tēctōrum inter sē Priamī, postēsque relictī
ā tergō, īnfēlīx quā sē, dum rēgna manēbant, 455
saepius Andromachē ferre incomitāta solēbat
ad socerōs, et avō puerum Astyanacta trahēbat.
Ēvādō ad summī fastīgia culminis, unde
tēla manū miserī iactābant irrita Teucrī.

By this passage Aeneas makes his way to the roof. The Trojans hurl down a tower on the attackers. Pyrrhus below makes an opening and with his followers forces an entrance. The shrieks of women rise within the building.

Turrim in praecipitī stantem summīsque sub astra 460
ēductam tēctīs, unde omnis Troia vidērī
et Danaum solitae nāvēs et Achāia castra,
aggressī ferrō circum, quā summa labantēs
iūnctūrās tabulāta dabant, convellimus altīs

sēdibus, impulimusque; ea lāpsa repente ruīnam 465
cum sonitū trahit et Danaum super agmina lātē
incidit: ast aliī subeunt, nec saxa nec ūllum
tēlōrum intereā cessat genus.

Vestibulum ante ipsum prīmōque in līmine Pyrrhus
exsultat, tēlīs et lūce coruscus aēnā; 470
quālis ubi in lūcem coluber mala grāmina pāstus
frīgida sub terrā tumidum quem brūma tegēbat,
nunc, positīs novus exuviīs nitidusque iuventā,
lūbrica convolvit sublātō pectore terga
arduus ad sōlem, et linguīs micat ōre trisulcīs. 475
Ūnā ingēns Periphās et equōrum agitātor Achillis,
armiger Automedōn, ūnā omnis Scȳria pūbēs
succēdunt tēctō, et flammās ad culmina iactant.
Ipse inter prīmōs correptā dūra bipennī
līmina perrumpit, postēsque ā cardine vellit 480
aerātōs; iamque excīsā trabe fīrma cavāvit
rōbora, et ingentem lātō dedit ōre fenestram.
Appāret domus intus, et ātria longa patēscunt;
appārent Priamī et veterum penetrālia rēgum,
armātōsque vident stantēs in līmine prīmō. 485

At domus interior gemitū miserōque tumultū
miscētur, penitusque cavae plangōribus aedēs
fēmineīs ululant; ferit aurea sīdera clāmor.
Tum pavidae tēctīs mātrēs ingentibus errant,
amplexaeque tenent postēs atque ōscula fīgunt. 490

Pyrrhus is irresistible as a river in flood. Priam dons his armor despite his great age, but Hecuba and his daughters flee to the altars, where they induce the aged king to join them.

Īnstat vī patriā Pyrrhus; nec claustra, neque ipsī
cūstōdēs sufferre valent; labat āriete crēbrō

iānua, et ēmōtī prōcumbunt cardine postēs.
Fīt via vī; rumpunt aditūs, prīmōsque trucīdant
immissī Danaī, et lātē loca mīlite complent. 495
Nōn sīc, aggeribus ruptīs cum spūmeus amnis
exiit, oppositāsque ēvīcit gurgite mōlēs,
fertur in arva furēns cumulō, campōsque per omnēs
cum stabulīs armenta trahit. Vīdī ipse furentem
caede Neoptolemum geminōsque in līmine Atrīdās; 500
vīdī Hecubam centumque nurūs, Priamumque per ārās
sanguine foedantem, quōs ipse sacrāverat, īgnēs.
Quīnquāgintā illī thalamī, spēs tanta nepōtum,
barbaricō postēs aurō spoliīsque superbī,
prōcubuēre; tenent Danaī, quā dēficit īgnis. 505
Forsitan et Priamī fuerint quae fāta requirās.
Urbis utī captae cāsum convulsaque vīdit
līmina tēctōrum et medium in penetrālibus hostem,
arma diū senior dēsuēta trementibus aevō
circumdat nēquīquam umerīs, et inūtile ferrum 510
cingitur, ac dēnsōs fertur moritūrus in hostēs.
Aedibus in mediīs nūdōque sub aetheris axe
ingēns āra fuit iūxtāque veterrima laurus,
incumbēns ārae atque umbrā complexa Penātēs.
Hīc Hecuba et nātae nēquīquam altāria circum, 515
praecipitēs ātrā ceu tempestāte columbae,
condēnsae et dīvum amplexae simulācra sedēbant.
Ipsum autem sūmptīs Priamum iuvenālibus armīs
ut vīdit, "Quae mēns tam dīra, miserrime coniūnx,
impulit hīs cingī tēlīs? Aut quō ruis?" inquit; 520
"Nōn tālī auxiliō nec dēfēnsōribus istīs
tempus eget; nōn, sī ipse meus nunc afforet Hector.
Hūc tandem concēde; haec āra tuēbitur omnēs,
aut morīēre simul." Sīc ōre effāta recēpit
ad sēsē et sacrā longaevum in sēde locāvit. 525

Polites, the son of Priam, is slain by Pyrrhus before his parents' eyes. The aged Priam reproaches Pyrrhus and casts a feeble spear at him. Pyrrhus thereupon slays him.

Ecce autem ēlāpsus Pyrrhī dē caede Polītēs,
ūnus nātōrum Priamī, per tēla, per hostēs
porticibus longīs fugit, et vacua ātria lūstrat
saucius: illum ārdēns īnfestō vulnere Pyrrhus
īnsequitur, iam iamque manū tenet et premit hastā 530
Ut tandem ante oculōs ēvāsit et ōra parentum,
concidit, ac multō vītam cum sanguine fūdit.
Hīc Priamus, quamquam in mediā iam morte tenētur,
nōn tamen abstinuit, nec vōcī īraeque pepercit:
"At tibi prō scelere," exclāmat, "prō tālibus ausīs, 535
dī, sī qua est caelō pietās, quae tālia cūret,
persolvant grātēs dignās et praemia reddant
dēbita, quī nātī cōram mē cernere lētum
fēcistī et patriōs foedāstī fūnere vultūs.
At nōn ille, satum quō tē mentīris, Achillēs 540
tālis in hoste fuit Priamō; sed iūra fidemque
supplicis ērubuit, corpusque exsangue sepulcrō
reddidit Hectoreum, mēque in mea rēgna remīsit."
Sīc fātus senior, tēlumque imbelle sine ictū
coniēcit, raucō quod prōtinus aere repulsum 545
ē summō clipeī nēquīquam umbōne pependit.
Cui Pyrrhus: "Referēs ergō haec et nūntius ībis
Pēlīdae genitōrī; illī mea trīstia facta
dēgeneremque Neoptolemum narrāre mementō.
Nunc morere." Hōc dīcēns altāria ad ipsa tremen-
tem 550
trāxit et in multō lāpsantem sanguine nātī,
implicuitque comam laevā, dextrāque coruscum

extulit, ac laterī capulō tenus abdidit ēnsem.
Haec fīnis Priamī fātōrum; hīc exitus illum
sorte tulit, Troiam incēnsam et prōlapsa videntem 555
Pergama, tot quondam populīs terrīsque superbum
rēgnātōrem Asiae. Iacet ingēns lītore truncus,
āvulsumque umerīs caput, et sine nōmine corpus.

This scene recalls Aeneas to thoughts of his own family. He finds that all his followers have left him. He catches sight of Helen and desires to kill her, but his mother, Venus, appears to him, this time in her natural form as a goddess, and holds him back.

At mē tum prīmum saevus circumstetit horror.
Obstipuī; subiit cārī genitōris imāgō, 560
ut rēgem aequaevum crūdēlī vulnere vīdī
vītam exhālantem; subiit dēserta Creūsa,
et dīrepta domūs, et parvī cāsus Iūlī.
Respiciō, et quae sit mē circum cōpia lūstrō.
Dēseruēre omnēs dēfessī, et corpora saltū 565
ad terram mīsēre aut īgnibus aegra dedēre.
Iamque adeō super ūnus eram, cum līmina Vestae
servantem et tacitam sēcrētā in sēde latentem
Tyndarida aspiciō: dant clāra incendia lūcem
errantī passimque oculōs per cūncta ferentī. 570
Illa sibi īnfestōs ēversa ob Pergama Teucrōs
et poenās Danaum et dēsertī coniugis īrās
praemetuēns, Troiae et patriae commūnis Erīnys,
abdiderat sēsē atque ārīs invīsa sedēbat.
Exārsēre īgnēs animō; subit īra cadentem 575
ulcīscī patriam et scelerātās sūmere poenās.
"Scīlicet haec Spartam incolumis patriāsque Mycēnās
aspiciet, partōque ībit rēgīna triumphō,

coniugiumque, domumque, patrēs, nātōsque vidēbit,
Īliadum turbā et Phrygiīs comitāta ministrīs? 580
Occiderit ferrō Priamus? Troia ārserit īgnī?
Dardanium totiēns sūdārit sanguine lītus?
Nōn ita: namque etsī nūllum memorābile nōmen
fēmineā in poenā est, nec habet victōria laudem,
exstīnxisse nefās tamen et sūmpsisse merentēs 585
laudābor poenās, animumque explēsse iuvābit
ultrīcis flammae, et cinerēs satiāsse meōrum."
Tālia iactābam, et furiātā mente ferēbar:
cum mihi sē, nōn ante oculīs tam clāra, videndam
obtulit et pūrā per noctem in lūce refulsit 590
alma parēns, cōnfessa deam quālisque vidērī
caelicolīs et quanta solet, dextrāque prehēnsum
continuit, roseōque haec īnsuper addidit ōre:

Venus tells Aeneas that the gods, not Helen, are responsible for the downfall of Troy. Neptune and Juno, even Pallas and Jupiter himself, are destroying the city. He should return to protect his family; she will guide and defend him.

"Nāte, quis indomitās tantus dolor excitat īrās?
Quid furis, aut quōnam nostrī tibi cūra recessit? 595
Nōn prius aspiciēs ubi fessum aetāte parentem
līqueris Anchīsēn; superet coniūnxne Creūsa,
Ascaniusque puer? Quōs omnēs undique Graiae
circum errant aciēs, et, nī mea cūra resistat,
iam flammae tulerint inimīcus et hauserit ēnsis. 600
Nōn tibi Tyndaridis faciēs invīsa Lacaenae
culpātusve Paris: dīvum inclēmentia, dīvum,
hās ēvertit opēs sternitque ā culmine Troiam.
Aspice—namque omnem, quae nunc obducta tuentī

From a painting by Leighton

HELEN OF TROY

mortālēs hebetat vīsūs tibi et ūmida circum 605
cālīgat, nūbem ēripiam; tū nē qua parentis
iussa timē, neu praeceptīs pārēre recūsā:—
hīc, ubi disiectās mōlēs āvulsaque saxīs
saxa vidēs mixtōque undantem pulvere fūmum,
Neptūnus mūrōs magnōque ēmōta tridentī 610
fundāmenta quatit, tōtamque ā sēdibus urbem
ēruit; hīc Iūnō Scaeās saevissima portās
prīma tenet, sociumque furēns ā nāvibus agmen
ferrō accīncta vocat.
Iam summās arcēs Trītōnia, respice, Pallās 615
īnsēdit, nimbō effulgēns et Gorgone saevā.
Ipse pater Danaīs animōs vīrēsque secundās
sufficit, ipse deōs in Dardana suscitat arma.
Ēripe, nāte, fugam, fīnemque impōne labōrī.
Nūsquam aberō, et tūtum patriō tē līmine sistam." 620
Dixerat, et spissīs noctis sē condidit umbrīs.

The destruction of Troy is compared with the overthrow of an old ash tree by the axes of farmers. Aeneas leaves the roof and, guided by the goddess, reaches his home. Anchises urges the others to leave him; all beg him to accompany them.

Appārent dīrae faciēs inimīcaque Troiae
nūmina magna deum.
Tum vērō omne mihī vīsum cōnsīdere in īgnēs
Īlium et ex īmō vertī Neptūnia Troia; 625
ac velutī summīs antīquam in montibus ornum
cum ferrō accīsam crēbrīsque bipennibus īnstant
ēruere agricolae certātim,—illa ūsque minātur
et tremefacta comam concussō vertice nūtat,
vulneribus dōnec paulātim ēvicta suprēmum 630

congemuit, trāxitque iugīs āvulsa ruīnam.
Dēscendō, ac dūcente deō flammam inter et hostēs
expedior; dant tēla locum, flammaeque recēdunt.
Atque ubi iam patriae perventum ad līmina sēdis
antīquāsque domōs, genitor, quem tollere in altōs 635
optābam prīmum montēs prīmumque petēbam,
abnegat excīsā vītam prōdūcere Troiā
exsiliumque patī. "Vōs Ō, quibus integer aevī
sanguis," ait "solidaeque suō stant rōbore vīrēs,
vōs agitāte fugam: 640
mē sī caelicolae voluissent dūcere vītam,
hās mihi servāssent sēdēs. Satis ūna superque
vīdimus excidia et captae superāvimus urbī.
Sīc Ō sīc positum affātī discēdite corpus.
Ipse manū mortem inveniam; miserēbitur hostis 645
exuviāsque petet; facilis iactūra sepulcrī.
Iam prīdem invīsus dīvīs et inūtilis annōs
dēmoror, ex quō mē dīvum pater atque hominum rēx
fulminis afflāvit ventīs et contigit īgnī."
Tālia perstābat memorāns, fīxusque manēbat. 650
Nōs contrā effūsī lacrimīs, coniūnxque Creūsa
Ascaniusque omnisque domus, nē vertere sēcum
cūncta pater fātōque urgentī incumbere vellet.
Abnegat, inceptōque et sēdibus haeret in īsdem.

Aeneas reproaches his father, telling him what he may expect on the arrival of Pyrrhus, and prepares to return to the fight. When Creusa, his wife, tries to detain him, a ball of fire plays about the head of Iulus. Anchises reads the omen correctly and appeals for a second sign.

Rūrsus in arma feror, mortemque miserrimus optō: 655
nam quod cōnsilium aut quae iam fortūna dabātur?

"Mēne efferre pedem, genitor, tē posse relictō
spērāstī, tantumque nefās patriō excidit ōre?
Sī nihil ex tantā superīs placet urbe relinquī,
et sedet hōc animō, peritūraeque addere Troiae 660
tēque tuōsque iuvat, patet istī iānua lētō,
iamque aderit multō Priamī dē sanguine Pyrrhus,
nātum ante ōra patris, patrem quī obtruncat ad ārās.
Hōc erat, alma parēns, quod mē per tēla, per īgnēs
ēripis, ut mediīs hostem in penetrālibus, utque 665
Ascanium patremque meum iūxtāque Creūsam
alterum in alterius mactātōs sanguine cernam?
Arma, virī, ferte arma; vocat lūx ultima victōs.
Reddite mē Danaīs; sinite īnstaurāta revīsam
proelia. Numquam omnēs hodiē moriēmur inultī." 670

Hinc ferrō accingor rūrsus clipeōque sinistram
īnsertābam aptāns, mēque extrā tēcta ferēbam.
Ecce autem complexa pedēs in līmine coniūnx
haerēbat, parvumque patrī tendēbat Iūlum:
"Sī peritūrus abīs, et nōs rape in omnia tēcum; 675
sīn aliquam expertus sūmptīs spem pōnis in armīs,
hanc prīmum tūtāre domum. Cui parvus Iūlus,
cui pater et coniūnx quondam tua dicta relinquor?"

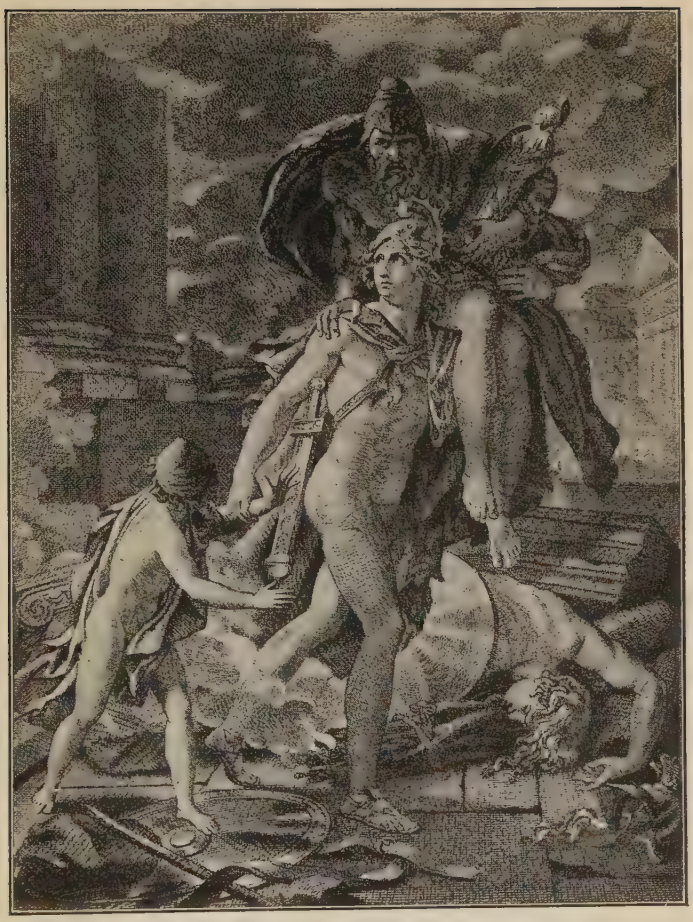
Tālia vōciferāns gemitū tēctum omne replēbat,
cum subitum dictūque oritur mīrābile mōnstrum. 680
Namque manūs inter maestōrumque ōra parentum
ecce levis summō dē vertice vīsus Iūlī
fundere lūmen apex, tāctūque innoxia mollēs
lambere flamma comās et circum tempora pāscī.
Nōs pavidī trepidāre metū, crīnemque flagrantem 685
excutere et sānctōs restinguere fontibus īgnēs.
At pater Anchīsēs oculōs ad sīdera laetus
extulit, et caelō palmās cum vōce tetendit:

"Iuppiter omnipotēns, precibus sī flecteris ūllīs,

aspice nōs; hōc tantum, et, sī pietāte merēmur, 690
dā deinde auxilium, pater, atque haec ōmina fīrmā."

Then a meteor crosses the sky. Anchises yields and agrees to go with his son. Aeneas gives directions to his company. He sets out, carrying his father, leading his son; Creusa is to follow a little in the rear.

Vix ea fātus erat senior, subitōque fragōre
intonuit laevum, et dē caelō lāpsa per umbrās
stella facem dūcēns multā cum lūce cucurrit.
Illam, summa super lābentem culmina tēctī, 695
cernimus Īdaeā clāram sē condere silvā
signantemque viās; tum longō līmite sulcus
dat lūcem, et lātē circum loca sulpure fūmant.
Hīc vērō victus genitor sē tollit ad aurās,
affāturque deōs et sānctum sīdus adōrat. 700
"Iam iam nūlla mora est; sequor et quā dūcitis adsum.
Dī patriī, servāte domum, servāte nepōtem.
Vestrum hōc augurium, vestrōque in nūmine Troia est.
Cēdō equidem, nec, nāte, tibī comes īre recūsō."
Dīxerat ille; et iam per moenia clārior īgnis 705
audītur, propiusque aestūs incendia volvunt.
"Ergō age, cāre pater, cervīcī impōnere nostrae;
ipse subībō umerīs, nec mē labor iste gravābit;
quō rēs cumque cadent, ūnum et commūne perīclum,
ūna salūs ambōbus erit. Mihi parvus Iūlus 710
sit comes, et longē servet vestīgia coniūnx:
vōs, famulī, quae dīcam, animīs advertite vestrīs.
Est urbe ēgressīs tumulus templumque vetustum
dēsertae Cereris, iūxtāque antīqua cupressus
rēligiōne patrum multōs servāta per annōs. 715
Hanc ex dīversō sēdem veniēmus in ūnam.



AENEAS FLEEING WITH ANCHISES, LEADING ASCANIUS

Tū, genitor, cape sacra manū patriōsque Penātēs;
mē, bellō ē tantō dīgressum et caede recentī,
attrectāre nefās, dōnec mē flūmine vīvō
abluerō." 720

Haec fātus, lātōs umerōs subiectaque colla
veste super fulvīque īnsternor pelle leōnis,
succēdōque onerī; dextrae sē parvus Iūlus
implicuit sequiturque patrem nōn passibus aequīs;
pōne subit coniūnx: ferimur per opāca locōrum; 725
et mē, quem dudum nōn ūlla iniecta movēbant
tēla neque adversō glomerātī ex agmine Grāī,
nunc omnēs terrent aurae, sonus excitat omnis
suspēnsum et pariter comitīque onerīque timentem.

Aeneas, suddenly alarmed, flees at full speed, forgetting Creusa, who fails to appear at the rendezvous. Aeneas, in a frenzy of despair, returns alone through the burning city to his home, finding his house in flames.

Iamque propinquābam portīs, omnemque vidēbar 730
ēvāsisse viam, subitō cum crēber ad aurēs
vīsus adesse pedum sonitus, genitorque per umbram
prōspiciēns, "Nāte" exclāmat, "fuge, nāte, propinquant!
Ārdentēs clipeōs atque aera micantia cernō!"

Hīc mihi nescio quod trepidō male nūmen amīcum 735
confūsam ēripuit mentem. Namque āvia cursū
dum sequor, et nōtā excēdō regiōne viārum,
heu! miserō coniūnx fātōne ērepta Creūsa
substitit? Errāvitne viā, seu lassa resēdit?
Incertum; nec post oculīs est reddita nostrīs. 740
Nec prius āmissam respexī animumque reflexī,
quam tumulum antīquae Cereris sēdemque sacrātam
vēnimus; hīc dēmum collēctīs omnibus ūna

dēfuit, et comitēs nātumque virumque fefellit.
Quem nōn incūsāvī āmēns hominumque deōrumque, 745
aut quid in ēversā vīdī crūdēlius urbe?
Ascanium Anchīsēnque patrem Teucrōsque Penātēs
commendō sociīs et curvā valle recondō;
ipse urbem repetō et cingor fulgentibus armīs.
Stat cāsūs renovāre omnēs, omnemque revertī 750
per Troiam, et rūrsus caput obiectāre perīclīs.
Prīncipiō mūrōs obscūraque līmina portae,
quā gressum extuleram, repetō, et vēstīgia retrō
observāta sequor per noctem et lūmine lūstrō.
Horror ubique animō, simul ipsa silentia terrent. 755
Inde domum, sī forte pedem, sī forte tulisset,
mē referō: irruerant Danaī, et tēctum omne tenēbant.
Īlicet īgnis edāx summa ad fastīgia ventō
volvitur; exsuperant flammae, furit aestus ad aurās.
Prōcēdō et Priamī sēdēs arcemque revīsō. 760
Et iam porticibus vacuīs Iūnōnis asylō
cūstōdēs lectī Phoenīx et dīrus Ulixēs
praedam adservābant. Hūc undique Trōia gāza
incēnsīs ērepta adytīs, mēnsaeque deōrum,
crātērēsque aurō solidī, captīvaque vestis 765
congeritur; puerī et pavidae longō ōrdine mātrēs
stant circum.

Aeneas calls Creusa and searches everywhere in vain. At last her ghost appears, and tells him that she is to be an attendant upon the goddess Cybele, not a slave of the Greeks. Aeneas vainly grasps at her image. He returns to his companions and starts for the mountains just as day dawns.

Ausus quīn etiam vōcēs iactāre per umbram
implēvī clāmōre viās, maestusque Creūsam

nēquīquam ingeminānS iterumque iterumque vocāvī. 770
Quaerentī et tēctīs urbis sine fīne furentī
īnfēlīx simulācrum atque ipsius umbra Creūsae
vīsa mihi ante oculōs et nōtā maior imāgō.
Obstipuī, steteruntque comae et vox faucibus haesit.
Tum sīc affārī et cūrās hīs dēmere dictīs: 775
"Quid tantum īnsānō iuvat indulgēre dolōrī,
Ō dulcis coniūnx? Nōn haec sine nūmine dīvum
ēveniunt; nec tē hinc comitem asportāre Creūsam
fās, aut ille sinit superī rēgnātor Olympī.
Longa tibi exsilia, et vāstum maris aequor arandum, 780
et terram Hesperiam veniēs, ubi Lydius arva
inter opīma virum lēnī fluit agmine Thybris;
illīc rēs laetae rēgnumque et rēgia coniūnx
parta tibī. Lacrimās dilectae pelle Creūsae.
Nōn ego Myrmidonum sēdēs Dolopumve superbās 785
aspiciam, aut Graiīs servītum mātribus ībō,
Dardanis, et dīvae Veneris nurus.
Sed mē magna deum genetrīx hīs dētinet ōrīs:
iamque valē, et nātī servā commūnis amōrem."
Haec ubi dicta dedit, lacrimantem et multa volentem 790
dīcere dēseruit, tenuisque recessit in aurās.
Ter cōnātus ibī collō dare bracchia circum,
ter frūstrā comprēnsa manūs effūgit imāgō,
par levibus ventīs volucrīque simillima somnō.
Sīc dēmum sociōs cōnsūmptā nocte revīsō. 795
Atque hīc ingentem comitum afflūxisse novōrum
inveniō admīrāns numerum, mātrēsque virōsque,
collēctam exsiliō pūbem, miserābile vulgus.
Undique convēnēre, animīs opibusque parātī,
in quāscumque velim pelagō dēdūcere terrās. 800
Iamque iugīs summae surgēbat Lūcifer Īdae
dūcēbatque diem, Danaīque obsessa tenēbant

līmina portārum, nec spēs opis ūlla dabātur;
cecī, et sublātō montēs genitōre petīvī.

QUESTIONS

What is the general subject of this book?
As its events precede in time those of Book I, why did not Vergil begin his poem with this book?
Is there any advantage in Vergil's arrangement?
Did guests usually recline at banquets in Homer's time? Did the Romans in Vergil's time?
How long did the Trojan war last?
Who were the Myrmidons? How is the word used in English? How is the English use related to the original meaning?
Under what ten headings could you summarize the chief events described in this book?
Which of these would you select as the event most necessary to the development of the story?
Where in this book does Vergil introduce the gods or omens into the action of the poem?
To which of the gods did the Greeks look chiefly for assistance in their plans for success at Troy?
Who gives us this information in this book?
In what way did the Greeks lose the favor of this god?
What was the Palladium? How has this word been used in English?
Who devised the plan for building the Wooden Horse? Was he also the builder?
How large a fleet did the Greeks send against Troy?
What significance may be attached to the fact that the serpents which destroyed Laocoon came from Tenedos? And also to the fact that after destroying him they fled to the statue of Minerva?
What caused Ulysses to hate Palamedes?
Just what was the cruel plot which Ulysses contrived in order to avenge himself?
How does it serve Sinon's purpose to introduce into his story the reference to Palamedes and then to the seizure of the Palladium?

How does the mention of these help him to deceive the Trojans?

What words for *Greek* either as adjective or noun does Vergil use in this book? Which does he employ most frequently? Why are the Greeks called by this name?

What names does Vergil employ for *Troy* and *Trojan?*

Through which of their ancestors is a connection with Italy established for the Trojans?

If Achilles may be spoken of as representing the "strength" of the Greek expedition, by what name may we fittingly describe Ulysses? Why? What do the epithets *duri* (v. 7) and *pellacis* (v. 90) imply about his character?

Who were the *Atridae* and what was their connection with the expedition?

Why are serpents so generally associated with Minerva?

Of what arts was Minerva the patroness?

Can you see a reason why Vergil should choose to use the word *intexunt* to describe the building of the horse?

By what other names is Minerva known?

Was any test made by the Trojans to see whether Greeks were concealed in the horse?

Had Thymoetes any private reason for urging the dragging of the horse within the city?

What maiden is said to have been sacrificed by the Greeks to secure a favorable voyage to Troy? What was her story in full?

Which of Priam's children had the gift of prophecy? For which of them did this power prove futile?

Why is it especially suitable that Hector should advise Aeneas not to sacrifice his life vainly but flee to a new land?

What bearing upon the connection between Troy and Rome is suggested by the objects committed by Hector to the care of Aeneas—the *sacra, Penates, Vesta,* and the "ever-burning fire"?

What successive causes drive Aeneas into the fighting despite the warning of Hector's ghost? How is he separated from his companions?

What turns his thoughts toward his home in the midst of the fighting?

How do his feelings of resentment toward Helen indirectly lead to his coming quickly and safely to his father's house?

By what argument is he made to see the folly of further resistance to the will of fate?

On what grounds does his father Anchises refuse to flee? Which of his words are strangely at variance with ancient ideas? How is his refusal to depart overcome?

BOOK III

Post eversa Phrygum regna ut fuga coepta moveri,
utque sit in Thracen primo devectus ibique
moenia condiderit Polydori caede piata,
regis et hospitium, ut Phoebi responsa canebant
coeptum iter in Cretam; rursus nova fata reperta,
naufragus ut fuerit Strophadas compulsus ad undas,
inde fugam et dirae narrat praecepta Celaenus,
liquerit utque Helenum praeceptis ordine fatis,
supplicem Achaemeniden Polyphemo urgente recepit,
amissumque patrem Drepani, atque hinc inde quievit.

THE STORY OF THE THIRD BOOK

Aeneas continues his story. The refugees build a fleet and set sail at the beginning of summer. They go first to Thrace, where they plan to found a new city. As Aeneas tries to pull up bushes, in order to adorn the altar on which he is sacrificing to Venus, blood flows from them and a voice cries out that he is rending the body of Polydorus. He was a son of Priam, who had been sent with a large sum of money to be brought up by Lycurgus, king of Thrace, and had been slain by the treacherous king. Aeneas performs new funeral rites for Polydorus and leaves the ill-omened spot.

Next they sail to Delos. As Aeneas prays to Apollo in his temple, a voice replies that the Trojans must seek their ancient mother. Since Anchises interprets this to mean Crete, the motherland of Teucer,[1] the Trojans joyfully offer sacrifice to the gods and set sail. Arriving in Crete, Aeneas begins a city, which he calls Pergamum; but in the midst of their preparations drought and a pestilence fall upon them. Then Anchises urged a return to Delos to consult the oracle again; but in the night the Phrygian Penates appeared to Aeneas and told him that Apollo meant Hesperia, or Italy, the land from which Dardanus was sprung. Aeneas offers sacrifice, after which he tells Anchises what he has seen and heard. The father realizes his error and remembers that Cassandra often spoke of Hesperia and Italy. The Trojans once more put to sea.

[1] See Appendix, **20.**

When the wanderers are out of sight of land a storm arises; they are driven from their course and wander blindly for three days. Then they reach the Strophades islands, the abode of the Harpies. They land, slay cattle and goats, and prepare a meal; but when they would eat, the Harpies appear again and again, and spoil the food by their unclean touch. When the Trojans lay an ambuscade for the foul creatures, their chief, Celaeno, predicts such dire famine when they shall reach Italy that they will be forced to devour their very tables. The Trojans are panic-stricken, and Anchises prays to the gods to avert the omen. They then sail along the coast of Greece and reach a town near Mount Leucate and the shrine of Apollo. They offer rites of purification to Jupiter and celebrate games; Aeneas sets up a votive shield. They then put to sea and come to Buthrotum, where they find Helenus, Priam's son, wedded to Andromache and ruling a miniature Troy. Andromache is offering sacrifice at a tomb which she has dedicated to Hector. She tells her story and says that a part of the kingdom of Pyrrhus has fallen to Helenus. Helenus welcomes his countrymen and entertains them hospitably.

On the point of departure, Aeneas asks for directions for his journey, and the seer tells him as much as he is allowed to reveal. Their destined home is on the remoter side of Italy; a white sow with a litter of thirty white suckling pigs will mark the site of their city. They need not fear the eating of their tables; the Fates and Apollo will aid them. They must pray to the gods with veiled head. It is necessary to make a long detour and take a course to the left around Sicily, to avoid the fearful monster, Scylla, and the devouring whirlpool, Charybdis. They must honor Juno; constant efforts to propitiate her

will at last prevail. At Cumae Aeneas is to visit the Sibyl, who will tell him how to meet or avoid the dangers that await him in Italy.

After an affecting farewell, the Trojans sail northward to the port nearest to Italy. From there they make an early morning start and soon sight the new land, which they hail with shouts of joy. They make a brief landing near Minerva's Height, where herds of grazing horses are an omen of war, although Anchises sees hope also of peace. They sail on past Tarentum, hear the roar of Charybdis and turn leftward; but in the dark they drift to the home of the Cyclopes.

The Trojans spend a night made terrible by the volcano. Next morning a Greek appears, in wretched plight, and begs to be taken away with them. He was one of the companions of Ulysses, left behind in their panic flight. He tells them of the Cyclopes, huge giants with one eye in the middle of their foreheads, and of Ulysses' vengeance for the death of his comrades. The Trojans flee the spot, taking the stranger with them. Sailing back, they skirt the southern shore of Sicily, passing many famous places. At Drepanum Anchises dies, a calamity unforetold. Next they came to Dido's realm, and at that point Aeneas ends his story.

Aeneas continues his tale. After the downfall of their city the survivors build ships and in the early summer leave the desolate site of Troy.

Postquam rēs Asiae Priamīque ēvertere gentem
immeritam vīsum superīs, ceciditque superbum
Īlium et omnis humō fūmat Neptūnia Troia,

dīversa exsilia et dēsertās quaerere terrās
auguriīs agimur dīvum, classemque sub ipsā 5
Antandrō et Phrygiae mōlīmur montibus Īdae,
incertī quo fāta ferant, ubi sistere dētur,
contrahimusque virōs. Vix prīma incēperat aestās
et pater Anchīsēs dare fātīs vēla iubēbat,
lītora cum patriae lacrimāns portūsque relinquō 10
et campōs ubi Troia fuit. Feror exsul in altum
cum sociīs nātōque Penātibus et magnīs dīs.

They sail to Thrace and begin a city in the realm of King Lycurgus. When Aeneas would pluck up myrtle and cornel shoots, to wreathe his altars, drops of blood flow from the roots.

Terra procul vāstīs colitur Māvortia campīs
(Thrāces arant) ācrī quondam rēgnāta Lycurgō,
hospitium antīquum Troiae sociique Penātēs, 15
dum fortūna fuit. Feror hūc et lītore curvō
moenia prīma locō, fātīs ingressus inīquīs,
Aeneadāsque meō nōmen dē nōmine fingō.
Sacra Diōnaeae mātrī dīvīsque ferēbam
auspicibus coeptōrum operum, superōque nitentem 20
caelicolum rēgī mactābam in lītore taurum.
Forte fuit iūxtā tumulus, quō cornea summō
virgulta et dēnsīs hastīlibus horrida myrtus.
Accessī, viridemque ab humō convellere silvam
cōnātus, rāmīs tegerem ut frondentibus ārās, 25
horrendum et dictū videō mīrābile mōnstrum.
Nam quae prīma solō ruptīs rādīcibus arbōs
vellitur, huic ātrō līquuntur sanguine guttae
et terram tābō maculant. Mihi frīgidus horror
membra quatit gelidusque coit formīdine sanguis. 30

Rūrsus et alterius lentum convellere vīmen
īnsequor et causās penitus temptāre latentēs;
āter et alterius sequitur dē cortice sanguis.

As he persisted, a voice was heard, appealing for pity and declaring that the shrubs grew from the body of Polydorus, a fellow-countryman who had been slain there.

Multa movēns animō Nymphās venerābar agrestēs
Grādīvumque patrem, Geticīs quī praesidet arvīs, 35
rīte secundārent vīsūs ōmenque levārent.
Tertia sed postquam maiōre hastīlia nīsū
aggredior genibusque adversae oblūctor harēnae—
ēloquar, an sileam?—gemitus lacrimābilis īmō
audītur tumulō, et vōx reddita fertur ad aurēs: 40
"Quid miserum, Aenēā, lacerās? Iam parce sepultō;
parce piās scelerāre manūs. Nōn mē tibi Troia
externum tulit, aut cruor hīc dē stīpite mānat.
Heu! fuge crūdēlēs terrās, fuge lītus avārum.
Nam Polydōrus ego. Hīc cōnfixum ferrea tēxit 45
tēlōrum seges et iaculīs incrēvit acūtīs."
Tum vērō ancipitī mentem formīdine pressus
obstipuī, steteruntque comae et vox faucibus haesit.

Aeneas, horror-stricken, recalls that Priam had sent Polydorus, with a great sum of money, to be reared by Lycurgus, when Troy's fortunes seemed hopeless. He performs due funeral rites to the shade of the luckless youth.

Hunc Polydōrum aurī quondam cum pondere magnō
īnfēlīx Priamus fūrtim mandārat alendum 50
Thrēiciō rēgī, cum iam diffīderet armīs

Dardaniae cingīque urbem obsidiōne vidēret.
Ille, ut opēs frāctae Teucrum, et Fortūna recessit,
rēs Agamemnoniās victrīciaque arma secūtus,
fās omne abrumpit; Polydōrum obtruncat, et aurō 55
vī potitur. Quid nōn mortālia pectora cōgis,
aurī sacra famēs? Postquam pavor ossa relīquit,
dēlectōs populī ad procerēs prīmumque parentem
mōnstra deum referō, et quae sit sententia poscō.
Omnibus īdem animus, scelerātā excedēre terrā, 60
linquī pollūtum hospitium, et dare classibus austrōs.
Ergō īnstaurāmus Polydōrō fūnus; et ingēns
aggeritur tumulō tellūs; stant Mānibus ārae,
caeruleīs maestae vittīs ātrāque cupressō,
et circum Īliadēs crīnem dē mōre solūtae; 65
īnferimus tepidō spūmantia cymbia lacte
sanguinis et sacrī paterās, animamque sepulcrō
condimus, et magnā suprēmum vōce ciēmus.

The Trojans again set sail and come to Delos, once a floating island, which Apollo moored. King Anius welcomes his old friend Anchises.

Inde, ubi prīma fidēs pelagō, plācātaque ventī
dant maria et lēnis crepitāns vocat auster in altum, 70
dēdūcunt sociī nāvēs et lītora complent.
Prōvehimur portū terraeque urbēsque recēdunt.
Sacra marī colitur mediō grātissima tellūs
Nēreidum mātrī et Neptūnō Aegaeō,
quam pius Arcitenēns ōrās et lītora circum 75
errantem Myconō ē celsā Gyarōque revīnxit,
immōtamque colī dedit et contemnere ventōs.
Hūc feror; haec fessōs tūtō placidissima portū
accipit. Ēgressī venerāmur Apollinis urbem.

Rēx Anius, rēx īdem hominum Phoebīque sacerdōs, 80
vittīs et sacrā redimītus tempora laurō,
occurrit; veterem Anchīsēn agnōscit amīcum.
Iungimus hospitiō dextrās et tēcta subīmus.

Aeneas consults the oracle of Apollo, which directs the Trojans to return to "their ancient mother." They hail the response with joy and inquire its meaning.

Templa deī saxō venerābar strūcta vetustō:
Dā propriam, Thymbraee, domum; dā moenia fessīs 85
et genus et mānsūram urbem; servā altera Troiae
Pergama, rēliquiās Danaum atque immītis Achillī.
Quem sequimur? quōve īre iubēs? ubi pōnere sēdēs?
Dā, pater, augurium, atque animīs illābere nostrīs.
Vix ea fātus eram; tremere omnia vīsa repente, 90
līminaquē laurusque deī, tōtusque movērī
mōns circum et mūgīre adytīs cortīna reclūsīs
Summissī petimus terram et vōx fertur ad aurēs:
"Dardanidae dūrī, quae vōs ā stirpe parentum
prīma tulit tellūs, eadem vōs ūbere laetō 95
Accipiet reducēs. Antīquam exquīrite mātrem.
Hīc domus Aenēae cūnctīs dominābitur ōrīs,
et nātī nātōrum, et quī nāscentur ab illīs."
Haec Phoebus; mixtōque ingēns exorta tumultū
laetitia, et cūnctī quae sint ea moenia quaerunt, 100
quō Phoebus vocet errantēs iubeatque revertī?

Anchises interprets the oracle as meaning Crete, the birthplace of the Phrygian Cybele. After sacrificing to Neptune, to Apollo, and to the Zephyrs, the Trojans set sail for the island.

Tum genitor, veterum volvēns monumenta virōrum,
"Audīte, Ō procerēs," ait, "et spēs discite vestrās:

Crēta Iovis magnī mediō iacet īnsula pontō;
mōns Īdaeus ubi et gentis cūnābula nostrae. 105
Centum urbēs habitant magnās, ūberrima rēgna;
maximus unde pater, sī rīte audīta recordor,
Teucrus Rhoetēās prīmum est advectus ad ōrās,
optāvitque locum rēgnō. Nōndum Īlium et arcēs
Pergameae steterant; habitābant vallibus īmīs. 110
Hinc māter cultrīx Cybelae Corybantiaque aera
Īdaeumque nemus; hinc fīda silentia sacrīs,
et iūnctī currum dominae subiēre leōnēs.
Ergō agite et dīvum dūcunt quā iussa sequāmur;
plācēmus ventōs et Gnōsia rēgna petāmus. 115
Nec longō distant cursū; modo Iuppiter adsit,
tertia lūx classem Crētaeīs sistet in ōrīs."
Sīc fātus, meritōs ārīs mactāvit honōrēs,
taurum Neptūnō, taurum tibi, pulcher Apollō,
nigram Hiemī pecudem, Zephyrīs fēlīcibus albam. 120

The Trojans hear that Idomeneus has left his kingdom and deserted his city in Crete. They sail through the Cyclades full of joy and hope, and begin a new settlement on the Cretan shore.

Fāma volat pulsum rēgnīs cessisse paternīs
Īdomenēa ducem, dēsertaque lītora Crētae,
hoste vacāre domōs, sēdēsque adstāre relictās.
Linquimus Ortygiae portūs, pelagōque volāmus,
bacchātamque iugīs Naxon viridemque Donȳsam, 125
Ōlearon, niveamque Paron sparsāsque per aequor
Cycladas et crēbrīs legimus freta cōncita terrīs.
Nauticus exoritur variō certāmine clāmor;
hortantur sociī: "Crētam proavōsque petāmus."
Prōsequitur surgēns ā puppī ventus euntēs, 130

et tandem antīquīs Cūrētum allābimur ōrīs.
Ergō avidus mūrōs optātae mōlior urbis,
Pergameamque vocō, et laetam cognōmine gentem
hortor amāre focōs arcemque attollere tēctīs.

In the midst of their preparations a drought and pestilence fall upon them. Anchises bids them return to Delos and again consult Apollo.

Iamque ferē siccō subductae lītore puppēs; 135
cōnūbiīs arvīsque novīs operāta iuventūs;
iūra domōsque dabam: subitō cum tābida membrīs,
corruptō caelī trāctū, miserandaque vēnit
arboribusque satīsque luēs et lētifer annus.
Linquēbant dulcēs animās, aut aegra trahēbant 140
corpora; tum sterilēs exūrere Sīrius agrōs;
ārēbant herbae et vīctum seges aegra negābat.
Rūrsus ad ōrāclum Ortygiae Phoebumque remēnsō
hortātur pater īre marī veniamque precārī:
quam fessīs fīnem rēbus ferat; unde labōrum 145
temptāre auxilium iubeat; quō vertere cursūs.

During the night the Phrygian Penates, which he had brought from Troy, appear to Aeneas; they tell him that Apollo did not mean Crete, but Italy, the native place of Dardanus and Iasius.

Nox erat, et terrīs animālia somnus habēbat:
effigiēs sacrae dīvum Phrygiīque Penātēs,
quōs mēcum ā Troiā mediīsque ex īgnibus urbis
extuleram, vīsī ante oculōs adstāre iacentis 150
in somnīs multō manifestī lūmine, quā sē
plēna per īnsertās fundēbat lūna fenestrās;

tum sīc affārī et cūrās hīs dēmere dictīs:
"Quod tibi dēlātō Ortygiam dictūrus Apollō est,
hīc canit, et tua nōs ēn ultrō ad līmina mittit. 155
Nōs tē, Dardaniā incēnsā, tuaque arma secūtī,
nōs tumidum sub tē permēnsī classibus aequor,
īdem ventūrōs tollēmus in astra nepōtēs,
imperiumque urbī dabimus. Tū moenia magnīs
magna parā longumque fugae nē linque labōrem. 160
Mūtandae sēdēs. Nōn haec tibi lītora suāsit
Dēlius aut Crētae iussit cōnsīdere Apollō.
Est locus, Hesperiam Graiī cognōmine dīcunt,
terra antīqua, potēns armīs atque ūbere glaebae;
Oenōtrī coluēre virī; nunc fāma minōrēs 165
Ītaliam dīxisse ducis dē nōmine gentem.
Hae nōbīs propriae sēdēs; hinc Dardanus ortus,
Īasiusque pater, genus ā quō prīncipe nostrum.
Surge age, et haec laetus longaevō dicta parentī
haud dubitanda refer; Corythum terrāsque requīrat 170
Ausoniās. Dictaea negat tibi Iuppiter arva."

Aeneas, after making libation, reports the apparition (it was no dream) to Anchises, who realizes his mistake and remembers that Cassandra often spoke of Italy as their future home. They put to sea again.

Tālibus attonitus vīsīs et vōce deōrum
(nec sopor illud erat, sed cōram agnōscere vultūs
vēlātāsque comās praesentiaque ōra vidēbar;
tum gelidus tōtō mānābat corpore sūdor) 175
corripiō ē strātīs corpus, tendōque supīnās
ad caelum cum vōce manūs et mūnera lībō
intemerāta focīs. Perfectō laetus honōre
Anchīsēn faciō certum remque ōrdine pandō.

Agnōvit prōlem ambiguam geminōsque parentēs, 180
sēque novō veterum dēceptum errōre locōrum.
Tum memorat: "Nāte, Īliacīs exercite fātīs,
sōla mihī tālēs cāsūs Cassandra canēbat.
Nunc repetō haec generī portendere dēbita nostrō,
et saepe Hesperiam, saepe Ītala rēgna vocāre. 185
Sed quis ad Hesperiae ventūrōs lītora Teucrōs
crēderet? aut quem tum vātēs Cassandra movēret?
cēdāmus Phoebō et monitī meliōra sequāmur."
Sīc ait; et cūnctī dictō pārēmus ovantēs.
Hanc quoque dēserimus sēdem, paucīsque relictīs 190
vēla damus, vāstumque cavā trabe currimus aequor.

No sooner are they in the open sea than a violent storm arises. After wandering blindly for three days and nights, they finally sight land and make the shore.

Postquam altum tenuēre ratēs, nec iam amplius ūllae
appārent terrae, caelum undique et undique pontus,
tum mihi caeruleus suprā caput adstitit imber,
noctem hiememque ferēns, et inhorruit unda tenebrīs. 195
Continuō ventī volvunt mare magnaque surgunt
aequora; dispersī iactāmur gurgite vāstō;
involvēre diem nimbī, et nox ūmida caelum
abstulit; ingeminant abruptīs nūbibus īgnēs.
Excutimur cursū, et caecīs errāmus in undīs. 200
Ipse diem noctemque negat discernere caelō,
nec meminisse viae mediā Palinūrus in undā.
Trēs adeō incertōs caecā cālīgine sōlēs
errāmus pelagō, totidem sine sīdere noctēs.
Quārtō terra diē prīmum sē attollere tandem 205
vīsa, aperīre procul montēs, ac volvere fūmum.
Vēla cadunt, rēmīs īnsurgimus; haud mora, nautae
annīxī torquent spūmās et caerula verrunt.

They have reached the Strophades islands, the home of the Harpies, hideous monsters created for the punishment of Phineas. The Trojans fall upon herds of cattle and goats, grazing untended, and prepare a meal.

Servātum ex undīs Strophadum mē lītora prīmum
accipiunt; Strophades Graiō stant nōmine dictae, 210
īnsulae Īoniō in magnō, quās dīra Celaenō
Harpyiaeque colunt aliae, Phīnēia postquam
clausa domus, mēnsāsque metū līquēre priōrēs.
Trīstius haud illīs mōnstrum, nec saevior ūlla
pestis et īra deum Stygiīs sēsē extulit undīs. 215
Virgineī volucrum vultūs, foedissima ventris
prōluviēs, uncaeque manūs, et pallida semper
ōra famē.
Hūc ubi dēlātī portūs intrāvimus, ecce
laeta boum passim campīs armenta vidēmus 220
caprigenumque pecus nūllō cūstōde per herbās.
Irruimus ferrō et dīvōs ipsumque vocāmus
in partem praedamque Iovem; tum lītore curvō
exstruimusque torōs dapibusque epulāmur opīmīs.

The Harpies appear and drive the Trojans from their meal. When this happens a third time, the Trojans resort to arms; their swords make no impression on the monsters, who nevertheless take flight.

At subitae horrificō lāpsū dē montibus adsunt 225
Harpyiae et magnīs quatiunt clangōribus ālās,
dīripiuntque dapēs contāctūque omnia foedant
immundō; tum vōx taetrum dīra inter odōrem.
Rūrsum in sēcessū longō sub rūpe cavāta,
arboribus clausī circum atque horrentibus umbrīs, 230

īnstruimus mēnsās ārīsque repōnimus īgnem:
Rūrsum ex dīversō caelī caecīsque latebrīs
turba sonāns praedam pedibus circumvolat uncīs,
polluit ōre dapēs. Sociīs tunc arma capessant
ēdīcō, et dīrā bellum cum gente gerendum. 235
Haud secus ac iussī faciunt tēctōsque per herbam
dispōnunt ēnsēs et scūta latentia condunt.
Ergō ubi dēlāpsae sonitum per curva dedēre
lītora, dat signum speculā Mīsēnus ab altā
aere cavō. Invādunt sociī et nova proelia temptant, 240
obscēnās pelagī ferrō foedāre volucrēs.
Sed neque vim plūmīs ūllam nec vulnera tergō
accipiunt, celerīque fugā sub sīdera lāpsae,
sēmiēsam praedam et vestīgia foeda relinquunt.

Celaeno, chief of the Harpies, utters a dire prophecy: the Trojans shall reach Italy, but they shall not found their city until hunger has forced them to devour their very tables.

Ūna in praecelsā cōnsēdit rūpe Celaenō, 245
īnfēlīx vātēs, rumpitque hanc pectore vōcem:
"Bellum etiam prō caede boum strātīsque iuvencīs,
Lāomedontiadae, bellumne īnferre parātis
et patriō Harpyiās īnsontēs pellere rēgnō?
Accipite ergō animīs atque haec mea fīgite dicta, 250
quae Phoebō pater omnipotēns, mihi Phoebus Apollō
praedīxit, vōbīs Furiārum ego maxuma pandō.
Ītaliam cursū petitis, ventīsque vocātīs
ībitis Ītaliam, portūsque intrāre licēbit;
sed nōn ante datam cingētis moenibus urbem, 255
quam vōs dīra famēs nostraeque iniūria caedis
ambēsās subigat mālīs absūmere mēnsās."

The Trojans are terror-stricken. Anchises, praying that the omen may be averted, counsels flight. They sail on past Ithaca, cursing the home of Ulysses, and reach Actium.

Dīxit, et in silvam pennīs ablāta refūgit.
At sociīs subitā gelidus formīdine sanguis
dēriguit; cecidēre animī, nec iam amplius armīs, 260
sed vōtīs precibusque iubent exposcere pācem,
sīve deae, seu sint dīrae obscēnaeque volucrēs.
Et pater Anchīsēs passīs dē lītore palmīs
nūmina magna vocat meritōsque indīcit honōrēs:
"Dī, prohibēte minās; dī, tālem āvertite cāsum, 265
et placidī servāte piōs!" Tum lītore fūnem
dēripere excussōsque iubet laxāre rudentēs.
Tendunt vēla Notī; fugimus spūmantibus undīs,
quā cursum ventusque gubernātorque vocābat.
Iam mediō appāret flūctū nemorōsa Zacynthos 270
Dūlichiumque Samēque et Nēritos ardua saxīs.
Effugimus scopulōs Ithacae, Lāertia rēgna,
Et terram altrīcem saevī exsecrāmur Ulixī.
Mox et Leucātae nimbōsa cacūmina montis
et formīdātus nautīs aperītur Apollō. 275
Hunc petimus fessī et parvae succēdimus urbī;
ancora dē prōrā iacitur, stant lītore puppēs.

They offer sacrifice to Jupiter and celebrate games. Winter comes on and roughens the sea. Aeneas sets up a shield, a trophy from the Greeks, at the entrance to Apollo's temple; then they sail to Buthrotum.

Ergō īnspērātā tandem tellūre potītī
lūstrāmurque Iovī vōtīsque incendimus ārās,

Actiaque Īliacīs celebrāmus lītora lūdīs. 280
Exercent patriās oleō lābente palaestrās
nūdātī sociī; iuvat ēvāsisse tot urbēs
Argolicās mediōsque fugam tenuisse per hostēs.
Intereā magnum sōl circumvolvitur annum,
et glaciālis hiems aquilōnibus asperat undās. 285
Aere cavō clipeum, magnī gestāmen Abantis,
postibus adversīs fīgō et rem carmine signō:
AENĒĀS HAEC DĒ DANAĪS VICTŌRIBUS ARMA.
Linquere tum portūs iubeō et cōnsīdere trānstrīs.
Certātim sociī feriunt mare et aequora verrunt. 290
Prōtinus āeriās Phaeācum abscondimus arcēs,
lītoraque Ēpīrī legimus portūque subīmus
Chāoniō et celsam Buthrōtī accēdimus urbem.

Here they learn that Pyrrhus has been slain, and that Helenus, son of Priam, married to Andromache, is ruling in his stead. Aeneas finds Andromache making offerings to Hector's cenotaph in a grove before the city.

Hīc incrēdibilis rērum fāma occupat aurēs
Prīamidēn Helenum Graiās rēgnāre per urbēs, 295
coniugiō Aeacidae Pyrrhī scēptrīsque potītum,
et patriō Andromachēn iterum cessisse marītō.
Obstipuī, mīrōque incēnsum pectus amōre
compellāre virum et cāsūs cognōscere tantōs.
Prōgredior portū, classēs et lītora linquēns; 300
sollemnēs cum forte dapēs et trīstia dōna
ante urbem in lūcō falsī Simoentis ad undam
lībābat cinerī Andromachē Mānēsque vocābat
Hectoreum ad tumulum, viridī quem caespite inānem
et geminās, causam lacrimīs, sacrāverat ārās. 305

At sight of Aeneas, Andromache swoons. Recovering, she plies him with questions. She had been carried off by Pyrrhus, who deserted her for Hermione. Orestes then slew Pyrrhus, part of whose realm fell to Helenus.

Ut mē cōnspexit venientem et Trōia circum
arma āmēns vīdit, magnīs exterrita mōnstrīs
dēriguit vīsū in mediō, calor ossa relīquit;
lābitur et longō vix tandem tempore fātur:
"Vērane tē faciēs, vērus mihi nūntius affers, 310
nāte deā? Vīvisne? aut, sī lūx alma recessit,
Hector ubi est?" Dīxit, lacrimāsque effūdit et omnem
implēvit clāmōre locum. Vix pauca furentī
subiciō et rārīs turbātus vōcibus hīscō:
"Vīvō equidem vītamque extrēma per omnia dūcō; 315
nē dubitā, nam vēra vidēs.
Heu! quis tē cāsus dēiectam coniuge tantō
excipit? aut quae digna satis fortūna revīsit,
Hectoris Andromachē? Pyrrhīn' cōnūbia servās?"
Dēiēcit vultum et dēmissā vōce locūta est: 320
"Ō fēlīx ūna ante aliās Priamēia virgō,
hostīlem ad tumulum Troiae sub moenibus altīs
iussa morī, quae sortītūs nōn pertulit ūllōs,
nec victōris erī tetigit captīva cubīle!
Nōs, patriā incēnsā, dīversa per aequora vectae, 325
stirpis Achillēae fastūs iuvenemque superbum,
servitiō ēnīxae, tulimus; quī deinde, secūtus
Lēdaeam Hermionēn Lacedaemoniōsque hymenaeōs,
mē famulō famulamque Helenō trānsmīsit habendam.
Ast illum, ēreptae magnō īnflammātus amōre 330
coniugis et scelerum Furiīs agitātus, Orestēs
excipit incautum patriāsque obtruncat ad ārās.
Morte Neoptolemī rēgnōrum reddita cessit

pars Helenō, quī Chāoniōs cognōmine campōs
Chāoniamque omnem Troiānō ā Chāone dīxit, 335
Pergamaque Īliacamque iugīs hanc addidit arcem.

Andromache inquires about Creusa and Ascanius. Helenus appears and conducts Aeneas to his city, a miniature Troy, with Pergama, Xanthus, and Scaean Gates. He entertains the Trojans with a banquet.

Sed tibi quī cursum ventī, quae fāta dedēre?
Aut quisnam ignārum nostrīs deus appulit ōrīs?
Quid puer Ascanius? Superatne et vēscitur aurā,
Quem tibi iam Troiā— 340
ecqua tamen puerō est āmissae cūra parentis?
Ecquid in antīquam virtūtem animōsque virīlēs
et pater Aenēās et avunculus excitat Hector?"
Tālia fundēbat lacrimāns longōsque ciēbat
incassum flētūs, cum sēsē ā moenibus hērōs 345
Prīamidēs multīs Helenus comitantibus affert,
agnōscitque suōs laetusque ad līmina dūcit,
et multum lacrimās verba inter singula fundit.
Prōcēdō, et parvam Troiam simulātaque magnīs
Pergama et ārentem Xanthī cognōmine rīvum 350
agnōscō, Scaeaeque amplector līmina portae.
Nec nōn et Teucrī sociā simul urbe fruuntur.
Illōs porticibus rēx accipiēbat in amplīs;
aulāī mediō lībābant pōcula Bacchī,
impositīs aurō dapibus, paterāsque tenēbant. 355

Time flies; Aeneas reluctantly prepares to go. He tells Helenus his mission and the prophecy of Celaeno, and asks his advice. After offering sacrifice, the seer, inspired by Apollo, reveals a part of the future.

Iamque diēs alterque diēs prōcessit, et aurae
vēla vocant tumidōque īnflātur carbasus Austrō.
Hīs vātem aggredior dictīs ac tālia quaesō:
"Troiugena, interpres dīvum, quī nūmina Phoebī,
quī tripodas, Clariī laurūs, quī sīdera sentīs 360
et volucrum linguās et praepetis ōmina pennae,
fāre age—namque omnem cursum mihi prōspera dīxit
rēligiō, et cūnctī suāsērunt nūmine dīvī
Ītaliam petere et terrās temptāre repostās;
sōla novum dictūque nefās Harpyia Celaenō 365
prōdigium canit, et trīstēs dēnūntiat īrās,
obscēnamque famem—quae prīma perīcula vītō?
Quidve sequēns tantōs possim superāre labōrēs?"
Hīc Helenus, caesīs prīmum dē mōre iuvencīs,
exōrat pācem dīvum, vittāsque resolvit 370
sacrātī capitis, mēque ad tua līmina, Phoebe,
ipse manū multō suspēnsum nūmine dūcit,
atque haec deinde canit dīvīnō ex ōre sacerdōs:
"Nāte deā,—nam tē maiōribus īre per altum
auspiciīs manifesta fidēs; sīc fāta deum rēx 375
sortītur, volvitque vicēs; is vertitur ōrdō—
pauca tibi ē multīs, quō tūtior hospita lūstrēs
aequora et Ausoniō possīs cōnsīdere portū,
expediam dictīs; prohibent nam cētera Parcae
scīre Helenum fārīque vetat Sāturnia Iūnō. 380

Aeneas' city is to be on the other side of Italy, afar off. He will know the place by the omen of a white sow with thirty young, also white. He must not fear Celaeno's prophecy; the Fates and Apollo will aid him.

Prīncipiō Ītaliam, quam tū iam rēre propinquam
vīcīnōsque, ignāre, parās invādere portūs,
longa procul longīs via dīvidit invia terrīs.
Ante et Trīnacriā lentandus rēmus in undā,
et salis Ausoniī lūstrandum nāvibus aequor 385
īnfernīque lacūs Aeaeaeque īnsula Circae,
quam tūtā possīs urbem compōnere terrā.
Signa tibī dīcam; tū condita mente tenētō:
Cum tibi sollicitō sēcrētī ad flūminis undam
lītoreīs ingēns inventa sub īlicibus sūs 390
trīgintā capitum fētūs ēnīxa iacēbit,
alba, solō recubāns, albī circum ūbera nātī,
is locus urbis erit, requiēs ea certa labōrum.
Nec tū mēnsārum morsūs horrēsce futūrōs;
Fāta viam invenient aderitque vocātus Apollō. 395

He bids them shun the nearer coast of Italy, beset by hostile Greeks; veil their heads when they offer sacrifice; and turn to the left and round Sicily, avoiding the strait which separates that island from Italy.

Hās autem terrās Italīque hanc lītoris ōram,
proxima quae nostrī perfunditur aequoris aestū,
effuge; cūncta malīs habitantur moenia Graiīs.
Hīc et Nāryciī posuērunt moenia Locrī,
et Sallentīnōs obsēdit mīlite campōs 400
Lyctius Īdomeneus; hīc illa ducis Meliboeī
parva Philoctētae subnīxa Petēlia mūrō.

Quīn, ubi trānsmissae steterint trāns aequora classēs
et positīs ārīs iam vōta in lītore solvēs,
purpureō vēlāre comās adopertus amictū, 405
nē qua inter sānctōs īgnēs in honōre deōrum
hostīlis faciēs occurrat et ōmina turbet.
Hunc sociī mōrem sacrōrum, hunc ipse tenētō;
hāc castī maneant in rēligiōne nepōtēs.
Ast ubi dīgressum Siculae tē admōverit ōrae 410
ventus et angustī rārēscent claustra Pelōrī,
laeva tibī tellūs et longō laeva petantur
aequora circuitū; dextrum fuge lītus et undās.
Haec loca vī quondam et vāstā convulsa ruīnā
(tantum aevī longinqua valet mūtāre vetustās) 415
dissiluisse ferunt, cum prōtinus utraque tellūs
ūna foret; vēnit mediō vī pontus et undīs
Hesperium Siculō latus abscidit, arvaque et urbēs
lītore dīductās angustō interluit aestū.

On the left of the strait is Charybdis, a fearful maelstrom; on the right Scylla, a hideous, man-devouring monster. These they will avoid by the course around Pachynus. Above all, they must honor Juno.

Dextrum Scylla latus, laevum implācāta Charybdis 420
obsidet, atque īmō barathrī ter gurgite vāstōs
sorbet in abruptum flūctūs, rūrsusque sub aurās
ērigit alternōs et sīdera verberat undā.
At Scyllam caecīs cohibet spēlunca latebrīs,
ōra exsertantem et nāvēs in saxa trahentem. 425
Prīma hominis faciēs et pulchrō pectore virgō
pūbe tenus, postrēma immānī corpore pistrīx,
delphīnum caudās uterō commissa lupōrum.
Praestat Trīnacriī mētās lūstrāre Pachȳnī

cessantem, longōs et circumflectere cursūs, 430
quam semel īnfōrmem vāstō vīdisse sub antrō
Scyllam et caeruleīs canibus resonantia saxa.
Praetereā, sī qua est Helenō prūdentia, vātī
sī qua fidēs, animum sī vērīs implet Apollō,
ūnum illud tibi, nāte deā, prōque omnibus ūnum 435
praedīcam, et repetēns iterumque iterumque monēbō:
Iūnōnis magnae prīmum prece nūmen adōrā;
Iūnōnī cane vōta libēns dominamque potentem
supplicibus superā dōnīs; sīc dēnique victor
Trīnacriā fīnēs Italōs mittēre relictā. 440

At Cumae Aeneas must visit the Sibyl, who dwells in a cave and writes prophecies on leaves, which she allows to drift at the will of the winds. Entreated by Aeneas, she will speak and reveal what is to happen in Italy.

Hūc ubi dēlātus Cūmaeam accesseris urbem
dīvīnōsque lacūs et Averna sonantia silvīs,
īnsānam vātem aspiciēs, quae rūpe sub īmā
fāta canit foliīsque notās et nōmina mandat.
Quaecumque in foliīs dēscrīpsit carmina virgō, 445
dīgerit in numerum atque antrō sēclūsa relinquit.
Illa manent immōta locīs neque ab ōrdine cēdunt;
vērum eadem, versō tenuis cum cardine ventus
impulit et tenerās turbāvit iānua frondēs,
numquam deinde cavō volitantia prēndere saxō, 450
nec revocāre sitūs aut iungere carmina cūrat:
incōnsultī abeunt sēdemque ōdēre Sibyllae.
Hīc tibi nē qua morae fuerint dispendia tantī,
quamvīs increpitent sociī et vī cursūs in altum
vēla vocet possīsque sinūs implēre secundōs, 455
quīn adeās vātem precibusque ōrācula poscās

ipsa canat, vōcemque volēns atque ōra resolvat.
Illa tibi Ītaliae populōs ventūraque bella,
et quō quemque modō fugiāsque ferāsque labōrem
expediet, cursūsque dabit venerāta secundōs. 460
Haec sunt quae nostrā liceat tē vōce monērī.
Vāde age, et ingentem factīs fer ad aethera Troiam."

After loading his friends with gifts and supplying them with guides and rowers, Helenus addresses Anchises. Andromache gives many presents to Ascanius, weeping at his likeness to her lost Astyanax.

Quae postquam vātēs sīc ōre effātus amīcō est,
dōna dehinc aurō graviā sectōque elephantō
imperat ad nāvēs ferrī, stīpatque carīnīs 465
ingēns argentum, Dōdōnaeōsque lebētas,
lōrīcam cōnsertam hāmīs aurōque trilīcem,
et cōnum īnsignis galeae cristāsque comantēs,
arma Neoptolemī. Sunt et sua dōna parentī.
Addit equōs, additque ducēs, 470
rēmigium supplet, sociōs simul īnstruit armīs.
Intereā classem vēlīs aptāre iubēbat
Anchīsēs, fieret ventō mora nē qua ferentī.
Quem Phoebī interpres multō compellat honōre:
"Coniugiō, Anchīsē, Veneris dignāte superbō, 475
cūra deum, bis Pergameīs ērepte ruīnīs,
ecce tibi Ausoniae tellūs; hanc arripe vēlīs.
Et tamen hanc pelagō praeterlābāre necesse est;
Ausoniae pars illa procul, quam pandit Apollō.
Vāde," ait, "ō fēlīx nātī pietāte. Quid ultrā 480
provehor et fandō surgentēs dēmoror austrōs?"
Nec minus Andromachē, dīgressū maesta suprēmō,
fert pictūrātās aurī subtēmine vestēs
et Phrygiam Ascaniō chlamydem, nec cēdit honōrī,

textilibusque onerat dōnīs, ac tālia fātur: 485
"Accipe et haec, manuum tibi quae monumenta meārum
sint, puer, et longum Andromachae testentur amōrem,
coniugis Hectoreae. Cape dōna extrēma tuōrum,
Ō mihi sōla meī super Astyanactis imāgō.
Sīc oculōs, sīc ille manūs, sīc ōra ferēbat; 490
et nunc aequālī tēcum pūbēsceret aevō."

The friends part in tears. Aeneas congratulates Helenus and wishes him prosperity; he predicts friendship and union between Epirus and Italy in days to come.

Hōs ego dīgrediēns lacrimīs affābar obortīs:
"Vīvite fēlīcēs, quibus est fortūna perācta
iam sua; nōs alia ex aliīs in fāta vocāmur.
Vōbīs parta quiēs; nūllum maris aequor arandum, 495
arva neque Ausoniae semper cēdentia retrō
quaerenda. Effigiem Xanthī Troiamque vidētis,
quam vestrae fēcēre manūs, meliōribus, optō,
auspiciīs, et quae fuerit minus obvia Graiīs.
Sī quandō Thybrim vīcīnaque Thybridis arva 500
intrārō gentīque meae data moenia cernam,
cognātās urbēs ōlim populōsque propinquōs,
Ēpīrō, Hesperiā, quibus īdem Dardanus auctor
atque īdem cāsūs, ūnam faciēmus utramque
Troiam animīs; maneat nostrōs ea cūra nepōtēs." 505

The Trojans sail on under the shadow of the Ceraunian mountains; they land for the night. Palinurus calls for an early morning start, and they soon sight Italy, which they greet with shouts of joy.

Prōvehimur pelagō vīcīna Ceraunia iūxtā,
unde iter Ītaliam cursusque brevissimus undīs.

Sōl ruit intereā et montēs umbrantur opācī.
Sternimur optātae gremiō tellūris ad undam,
sortītī rēmōs, passimque in lītore siccō 510
corpora cūrāmus; fessōs sopor irrigat artūs.
Necdum orbem medium Nox hōrīs ācta subībat:
haud segnis strātō surgit Palinūrus et omnēs
explōrat ventōs, atque auribus āera captat;
sīdera cūncta notat tacitō lābentia caelō, 515
Arctūrum pluviāsque Hyadas geminōsque Triōnēs,
armātumque aurō circumspicit Ōrīōna.
Postquam cūncta videt caelō cōnstāre serēnō,
dat clārum ē puppī signum; nōs castra movēmus,
temptāmusque viam et vēlōrum pandimus ālās. 520
Iamque rubēscēbat stellīs Aurōra fugātīs,
cum procul obscūrōs collēs humilemque vidēmus
Ītaliam. Ītaliam prīmus conclāmat Achātēs,
Ītaliam laetō sociī clāmōre salūtant.

Anchises prays to the gods. The Trojans land near Minerva's Height. Anchises doubts whether the horses, which they see grazing, portend peace or war. After praying and sacrificing to Pallas and Juno, the Trojans sail on.

Tum pater Anchīsēs magnum crātēra corōnā 525
induit implēvitque merō, dīvōsque vocāvit
stāns celsā in puppī:
"Dī maris et terrae tempestātumque potentēs,
ferte viam ventō facilem et spīrāte secundī."
Crēbrēscunt optātae aurae, portusque patēscit 530
iam propior, templumque appāret in arce Minervae.
Vēla legunt sociī, et prōrās ad lītora torquent.
Portus ab Eurōō flūctū curvātus in arcum;
obiectae salsā spūmant aspargine cautēs;

ipse latet; geminō dēmittunt bracchia mūrō 535
turrītī scopulī, refugitque ab lītore templum.
Quattuor hīc, prīmum ōmen, equōs in grāmine vīdī
tondentēs campum lātē, candōre nivālī.
Et pater Anchīsēs: "Bellum, Ō terra hospita, portās;
bellō armantur equī, bellum haec armenta minantur. 540
Sed tamen īdem ōlim currū succēdere suētī
quadrupedēs, et frēna iugō concordia ferre:
spēs et pācis," ait. Tum nūmina sāncta precāmur
Palladis armisonae, quae prīma accēpit ovantēs,
et capita ante ārās Phrygiō vēlāmur amictū; 545
praeceptīsque Helenī, dederat quae maxima, rītē
Iūnōnī Argīvae iussōs adolēmus honōrēs.
Haud mora, continuō perfectīs ōrdine vōtīs,
cornua vēlātārum obvertimus antennārum,
Graiugenumque domōs suspectaque linquimus arva. 550

They pass the Gulf of Tarentum and the Lacinian Cape, with a distant view of Aetna. They hear the roar of Charybdis and feel its force, but turn to the left. In the darkness they drift to the land of the Cyclopes.

Hinc sinus Herculeī, sī vēra est fāma, Tarentī
cernitur; attollit sē dīva Lacīnia contrā,
Caulōnisque arcēs et nāvifragum Scylacēum.
Tum procul ē flūctū Trīnacria cernitur Aetna,
et gemitum ingentem pelagī pulsātaque saxa 555
audīmus longē frāctāsque ad lītora vōcēs,
exsultantque vada, atque aestū miscentur harēnae.
Et pater Anchīsēs: "Nīmīrum haec illa Charybdis:
Hōs Helenus scopulōs, haec saxa horrenda canēbat.
Ēripite, Ō sociī, pariterque īnsurgite rēmīs." 560
Haud minus ac iussī faciunt, prīmusque rudentem

contorsit laevās prōram Palinūrus ad undās;
laevam cūncta cohors rēmīs ventīsque petīvit.
Tollimur in caelum curvātō gurgite, et īdem
subductā ad Mānēs īmōs dēsēdimus undā. 565
Ter scopulī clāmōrem inter cava saxa dedēre;
ter spūmam ēlīsam et rōrantia vīdimus astra.
Intereā fessōs ventus cum sōle relīquit,
ignārīque viae Cȳclōpum allābimur ōrīs.

They pass a night of terror amid strange and fearful sounds. These come from Aetna, under which lies the scorched body of the giant Enceladus. When he changes his side, all Trinacria trembles and veils the sky in smoke.

Portus ab accessū ventōrum immōtus et ingēns 570
ipse; sed horrificīs iūxtā tonat Aetna ruīnīs,
interdumque ātram prōrumpit ad aethera nūbem,
turbine fūmantem piceō et candente favillā,
attollitque globōs flammārum et sīdera lambit;
interdum scopulōs āvulsaque viscera montis 575
ērigit ēructāns, liquefactaque saxa sub aurās
cum gemitū glomerat, fundōque exaestuat īmō.
Fāma est Enceladī sēmiūstum fulmine corpus
urguērī mōle hāc, ingentemque īnsuper Aetnam
impositam ruptīs flammam exspīrāre camīnīs; 580
et fessum quotiēns mūtet latus, intremere omnem
murmure Trīnacriam, et caelum subtexere fūmō.
Noctem illam tēctī silvīs immānia mōnstra
perferimus, nec quae sonitum det causa vidēmus.
Nam neque erant astrōrum īgnēs nec lūcidus aethrā 585
sīdereā polus, obscūrō sed nūbila caelō,
et lūnam in nimbō nox intempesta tenēbat.

Next morning the wretched figure of a stranger appears, a Greek. When he sees the Trojans, he entreats them to rescue him, confessing that he has warred against their country.

Postera iamque diēs prīmō surgēbat Eōō,
ūmentemque Aurōra polō dīmōverat umbram:
cum subitō ē silvīs, maciē cōnfecta suprēmā, 590
ignōtī nova fōrma virī miserandaque cultū
prōcēdit supplexque manūs ad lītora tendit.
Respicimus. Dīra illuviēs immissaque barba,
cōnsertum tegumen spīnīs; at cētera Graius,
et quondam patriīs ad Troiam missus in armīs. 595
Isque ubi Dardaniōs habitūs et Trōia vīdit
arma procul, paulum aspectū conterritus haesit,
continuitque gradum; mox sēsē ad lītora praeceps
cum flētū precibusque tulit: "Per sīdera testor,
per superōs atque hōc caelī spīrābile lūmen, 600
tollite mē, Teucrī; quāscumque abdūcite terrās;
hōc sat erit. Sciō mē Danaīs ē classibus ūnum,
et bellō Īliacōs fateor petiisse Penātēs.
Prō quō, sī sceleris tanta est iniūria nostrī,
spargite mē in flūctūs, vāstōque immergite pontō. 605
Sī pereō, hominum manibus periisse iuvābit."

When reassured, the man says that he was one of Ulysses' crew, left behind in their panic flight. He describes the monster Polyphemus and his abode, the murder of his comrades, the vengeance of Ulysses.

Dīxerat, et genua amplexus genibusque volūtāns
haerēbat. Quī sit, fārī, quō sanguine crētus,
hortāmur; quae deinde agitet fortūna, fatērī.

Ipse pater dextram Anchīsēs, haud multa morātus, 610
dat iuvenī, atque animum praesentī pignore fīrmat.
Ille haec, dēpositā tandem formīdine, fātur:
"Sum patriā ex Ithacā, comes īnfēlīcis Ulixī,
nōmen Achēmenidēs, Troiam genitōre Adamastō
paupere—mānsissetque utinam fortūna!—profectus. 615
Hīc mē, dum trepidī crūdēlia līmina linquunt,
immemorēs sociī vāstō Cyclōpis in antrō
dēseruēre. Domus saniē dapibusque cruentīs,
intus opāca, ingēns. Ipse arduus, altaque pulsat
sīdera—Dī, tālem terrīs āvertite pestem!— 620
Nec vīsū facilis nec dictū affābilis ūllī.
Visceribus miserōrum et sanguine vēscitur ātrō.
Vīdī egomet, duo dē numerō cum corpora nostrō
prēnsa manū magnā mediō resupīnus in antrō
frangeret ad saxum, saniēque exspersa natārent 625
līmina; vīdī ātrō cum membra fluentia tābō
manderet, et tepidī tremerent sub dentibus artūs
haud impūne quidem; nec tālia passus Ulixēs,
oblītusve suī est Ithacus discrīmine tantō.
Nam simul explētus dapibus vīnōque sepultus 630
cervīcem īnflexam posuit iacuitque per antrum
immēnsus, saniem ēructāns et frūsta cruentō
per somnum commixta merō, nōs, magna precātī
nūmina sortītīque vicēs, ūnā undique circum
fundimur, et tēlō lūmen terebrāmus acūtō, 635
ingēns, quod torvā sōlum sub fronte latēbat,
Argolicī clipeī aut Phoebēae lampadis īnstar,
et tandem laetī sociōrum ulcīscimur umbrās.

He urges them to flee, saying that there are a hundred other monsters like Polyphemus. For three months the stranger has lived a wretched life of constant terror. He prays the Trojans to save or slay him.

Sed fugite, Ō miserī, fugite, atque ab lītore fūnem
rumpite. 640
Nam quālis quantusque cavō Polyphēmus in antrō
lānigerās claudit pecudēs atque ūbera pressat,
centum aliī curva haec habitant ad lītora vulgō
īnfandī Cyclōpes et altīs montibus errant.
Tertia iam lūnae sē cornua lūmine complent, 645
cum vītam in silvīs inter dēserta ferārum
lustra domōsque trahō, vāstōsque ab rūpe Cyclōpas
prōspiciō sonitumque pedum vōcemque tremēscō.
Vīctum īnfēlīcem, bācās lapidōsaque corna,
dant rāmī, et vulsīs pāscunt rādīcibus herbae. 650
Omnia collūstrāns, hanc prīmum ad lītora classem
cōnspexī venientem. Huic mē, quaecumque fuisset,
addīxī; satis est gentem effūgisse nefandam.
Vōs animam hanc potius quōcumque absūmite lētō."

The hideous blind monster appears with his flock; he washes his wound in the sea, gnashing his teeth with rage. The Trojans flee; he hears them and makes sea and land tremble with his shouts.

Vix ea fātus erat, summō cum monte vidēmus 655
ipsum inter pecudēs vāstā sē mōle moventem
pāstōrem Polyphēmum et lītora nōta petentem,
mōnstrum horrendum, īnfōrme, ingēns, cui lūmen adēmptum.
Trunca manū pīnus regit et vestīgia fīrmat;

lānigerae comitantur ovēs; ea sōla voluptās 660
sōlāmenque malī.
Postquam altōs tetigit flūctūs et ad aequora vēnit,
lūminis effossī fluidum lavit inde cruōrem,
dentibus īnfrendēns gemitū, graditurque per aequor
iam medium, necdum flūctūs latera ardua tīnxit. 665
Nōs procul inde fugam trepidī celerāre, receptō
supplice sīc meritō, tacitīque incīdere fūnem;
verrimus et prōnī certantibus aequora rēmīs.
Sēnsit et ad sonitum vōcis vēstīgia torsit.
Vērum ubi nūlla datur dextrā affectāre potestās, 670
nec potis Īoniōs flūctūs aequāre sequendō,
clāmōrem immēnsum tollit, quō pontus et omnēs
contremuēre undae, penitusque exterrita tellūs
Ītaliae, curvīsque immūgiit Aetna cavernīs.

The other Cyclopes appear and line the shore like a fringe of lofty oaks or cypresses. The Trojans escape. The wind changes and they turn southward. The stranger names the cities along the shore.

At genus ē silvīs Cyclōpum et montibus altīs 675
excītum ruit ad portūs et lītora complent.
Cernimus adstantēs nēquīquam lūmine torvō
Aetnaeōs frātrēs, caelō capita alta ferentēs,
concilium horrendum: quālēs cum vertice celsō
āeriae quercūs, aut cōniferae cyparissī 680
cōnstiterunt, silva alta Iovis, lūcusve Diānae.
Praecipitis metus ācer agit quōcumque rudentēs
excutere, et ventīs intendere vēla secundīs.
Contrā iussa monent Helenī, Scyllam atque Charybdim
inter utramque viam lētī discrīmine parvō 685
nī teneant cursūs; certum est dare lintea retrō.

Ecce autem Boreās angustā ab sēde Pelōrī
missus adest. Vīvō praetervehor ōstia saxō
Pantagiae Megarōsque sinūs Thapsumque iacentem.
Tālia mōnstrābat relegēns errāta retrōrsus 690
lītora Achēmenidēs, comes īnfēlīcis Ulixī.

They pass Ortygia and the fount of Arethusa, round Pachynus, and skirt the southern shore of Sicily, passing Gela, Acragas, and Selinus. On their arrival at Drepanum Anchises dies; and there Aeneas' story ends.

Sīcaniō praetenta sinū iacet īnsula contrā
Plēmyrium undōsum; nōmen dīxēre priōrēs
Ortygiam. Alphēum fāma est hūc Ēlidis amnem
occultās ēgisse viās subter mare; quī nunc 695
ōre, Arethūsa, tuō Siculīs cōnfunditur undīs.
Iussī nūmina magna locī venerāmur; et inde
exsuperō praepingue solum stāgnantis Helōrī.
Hinc altās cautēs prōiectaque saxa Pachȳnī
rādimus, et fātīs numquam concessa movērī 700
appāret Camarīna procul campīque Gelōī,
immānisque Gelā fluviī cognōmine dicta.
Arduus inde Acragās ostentat maxuma longē
moenia, magnanimum quondam generātor equōrum;
tēque datīs linquō ventīs, palmōsa Selīnus, 705
et vada dūra legō saxīs Lilybēia caecīs.
Hinc Drepanī mē portus et illaetābilis ōra
accipit. Hīc, pelagī tot tempestātibus āctus,
heu genitōrem, omnis cūrae cāsūsque levāmen,
Āmittō Anchīsēn. Hīc mē, pater optume, fessum 710
dēseris, heu, tantīs nēquīquam ērepte perīclīs!
Nec vātēs Helenus, cum multa horrenda monēret,
hōs mihi praedīxit lūctūs, nōn dīra Celaenō.

Hīc labor extrēmus, longārum haec mēta viārum.
Hinc mē dīgressum vestrīs deus appulit ōrīs. 715
Sīc pater Aenēās intentīs omnibus ūnus
fāta renārrābat dīvum, cursūsque docēbat.
Conticuit tandem factōque hīc fīne quiēvit.

QUESTIONS

Where did Aeneas first land after leaving Troy? Why?
What led him to leave the place? What ceremonies marked his arrival and departure?
What was the next objective point? Why?
What advice did Apollo give at Delos? How did Anchises interpret it?
Why is Apollo given such prominence in the *Aeneid?*
What caused the Trojans to abandon Crete?
What made it unnecessary for them to return to Delos?
What were the reasons for making their home in Italy? What were the ancient names of that country?
Who was Cassandra? Why were her prophecies not believed?
What was the previous history of the Harpies? How did the Trojans offend them? What was the result?
Where did the Trojans make their next stop? Why did Vergil represent them as landing there?
What did the Trojans find at their next stopping-place? Who was Andromache? Who was Helenus?
What did Helenus prophesy? What ceremony preceded his prophecy?
Why did Andromache give special gifts to Ascanius?
How was Aeneas' promise to Helenus of friendship and alliance between their cities fulfilled?
Where was the next landing? For what purpose?
What was the mythological explanation of the activity of Aetna?
What adventure befel the Trojans at Aetna?
How had Ulysses avenged the death of his comrades?
Describe the course of the Trojans from Aetna to Drepanum with the cities which they passed.
Why is the shore at Drepanum called joyless?
How does Vergil make the story of Aeneas' wanderings interesting and poetic? How is his mission emphasized?

BOOK IV

At regina gravi Veneris iam carpitur igni.
Consulitur soror Anna; placet succumbere amori;
fiunt sacra deis, onerantur numina donis.
Itur venatum; Veneris clam foedera iungunt;
facti fama volat; monitus tunc numine divum
Aeneas classemque fugae sociosque parabat.
Sensit amans Dido precibus conata morari.
Postquam fata iubent, nec iam datur ulla facultas,
conscenditque pyram dixitque novissima verba
et vitam infelix multo cum sanguine fudit.

THE STORY OF THE FOURTH BOOK

Within this book we find a complete drama, of which the scenes may easily be marked off. Anna, Dido's sister, learning that Dido is inclined to yield to a growing passion for Aeneas, encourages her to do so, declaring that her fidelity to the memory of Sychaeus, her former husband, has been amply shown, and that the dead are not at all concerned with such fidelity. Furthermore, she describes the advantages for Carthage of such a marriage, and thus adds to the unrest in Dido's heart. The queen, almost maddened by her feelings, devotes herself entirely to entertaining Aeneas, abandoning the work upon her new city. Meanwhile Juno reproaches Venus for having, with the help of her son Cupid, caused Dido's present unhappiness; she proposes a marriage of Aeneas and Dido, hoping thereby to keep Aeneas in Africa and so prevent the ultimate founding of Rome. To this Venus readily agrees, though not at all deceived in regard to Juno's designs. Then at a hunting party, whose members are obliged by a storm to seek various places of shelter, the marriage takes place. The goddess Rumor reports the event to Iarbas, a rejected suitor for Dido's hand, and he, being the son of Jupiter Ammon, appeals to his father to avenge him. Jupiter then sends Mercury to Aeneas, to bid him leave Carthage and fulfil his destiny elsewhere. Aeneas, startled by the apparition, prepares to obey, but meanwhile Dido has become alarmed and hears through the same goddess Rumor of the preparations for departure. She reproaches Aeneas bitterly, but always with an implied entreaty that he remain with her. Aeneas in

reply denies that she has any claim upon him which justifies his staying in Carthage. It is heaven's decree, not his own wish, that takes him away. Dido becomes frenzied at this; she tells Aeneas to go but assures him that he will meet his due punishment. He persists, nevertheless, in his preparations for departure, and again Dido sends Anna to him with appeals merely for a short postponement of his voyage; but all without avail. At this Dido gives up all hope; she cunningly plans a method of self-destruction which should deceive her sister. She tells her of certain mysterious sacred rites of which she has heard, by the performance of which either she will be freed from her love for Aeneas or he will be brought back to her. Preparations for a pretended sacrifice are made, and all the mementoes of Aeneas are collected. In a soliloquy, as if still undecided Dido considers whether to take her Tyrians with her and, abandoning Carthage, join the Trojans, or to kill herself; she decides on the latter alternative. Aeneas, warned again by Mercury, makes a hurried departure during the night. At daybreak Dido discovers that the Trojans have gone. At first she thinks of pursuing and destroying them, but ends by invoking a solemn curse upon Aeneas. She prays that the hatred she now feels may be inherited by her people's descendants and that no peace may ever exist between the two nations:

> "Fight shore with shore, fight sea with sea,
> Fight all that are or e'er shall be."

She sends her sister away to fetch victims for the sacrifice, and, in her absence, mounts the funeral pile which was to play a part in the pretended sacred rites, and stabs herself. Iris, sent down by Juno, frees her struggling spirit.

Dido, deeply smitten with love for Aeneas, cannot rest. She makes a confidant of her sister Anna, but also vows eternal fidelity to the memory of her former husband, Sychaeus.

At rēgīna gravī iamdūdum saucia cūrā
vulnus alit vēnīs, et caecō carpitur īgnī.
Multa virī virtūs animō, multusque recursat
gentis honōs; haerent īnfixī pectore vultūs
verbaque, nec placidam membrīs dat cūra quiētem. 5
Postera Phoebēā lūstrābat lampade terrās,
ūmentemque Aurōra polō dīmōverat umbram,
cum sīc ūnanimam alloquitur male sāna sorōrem:
"Anna soror, quae mē suspēnsam īnsomnia terrent!
Quis novus hīc nostrīs successit sēdibus hospes, 10
quem sēsē ōre ferēns, quam fortī pectore et armīs!
Crēdō equidem, nec vāna fidēs, genus esse deōrum:
dēgenerēs animōs timor arguit. Heu, quibus ille
iactātus fātīs! quae bella exhausta canēbat!
Sī mihi nōn animō fīxum immōtumque sedēret, 15
nē cui mē vinclō vellem sociāre iugālī,
postquam prīmus amor dēceptam morte fefellit;
sī nōn pertaesum thalamī taedaeque fuisset,
huic ūnī fōrsan potuī succumbere culpae.
Anna, fatēbor enim, miserī post fāta Sychaeī 20
coniugis et sparsōs fraternā caede Penātēs,
sōlus hic īnflēxit sēnsūs, animumque labantem
impulit: āgnōscō veteris vestīgia flammae.
Sed mihi vel tellūs optem prius īma dehīscat,
vel Pater omnipotēns adigat mē fulmine ad umbrās, 25
pallentēs umbrās Erebī noctemque profundam,
ante, Pudor, quam tē violō, aut tua iūra resolvō.
Ille meōs, prīmus quī mē sibi iūnxit, amōrēs

abstulit; ille habeat sēcum servetque sepulcrō."
Sīc effāta sinum lacrimīs implēvit obortīs. 30

Anna implies that devotion to his memory does not concern Sychaeus. She pictures the dangerous position of the city. Safety and glory are assured by marriage with Aeneas. She believes the gods favor this, and suggests excuses for delaying Aeneas.

Anna refert: "Ō lūce magis dīlēcta sorōrī,
sōlane perpetuā maerēns carpēre iuventā,
nec dulcēs nātōs, Veneris nec praemia nōris?
Id cinerem aut Mānēs crēdis cūrāre sepultōs?
Estō: aegram nūllī quondam flexēre marītī, 35
nōn Libyae, nōn ante Tyrō; dēspectus Iarbās
ductōrēsque alii, quōs Āfrica terra triumphīs
dīves alit: placitōne etiam pugnābis amōrī?
Nec venit in mentem, quōrum cōnsēderis arvīs?
Hinc Gaetūlae urbēs, genus īnsuperābile bellō, 40
et Numidae īnfrēnī cingunt et inhospita Syrtis;
hinc dēserta sitī regiō, lātēque furentēs
Barcaeī. Quid bella Tyrō surgentia dīcam,
germānīque minās?
Dīs equidem auspicibus reor et Iūnōne secundā 45
hunc cursum Īliacās ventō tenuisse carīnās.
Quam tū urbem, soror, hanc cernēs, quae surgere rēgna
coniugiō tālī! Teucrum comitantibus armīs
Pūnica sē quantīs attollet glōria rēbus!
Tū modo posce deōs veniam, sacrīsque litātīs 50
indulgē hospitiō, causāsque innecte morandī,
dum pelagō dēsaevit hiems et aquōsus Orīōn,
quassātaeque ratēs, dum nōn trāctābile caelum."

Dido at this well-nigh loses all self-control. Eagerly consulting the omens, she finds no relief. She displays her city to Aeneas and, at a banquet, hears once more his story. The work of building the city stops.

Hīs dictīs incēnsum animum īnflammāvit amōre,
spemque dedit dubiae mentī, solvitque pudōrem. 55
Prīncipiō dēlūbra adeunt, pācemque per ārās
exquīrunt; mactant lēctās dē mōre bidentēs
lēgiferae Cererī Phoebōque patrīque Lyaeō,
Iūnōnī ante omnēs, cui vincla iugālia cūrae.
Ipsa, tenēns dextrā pateram, pulcherrima Dīdō 60
candentis vaccae media inter cornua fundit,
aut ante ōra deum pinguēs spatiātur ad ārās,
īnstauratque diem dōnīs, pecudumque reclūsīs
pectoribus inhiāns spīrantia cōnsulit exta.
Heu vātum ignārae mentēs! quid vōta furentem 65
quid dēlūbra iuvant? Est mollis flamma medullās
intercā, et tacitum vīvat sub pectore vūlnus.
Ūritur īnfēlīx Dīdō, tōtāque vagātur
urbe furēns, quālis coniectā cerva sagittā,
quam procul incautam nemora inter Crēsia fīxit 70
pāstor agēns tēlīs, līquitque volātile ferrum
nescius; illa fugā silvās saltūsque peragrat
Dictaeōs; haeret laterī lētālis harundō.
Nunc media Aenēān sēcum per moenia dūcit,
Sīdoniāsque ostentat opēs urbemque parātam; 75
incipit effārī, mediāque in vōce resistit;
nunc eadem lābente diē convīvia quaerit,
Īliacōsque iterum dēmēns audīre labōrēs
exposcit, pendetque iterum nārrantis ab ōre.
Post, ubi dīgressī, lūmenque obscūra vicissim 80
lūna premit suādentque cadentia sīdera somnōs,

sōla domō maeret vacuā, strātīsque relictīs
incubat, illum absēns absentem auditque videtque;
aut gremiō Ascanium, genitōris imāgine capta,
dētinet, īnfandum sī fallere possit amōrem. 85
Nōn coeptae adsurgunt turrēs, nōn arma iuventus
exercet, portūsve aut prōpugnācula bellō
tūta parant; pendent opera interrupta, minaeque
mūrōrum ingentēs aequātaque māchina caelō.

Meantime Juno, seeing Dido's condition, proposes to Venus that they agree upon her marriage to Aeneas. The proposal is accepted, and they plan to interrupt by a severe storm the hunting party to be held the following day.

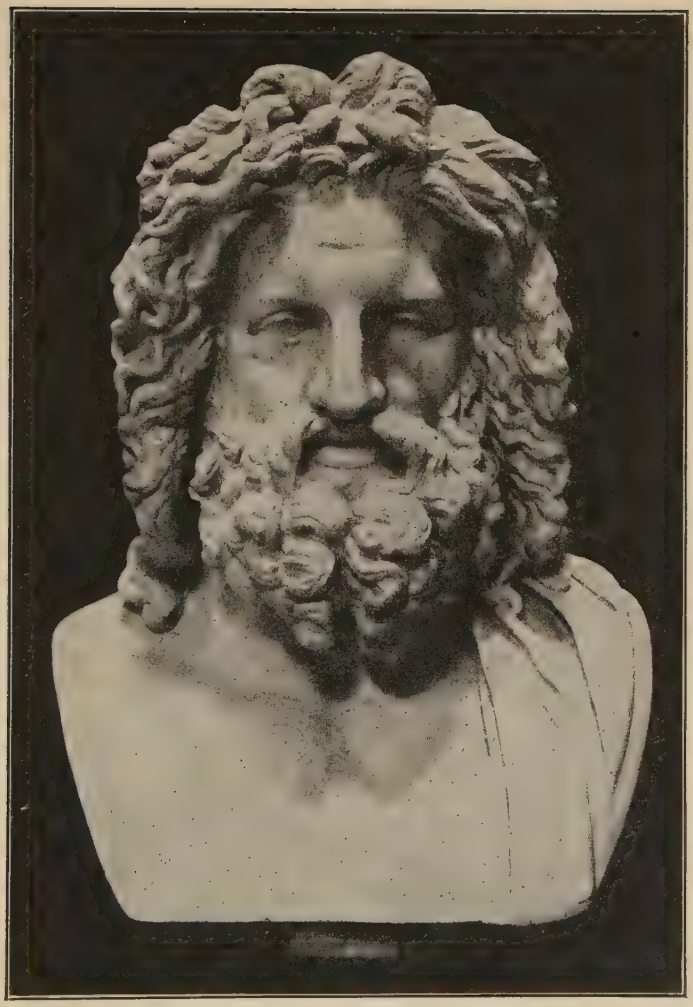
Quam simul ac tālī persēnsit peste tenērī 90
cāra Iovis coniūnx, nec fāmam obstāre furōrī,
tālibus aggreditur Venerem Sāturnia dictīs:
"Ēgregiam vērō laudem et spolia ampla refertis
tūque puerque tuus, magnum et memorābile nōmen,
ūna dolō dīvum sī fēmina victa duōrum est! 95
Nec mē adeō fallit veritam tē moenia nostra
suspectās habuisse domōs Karthāginis altae.
Sed quis erit modus, aut quō nunc certāmine tantō?
Quīn potius pācem aeternam pactōsque hymenaeōs
exercēmus? Habēs, tōtā quod mente petīstī: 100
ārdet amāns Dīdō, trāxitque per ossa furōrem.
Commūnem hunc ergō populum paribusque regāmus
auspiciīs; liceat Phrygiō servīre marītō,
dōtālēsque tuae Tyriōs permittere dextrae."
Ollī — sēnsit enim simulātā mente locūtam, 105
quō rēgnum Ītaliae Libycās āverteret ōrās —
sīc contrā est ingressa Venus: "Quis tālia dēmēns
abnuat, aut tēcum mālit contendere bellō,

sī modo, quod memorās, factum fortūna sequātur?
Sed fātīs incerta feror, sī Iuppiter ūnam 110
esse velit Tyriīs urbem Troiāque profectīs,
miscērīve probet populōs, aut foedera iungī.
Tū coniūnx: tibi fās animum temptāre precandō.
Perge; sequar." Tum sīc excēpit rēgia Iūnō:
"Mēcum erit iste labor; nunc quā ratiōne quod īn-
stat, 115
cōnfierī possit, paucīs, adverte, docēbō.
Vēnātum Aenēās ūnāque miserrima Dīdō
in nemus īre parant, ubi prīmōs crāstinus ortūs
extulerit Tītān, radiīsque retēxerit orbem.
Hīs ego nigrantem commixtā grandine nimbum, 120
dum trepidant ālae, saltūsque indāgine cingunt,
dēsuper īnfundam, et tonitrū caelum omne ciēbō.
Diffugient comitēs et nocte tegentur opācā:
spēluncam Dīdō dux et Troiānus eandem
dēvenient; aderō, et tua sī mihi certa voluntās, 125
cōnūbiō iungam stabilī propriamque dicābō.
Hīc hymenaeus erit."— Nōn adversāta petentī
annuit, atque dolīs rīsit Cytherēa repertīs.

Splendid appearance of Dido and her followers as she starts for the hunt. Aeneas too is as handsome as Apollo, with whom he is compared. The storm scatters the hunters. The marriage in the cave.

Ōceanum intereā surgēns Aurōra relīquit.
It portīs iubare exortō dēlēcta iuventūs; 130
rētia rāra, plagae, lātō vēnābula ferrō,
Massȳlīque ruunt equitēs et odōra canum vīs.
Rēgīnam thalamō cunctantem ad līmina prīmī
Poenōrum exspectant, ostrōque īnsignis et aurō

stat sonipēs, ac frēna ferōx spūmantia mandit. 135
Tandem prōgreditur, magnā stīpante catervā,
Sīdoniam pictō chlamydem circumdata limbō.
Cui pharetra ex aurō, crīnēs nōdantur in aurum,
aurea purpuream subnectit fībula vestem.
Nec nōn et Phrygiī comitēs et laetus Iūlus 140
incēdunt. Ipse ante aliōs pulcherrimus omnēs
īnfert sē socium Aenēās atque agmina iungit.
Quālis ubi hībernam Lyciam Xanthīque fluenta
dēserit ac Dēlum māternam invīsit Apollō,
īnstauratque chorōs, mixtīque altāria circum 145
Crētēsquē Dryopēsque fremunt pictīque Agathyrsī;
ipse iugīs Cynthī graditur, mollīque fluentem
fronde premit crīnem fingēns atque implicat aurō;
tēla sonant umerīs: haud illō segnior ībat
Aenēās; tantum ēgregiō decus ēnitet ōre. 150
Postquam altōs ventum in montēs atque invia lustra,
ecce ferae, saxī dēiectae vertice, caprae
dēcurrēre iugīs; aliā dē parte patentēs
trānsmittunt cursū campōs atque agmina cervī
pulverulenta fugā glomerant montēsque relinquunt. 155
At puer Ascanius mediīs in vallibus ācrī
gaudet equō, iamque hōs cursū, iam praeterit illōs,
spūmantemque darī pecora inter inertia vōtīs
optat aprum, aut fulvum dēscendere monte leōnem.
Intereā magnō miscērī murmure caelum 160
incipit; īnsequitur commixtā grandine nimbus;
et Tyriī comitēs passim et Troiāna iuventūs
Dardaniusque nepōs Veneris dīversa per agrōs
tēcta metū petiēre; ruūnt dē montibus amnēs.
Spēluncam Dīdō dux et Troiānus eandem 165
dēveniunt: prima et Tellūs et prōnuba Iūnō
dant signum; fulsēre īgnēs et cōnscius aethēr



JUPITER
In the Vatican, Rome

cōnūbiīs, summōque ululārunt vertice nymphae.
Ille diēs prīmus lētī prīmusque malōrum
causa fuit; neque enim speciē fāmāve movētur, 170
nec iam fūrtīvum Dīdō meditātur amōrem:
coniugium vocat; hōc praetēxit nōmine culpam.

Rumor is described, an evil being sent from the Lower World to plague mankind. She carries the news of the marriage everywhere. Thus Iarbas, whom Dido has rejected as a suitor, hears of it.

Extemplō Libyae magnās it Fāma per urbēs —
Fāma, malum quā nōn aliud vēlōcius ūllum;
mōbilitāte viget, vīrēsque acquīrit eundō, 175
parva metū prīmō, mox sēsē attollit in aurās,
ingrediturque solō, et caput inter nūbila condit.
Illam Terra parēns, īrā irrītāta deōrum,
extrēmam (ut perhibent) Coeō Enceladōque sorōrem
prōgenuit, pedibus celerem et pernīcibus ālīs, 180
mōnstrum horrendum, ingēns, cui, quot sunt corpore plūmae,
tot vigilēs oculī subter, mīrābile dictū,
tot linguae, totidem ōra sonant, tot surrigit aurēs.
Nocte volat caelī mediō terraeque per umbram,
strīdēns, nec dulcī dēclīnat lūmina somnō; 185
lūce sedet cūstōs aut summī culmine tēctī,
turribus aut altīs, et magnās territat urbēs;
tam fīctī prāvīque tenāx, quam nūntia vērī.
Haec tum multiplicī populōs sermōne replēbat
gaudēns, et pariter facta atque īnfecta canēbat: 190
vēnisse Aenēān, Troiānō sanguine crētum,
cui sē pulchra virō dignētur iungere Dīdō;
nunc hiemem inter sē lūxū, quam longa, fovēre

rēgnōrum immemorēs turpīque cupīdine captōs.
Haec passim dea foeda virum diffundit in ōra. 195
Prōtinus ad rēgem cursūs dētorquet Iarbān,
incenditque animum dictīs atque aggerat īrās.

Iarbas, son of Jupiter Hammon, appeals to the king of the gods, declaring that he is unjust, or blind, not to punish Aeneas and Dido. He likens Aeneas to Paris carrying off Helen. Jupiter sends Mercury to warn Aeneas to leave Carthage.

Hīc Hammōne satus, raptā Garamantide nymphā,
templa Iovī centum lātīs immānia rēgnīs,
centum ārās posuit, vigilemque sacrāverat īgnem, 200
excubiās dīvum aeternās, pecudumque cruōre
pingue solum et variīs flōrentia līmina sertīs.
Isque āmēns animī et rūmōre accēnsus amārō
dīcitur ante ārās media inter nūmina dīvum
multa Iovem manibus supplex ōrāsse supīnīs: 205
"Iuppiter omnipotēns, cui nunc Maurūsia pīctīs
gēns epulāta torīs Lēnaeum lībat honōrem,
aspicis haec, an tē, genitor, cum fulmina torquēs,
nēquīquam horrēmus, caecīque in nūbibus īgnēs
terrificant animōs et inānia murmura miscent? 210
Fēmina, quae nostrīs errāns in fīnibus urbem
exiguam pretiō posuit, cui lītus arandum
cuique locī lēgēs dedimus, cōnūbia nostra
reppulit, ac dominum Aenēān in rēgna recēpit.
Et nunc ille Paris cum sēmivirō comitātū, 215
Maeoniā mentum mitrā crīnemque madentem
subnexus, raptō potitur; nōs mūnera templīs
quippe tuīs ferimus, fāmamque fovēmus inānem."
Tālibus ōrantem dictīs ārāsque tenentem

audiit omnipotēns, oculōsque ad moenia torsit 220
rēgia et oblītōs fāmae meliōris amantēs.
Tum sīc Mercurium alloquitur ac tālia mandat:
"Vāde age, nāte, vocā Zephyrōs et lābere pennīs,
Dardaniumque ducem, Tyriā Karthāgine quī nunc
exspectat, fātīsque datās nōn respicit urbēs, 225
alloquere, et celerēs dēfer mea dicta per aurās.
Nōn illum nōbīs genetrīx pulcherrima tālem
prōmīsit, Graiumque ideō bis vindicat armīs;
sed fore, quī gravidam imperiīs bellōque frementem
Ītaliam regeret, genus altō ā sanguine Teucrī 230
prōderet, ac tōtum sub lēgēs mitteret orbem.
Sī nūlla accendit tantārum glōria rērum,
nec super ipse suā mōlītur laude labōrem,
Ascaniōne pater Rōmānās invidet arcēs?
Quid struit, aut quā spē inimīcā in gente morātur, 235
nec prōlem Ausoniam et Lāvīnia respicit arva?
Nāviget; haec summa est; hīc nostrī nūntius estō."

Mercury, wearing his winged sandals and carrying his wand, descends to Carthage, first alighting on Mount Atlas. He gives his message and departs.

Dīxerat. Ille patris magnī pārēre parābat
imperiō; et prīmum pedibus tālāria nectit
aurea, quae sublīmem ālīs sīve aequora suprā 240
seu terram rapidō pariter cum flāmine portant;
tum virgam capit: hāc animās ille ēvocat Orcō
pallentēs, aliās sub Tartara trīstia mittit,
dat somnōs adimitque, et lūmina morte resignat.
Illā frētus agit ventōs, et turbida trānat 245
nūbila; iamque volāns apicem et latera ardua cernit
Atlantis dūrī, caelum qui vertice fulcit,

Atlantis, cinctum assiduē cui nūbibus ātrīs
pīniferum caput et ventō pulsātur et imbrī;
nix umerōs īnfūsa tegit; tum flūmina mentō 250
praecipitant senis, et glaciē riget horrida barba.
Hīc prīmum paribus nītēns Cyllēnius ālīs
cōnstitit; hinc tōtō praeceps sē corpore ad undās
mīsit, avī similis, quae circum lītora, circum
piscōsōs scopulōs humilis volat aequora iūxtā. 255
Haud aliter terrās inter caelumque volābat,
lītus harēnōsum Libyae ventōsque secābat
māternō veniēns ab avō Cyllēnia prōlēs.
Ut prīmum ālātīs tetigit māgālia plantīs,
Aenēān fundantem arcēs ac tēcta novantem 260
cōnspicit; atque illī stellātus iaspide fulvā
ēnsis erat, Tyriōque ārdēbat mūrice laena
dēmissa ex umerīs, dīves quae mūnera Dīdō
fēcerat, et tenuī tēlās discrēverat aurō.
Continuō invādit: "Tū nunc Karthāginis altae 265
fundāmenta locās, pulchramque uxōrius urbem
exstruis, heu rēgnī rērumque oblīte tuārum?
Ipse deum tibi mē clārō dēmittit Olympō
rēgnātor, caelum ac terrās quī nūmine torquet;
ipse haec ferre iubet celerēs mandāta per aurās: 270
Quid struis, aut quā spē Libycīs teris ōtia terrīs?
Sī tē nūlla movet tantārum glōria rērum,
nec super ipse tuā mōlīris laude labōrem,
Ascanium surgentem et spēs hērēdis Iūlī
respice, cui rēgnum Ītaliae Rōmānaque tellūs 275
dēbentur." Tālī Cyllēnius ōre locūtus
mortālēs vīsūs mediō sermōne relīquit,
et procul in tenuem ex oculīs ēvānuit auram.

Aeneas, startled by this divine command, prepares to obey, but hesitates to explain to Dido. She is already suspicious, and Rumor again brings word to her of the preparations of the Trojans. This news maddens her.

At vērō Aenēās adspectū obmūtuit āmēns,
arrēctaeque horrōre comae, et vōx faucibus haesit. 280
Ārdet abīre fugā dulcēsque relinquere terrās,
attonitus tantō monitū imperiōque deōrum.
Heu quid agat? Quō nunc rēgīnam ambīre furentem
audeat affātū? Quae prīma exōrdia sūmat?
Atque animum nunc hūc celerem, nunc dīvidit illūc, 285
in partēsque rapit variās perque omnia versat.
Haec alternantī potior sententia vīsa est;
Mnesthea Sergestumque vocat fortemque Serestum,
classem aptent tacitī sociōsque ad lītora cōgant,
arma parent, et quae rēbus sit causa novandīs 290
dissimulent; sēsē intereā, quandō optima Dīdō
nesciat et tantōs rumpī nōn spēret amōrēs,
temptātūrum aditūs, et quae mollissima fandī
tempora, quis rēbus dexter modus. Ōcius omnēs
imperiō laetī pārent ac iussa facessunt. 295
At rēgīna dolōs — quis fallere possit amantem? —
praesēnsit, mōtūsque excēpit prīma futūrōs,
omnia tūta timēns. Eadem impia Fāma furentī
dētulit armārī classem cursumque parārī.
Saevit inops animī, tōtamque incēnsa per urbem 300
bacchātur, quālis commōtīs excita sacrīs
Thyias, ubi audītō stimulant trietērica Bacchō
orgia, nocturnusque vocat clāmōre Cithaerōn.

At last she upbraids him, yet begs him to abandon his departure. She describes her unhappy position, with fresh enemies made on his account. Aeneas in his defense declares that the gods will not permit him to do as he would like.

Tandem hīs Aenēān compellat vōcibus ultrō:
"Dissimulāre etiam spērāstī, perfide, tantum 305
posse nefās tacitusque meā dēcēdere terrā?
Nec tē noster amor, nec tē data dextera quondam,
nec moritūra tenet crūdēlī fūnere Dīdō?
Quīn etiam hībernō mōlīris sīdere classem,
et mediīs properās aquilōnibus īre per altum, 310
crūdēlis? Quid, sī nōn arva aliēna domōsque
ignōtās peterēs, sed Troia antīqua manēret,
Troia per undōsum peterētur classibus aequor?
Mēne fugis? Per ego hās lacrimās dextramque tuam tē
(quandō aliud mihi iam miserae nihil ipsa relīquī) 315
per cōnūbia nostra, per inceptōs hymenaeōs,
sī bene quid dē tē meruī, fuit aut tibi quicquam
dulce meum, miserēre domūs lābentis, et istam —
ōrō, sī quis adhūc precibus locus — exue mentem.
Tē propter Libycae gentēs Nomadumque tyrannī 320
ōdēre, īnfēnsī Tyriī; tē propter eundem
exstīnctus pudor et, quā sōlā sīdera adībam,
fāma prior. Cui mē moribundam dēseris, hospes?
Hōc sōlum nōmen quoniam dē coniuge restat.
Quid moror? An mea Pygmaliōn dum moenia frāter 325
dēstruat, aut captam dūcat Gaetūlus Iarbās?
Saltem sī qua mihī dē tē suscepta fuisset
ante fugam subolēs, sī quis mihi parvulus aulā
lūderet Aenēās, quī tē tamen ōre referret,
nōn equidem omnīnō capta ac dēserta vidērer." 330

Dīxerat. Ille Iovis monitīs immōta tenēbat
lūmina, et obnīxus cūram sub corde premēbat.
Tandem pauca refert: "Ego tē, quae plūrima fandō
ēnumerāre valēs, numquam, rēgīna, negābō
prōmeritam; nec mē meminisse pigēbit Elissae, 335
dum memor ipse meī, dum spīritus hōs regit artūs.
Prō rē pauca loquar. Neque ego hanc abscondere fūrtō
spērāvī — nē finge — fugam, nec coniugis unquam
praetendī taedās, aut haec in foedera vēnī.
Mē sī fāta meīs paterentur dūcere vītam 340
auspiciīs et sponte meā compōnere cūrās,
urbem Troiānam prīmum dulcēsque meōrum
rēliquiās colerem, Priamī tēcta alta manērent,
et recidīva manū posuissem Pergama victīs.
Sed nunc Ītaliam magnam Grȳnēus Apollō, 345
Ītaliam Lyciae iussēre capessere sortēs:
hīc amor, haec patria est.

Aeneas may seek a new home, even as Dido has done. Not to do so is to rob Ascanius. Dido again reproaches him for his hardness of heart. She tells what she has done for him and ridicules his plea that the gods have an especial interest in him. She prays that he may perish and says that her avenging shade will follow him.

Sī tē Karthāginis arcēs,
Phoenissam, Libycaeque adspectus dētinet urbis,
quae tandem, Ausoniā Teucrōs cōnsīdere terrā,
invidia est? Et nōs fās extera quaerere rēgna. 350
Mē patris Anchīsae, quotiēns ūmentibus umbrīs
nox operit terrās, quotiēns āstra īgnea surgunt,
admonet in somnīs et turbida terret imāgō;
mē puer Ascanius capitisque iniūria cārī,
quem rēgnō Hesperiae fraudō et fātālibus arvīs. 355

Nunc etiam interpres dīvum, Iove missus ab ipsō —
testor utrumque caput — celerēs mandāta per aurās
dētulit; ipse deum manifestō in lūmine vīdī
intrantem mūrōs, vōcemque hīs auribus hausī.
Dēsine mēque tuīs incendere tēque querēlīs; 360
Ītaliam nōn sponte sequor."
Tālia dīcentem iamdūdum āversa tuētur,
hūc illūc volvēns oculōs, tōtumque pererrat
lūminibus tacitīs, et sīc accēnsa profātur:
"Nec tibi dīva parēns, generis nec Dardanus auctor, 365
perfide; sed dūrīs genuit tē cautibus horrēns
Caucasus, Hyrcānaeque admōrūnt ūbera tigrēs.
Nam quid dissimulō, aut quae mē ad maiōra reservō?
Num flētū ingemuit nostrō? Num lūmina flexit?
Num lacrimās victus dedit, aut miserātus amantem
est? 370
Quae quibus anteferam? Iam iam nec maxima Iūnō,
nec Sāturnius haec oculīs pater aspicit aequīs.
Nūsquam tūta fidēs. Ēiectum lītore, egentem
excēpī, et rēgnī dēmēns in parte locāvī;
āmissam classem, sociōs ā morte redūxī. 375
Heu furiīs incēnsa feror! Nunc augur Apollō,
nunc Lyciae sortēs, nunc et Iove missus ab ipsō
interpres dīvum fert horrida iussa per aurās.
Scīlicet is superīs labor est, ea cūra quiētōs
sollicitat. Neque tē teneō, neque dicta refellō. 380
Ī, sequere Ītaliam ventīs, pete rēgna per undās.
Spēro equidem mediīs, sī quid pia nūmina possunt,
supplicia hausūrum scopulīs, et nōmine Dīdō
saepe vocātūrum. Sequar ātrīs īgnibus absēns,
et cum frīgida mors animā sēdūxerit artūs, 385
omnibus umbra locīs aderō. Dabis, improbe, poenās.
Audiam, et haec Mānēs veniet mihi fāma sub īmōs."

Overcome by faintness Dido is carried into the palace. Aeneas returns to his followers and preparations for sailing are pushed. Dido sends her sister Anna to appeal again to Aeneas to delay his departure.

Hīs medium dictīs sermōnem abrumpit, et aurās
aegra fugit, sēque ex oculīs āvertit et aufert,
linquēns multa metū cunctantem et multa parantem 390
dīcere. Suscipiunt famulae, collāpsaque membra
marmoreō referunt thalamō strātīsque repōnunt.

At pius Aenēās, quamquam lēnīre dolentem
sōlandō cupit et dictīs āvertere cūrās,
multa gemēns magnōque animum labefactus amōre, 395
iussa tamen dīvum exsequitur, classemque revīsit.
Tum vērō Teucrī incumbunt, et lītore celsās
dēdūcunt tōtō nāvēs; natat ūncta carīna;
frondentēsque ferunt rēmōs et rōbora silvīs
infabricāta, fugae studiō. 400
Migrantēs cernās, tōtāque ex urbe ruentēs.
Ac velut ingentem formīcae farris acervum
cum populant, hiemis memorēs, tēctōque repōnunt;
it nigrum campīs agmen, praedamque per herbās
convectant calle angustō; pars grandia trūdunt 405
obnīxae frūmenta umerīs; pars agmina cōgunt
castīgantque morās; opere omnis sēmita fervet.

Quis tibi tum, Dīdō, cernentī tālia sēnsus?
quōsve dabās gemitūs, cum lītora fervere lātē
prōspicerēs arce ex summā, tōtumque vidērēs 410
miscērī ante oculōs tantīs clāmōribus aequor?
Improbe Amor, quid nōn mortālia pectora cōgis?
Īre iterum in lacrimās, iterum temptāre precandō
cōgitur, et supplex animōs summittere amōrī,
nē quid inexpertum frūstrā moritūra relinquat. 415

"Anna, vidēs tōtō properārī lītore; circum
undique convēnēre; vocat iam carbasus aurās,
puppibus et laetī nautae imposuēre corōnās.
Hunc ego sī potuī tantum spērāre dolōrem,
et perferre, soror, poterō. Miserae hōc tamen ūnum 420
exsequere, Anna, mihī. Sōlam nam perfidus ille
tē colere, ārcānōs etiam tibi crēdere sēnsūs;
sōla virī mollēs aditūs et tempora nōrās.
Ī, soror, atque hostem supplex affāre superbum;
nōn ego cum Danaīs Troiānam exscindere gentem 425
Aulide iūrāvī, classemve ad Pergama mīsī,
nec patris Anchīsae cinerēs Mānēsve revellī,
cur mea dicta neget dūrās dēmittere in aurēs.
Quō ruit? Extrēmum hōc miserae det mūnus amantī:
exspectet facilemque fugam ventōsque ferentēs. 430
Nōn iam coniugium antīquum, quod prōdidit, ōrō,
nec pulchrō ut Latiō careat rēgnumque relinquat:
tempus ināne petō, requiem spatiumque furōrī,
dum mea mē victam doceat fortūna dolēre.
Extrēmam hanc ōrō veniam—miserēre sorōris— 435
quam mihi cum dederit, cumulātam morte remittam."

When Aeneas continues to be deaf to all her entreaties Dido longs for death. Various omens and portents confirm her in this intent. She believes that Sychaeus is calling her. Terrifying dreams add to her frenzy.

Tālibus ōrābat, tālēsque miserrima flētūs
fertque refertque soror: sed nūllīs ille movētur
flētibus, aut vōcēs ūllās trāctābilis audit;
fāta obstant, placidāsque virī deus obstruit aurēs. 440
Ac, velut annōsō validam cum rōbore quercum
Alpīnī Boreae nunc hinc nunc flātibus illinc

ēruere inter sē certant; it strīdor, et altae
cōnsternunt terram concussō stīpite frondēs;
ipsa haeret scopulīs, et quantum vertice ad aurās 445
aetheriās, tantum rādīce in Tartara tendit:
haud secus adsiduīs hinc atque hinc vōcibus hērōs
tunditur, et magnō persentit pectore cūrās;
mēns immōta manet; lacrimae volvuntur inānēs.
Tum vērō īnfēlīx fātīs exterrita Dīdō 450
mortem ōrat; taedet caelī convexa tuērī.
Quō magis inceptum peragat lūcemque relinquat,
vīdit, tūricremīs cum dōna impōneret ārīs,
horrendum dictū, laticēs nigrēscere sacrōs,
fūsaque in obscēnum sē vertere vīna cruōrem. 455
Hōc vīsum nūllī, nōn ipsī effāta sorōrī.
Praetereā fuit in tēctīs dē marmore templum
coniugis antīquī, mīrō quod honōre colēbat,
velleribus niveīs et fēstā fronde revīnctum:
hinc exaudīrī vōcēs et verba vocantis 460
vīsa virī, nox cum terrās obscūra tenēret;
sōlaque culminibus fērālī carmine būbō
saepe querī et longās in flētum dūcere vōcēs;
multaque praetereā vātum praedicta priōrum
terribilī monitū horrificant. Agit ipse furentem 465
in somnīs ferus Aenēās; semperque relinquī
sōla sibī, semper longam incomitāta vidētur
īre viam, et Tyriōs dēsertā quaerere terrā.
Eumenidum velutī dēmēns videt agmina Pentheus,
et sōlem geminum et duplicēs sē ostendere Thēbās; 470
aut Agamemnonius scaenīs agitātus Orestēs
armātam facibus mātrem et serpentibus ātrīs
cum fugit, ultrīcēsque sedent in līmine Dīrae.

She plans to kill herself but conceals her purpose from Anna. Strange foreign rites, she claims, will destroy her love for Aeneas, or win back his affection. Entirely deceived, her sister aids in building a funeral pyre. Dido invokes the gods and prepares a strange offering.

Ergō ubi concēpit furiās ēvicta dolōre
dēcrēvitque morī, tempus sēcum ipsa modumque 475
exigit, et, maestam dictīs aggressa sorōrem,
cōnsilium vultū tegit, ac spem fronte serēnat:
"Invēnī, germāna, viam — grātāre sorōrī
quae mihi reddat eum, vel eō mē solvat amantem.
Ōceanī fīnem iūxtā sōlemque cadentem 480
ultimus Aethiopum locus est, ubi maximus Atlās
axem umerō torquet stellīs ārdentibus aptum:
hinc mihi Massȳlae gentis mōnstrāta sacerdōs,
Hesperidum templī cūstōs, epulāsque dracōnī
quae dabat, et sacrōs servābat in arbore rāmōs, 485
spargēns ūmida mella sopōriferumque papāver.
Haec sē carminibus prōmittit solvere mentēs
quās velit, ast aliīs dūrās immittere cūrās,
sistere aquam fluviīs, et vertere sīdera retrō;
nocturnōsque movet Mānēs: mūgīre videbis 490
sub pedibus terram, et dēscendere montibus ornōs.
Testor, cāra, deōs et tē, germāna, tuumque
dulce caput, magicās invītam accingier artēs.
Tū sēcrēta pyram tēctō interiōre sub aurās
ērige, et arma virī, thalamō quae fīxa relīquit 495
impius, exuviāsque omnēs, lēctumque iugālem,
quō periī, superimpōnās: abolēre nefandī
cūncta virī monumenta iuvat, mōnstratque sacerdōs."
Haec effāta silet; pallor simul occupat ōra.
Nōn tamen Anna novīs praetexere fūnera sacrīs 500

germānam crēdit, nec tantōs mente furōrēs
concipit, aut graviōra timet, quam morte Sychaeī:
ergō iussa parat.

At rēgīna, pyrā penetrālī in sēde sub aurās
ērēctā ingentī taedīs atque īlice sectā, 505
intenditque locum sertīs, et fronde corōnat
fūnereā; super exuviās ēnsemque relictum
effigiemque torō locat, haud ignāra futūrī.
Stant ārae circum, et crīnēs effūsa sacerdōs
ter centum tonat ōre deōs, Erebumque Chaosque, 510
tergeminamque Hecatēn, tria virginis ōra Diānae.
Sparserat et laticēs simulātōs fontis Avernī,
falcibus et messae ad lūnam quaeruntur aēnīs
pūbentēs herbae nigrī cum lacte venēnī;
quaeritur et nāscentis equī dē fronte revulsus 515
et mātrī praereptus amor.
Ipsa molā manibusque piīs altāria iūxtā,
ūnum exūta pedem vinclīs, in veste recīnctā,
testātur moritūra deōs et cōnscia fātī
sīdera; tum, sī quod nōn aequō foedere amantēs 520
cūrae nūmen habet iūstumque memorque, precātur.

At night Dido, sleepless, debates with herself what to do. Shall she turn to other suitors whom she has scorned? Shall she beg the Trojans to take her alone with them? Shall she join the Trojans with all her Tyrians? Death is preferable. She is utterly desperate.

Nox erat, et placidum carpēbant fessa sopōrem
corpora per terrās, silvaeque et saeva quiērant
aequora: cum mediō volvuntur sīdera lāpsū,
cum tacet omnis ager, pecudēs pīctaeque volucrēs, 525
quaeque lacūs lātē liquidōs, quaeque aspera dūmīs

rūra tenent, somnō positae sub nocte silentī
lēnībant cūrās, et corda oblīta labōrum.
At nōn īnfēlīx animī Phoenissa, nec umquam
solvitur in somnōs, oculīsve aut pectore noctem 530
accipit; ingeminant cūrae, rūrsusque resurgēns
saevit amor, magnōque īrārum flūctuat aestū.
Sīc adeō īnsistit, sēcumque ita corde volūtat:
"Ēn, quid agō? Rūrsusne procōs irrīsa priōrēs
experiar, Nomadumque petam cōnūbia supplex, 535
quōs ego sim totiēns iam dēdignāta marītōs?
Īliacās igitur classēs atque ultima Teucrum
iussa sequar? Quiane auxiliō iuvat ante levātōs,
et bene apud memorēs veteris stat grātia factī?
Quis mē autem, fac velle, sinet, ratibusve superbīs 540
invīsam accipiet? Nescīs heu, perdita, necdum
Lāomedontēae sentīs periūria gentis?
Quid tum, sōla fugā nautās comitābor ovantēs,
an Tyriīs omnīque manū stīpāta meōrum
īnferar et, quōs Sīdoniā vix urbe revellī, 545
rūrsus agam pelagō, et ventīs dare vēla iubēbō?
Quīn morere, ut merita es, ferrōque āverte dolōrem.
Tū lacrimīs ēvicta meīs, tū prīma furentem
hīs, germāna, malīs onerās atque obicis hostī.
Nōn licuit thalamī expertem sine crīmine vītam 550
dēgere, more ferae, tālēs nec tangere cūrās!
Nōn servāta fidēs cinerī prōmissa Sychaeō!"
Tantōs illa suō rumpēbat pectore questūs.

Aeneas, already on shipboard but sleeping, has a new vision of Mercury, which warns him not to delay. He awakes, arouses his followers, and the fleet sails.

Aenēās celsā in puppī, iam certus eundī,
carpēbat somnōs, rēbus iam rīte parātīs. 555

Huic sē fōrma deī vultū redeuntis eōdem
obtulit in somnīs, rūrsusque ita vīsa monēre est—
omnia Mercurīō similis, vōcemque colōremque
et crīnēs flāvōs et membra decōra iuventā:
"Nāte deā, potes hōc sub cāsū dūcere somnōs, 560
nec quae tē circum stent deinde perīcula, cernis
dēmēns, nec Zephyrōs audīs spirāre secundōs?
Illa dolōs dīrumque nefās in pectore versat,
certa morī, variōque īrārum flūctuat aestū.
Nōn fugis hinc praeceps, dum praecipitāre potestās? 565
Iam mare turbārī trabibus, saevāsque vidēbis
collūcēre facēs, iam fervere lītora flammīs,
sī tē hīs attigerit terrīs Aurōra morantem.
Heia age, rumpe morās. Varium et mūtābile semper
fēmina." Sīc fātus, noctī sē immiscuit ātrae. 570

Tum vērō Aenēās, subitīs exterritus umbrīs,
corripit ē somnō corpus, sociōsque fatīgat:
"Praecipitēs vigilāte, virī, et cōnsīdite trānstrīs;
solvite vēla citī. Deus aethere missus ab altō
festīnāre fugam tortōsque incīdere fūnēs 575
ecce iterum stimulat. Sequimur tē, sāncte deōrum,
quisquis es, imperiōque iterum pārēmus ovantēs.
Adsīs Ō placidusque iuvēs, et sīdera caelō
dextra ferās." Dīxit, vāgināque ēripit ēnsem
fūlmineum, strictōque ferit retinācula ferrō. 580
Īdem omnēs simul ārdor habet, rapiuntque ruuntque;
lītora dēseruēre; latet sub classibus aequor;
annīxī torquent spūmās et caerula verrunt.

At dawn Dido, seeing the fleet well out to sea, thinks of pursuit. Then, bewailing the opportunity she has lost for destroying the Trojans and then killing herself, she invokes a curse upon Aeneas and his descendants, and appeals to the avenger who is to come.

Et iam prīma novō spargēbat lūmine terrās
Tīthōnī croceum linquēns Aurōra cubīle. 585
Rēgīna ē speculīs ut prīmum albēscere lūcem
vīdit, et aequātīs classem prōcēdere vēlīs,
lītoraque et vacuōs sēnsit sine rēmige portūs,
terque quaterque manū pectus percussa decōrum,
flāventēsque abscissa comās, "Prō Iuppiter, ībit 590
hīc" ait "et nostrīs illūserit advena rēgnīs?
Nōn arma expedient, tōtāque ex urbe sequentur,
dēripientque ratēs aliī nāvālibus? Īte,
ferte citī flammās, date vēla, impellite rēmōs! —
Quid loquor, aut ubi sum? Quae mentem īnsānia
mūtat? 595
Īnfēlīx Dīdō, nunc tē facta impia tangunt.
Tum decuit, cum scēptra dabās. — Ēn dextra fidēsque,
quem sēcum patriōs aiunt portāre Penātēs,
quem subiisse umerīs cōnfectum aetāte parentem!
Nōn potuī abreptum dīvellere corpus, et undīs 600
spargere? Nōn sociōs, nōn ipsum absūmere ferrō
Ascanium, patriīsque epulandum pōnere mēnsīs? —
Vērum anceps pugnae fuerat fortūna: — fuisset.
Quem metuī moritūra? Facēs in castra tulissem,
implēssemque forōs flammīs, nātumque patremque 605
cum genere exstīnxem, mēmet super ipsa dedissem.
"Sōl, quī terrārum flammīs opera omnia lūstrās,
tūque hārum interpres cūrārum et cōnscia Iūnō,
nocturnīsque Hecatē triviīs ululāta per urbēs,

et Dīrae ultrīcēs, et dī morientis Elissae, 610
accipite haec, meritumque malīs advertite nūmen,
et nostrās audīte precēs. Sī tangere portūs
īnfandum caput ac terrīs annāre necesse est,
et sīc fāta Iovis poscunt, hīc terminus haeret:
at bellō audācis populī vexātus et armīs, 615
fīnibus extorris, complexū āvulsus Iūlī,
auxilium implōret, videatque indigna suōrum
fūnera; nec, cum sē sub lēgēs pācis inīquae
trādiderit, rēgnō aut optātā lūce fruātur,
sed cadat ante diem, mediāque inhumātus harēnā. 620
Haec precor, hanc vōcem extrēmam cum sanguine fundō.
Tum vōs, ō Tyriī, stirpem et genus omne futūrum
exercēte odiīs, cinerīque haec mittite nostrō
mūnera. Nūllus amor populīs, nec foedera suntō.
Exoriāre aliquis nostrīs ex ossibus ultor, 625
quī face Dardaniōs ferrōque sequāre colōnōs,
nunc, ōlim, quōcumque dabunt sē tempore vīrēs.
Lītora lītoribus contrāria, flūctibus undās
imprecor, arma armīs; pugnent ipsīque nepōtēsque."

First sending Anna away to fetch victims for the pretended sacrifice, she mounts the funeral pyre. After briefly reviewing her life and achievements, she kisses the couch, then stabs herself.

Haec ait, et partēs animum versābat in omnēs, 630
invīsam quaerēns quam prīmum abrumpere lūcem.
Tum breviter Barcēn nūtrīcem affāta Sychaeī;
namque suam patriā antīquā cinis āter habēbat:
"Annam, cāra mihi nūtrīx, hūc siste sorōrem;
dīc corpus properet fluviālī spargere lymphā, 635
et pecudēs sēcum et mōnstrāta piācula dūcat;
sīc veniat; tūque ipsa piā tege tempora vittā.

Sacra Iovī Stygiō, quae rīte incepta parāvī,
perficere est animus, fīnemque impōnere cūrīs
Dardaniīque rogum capitis permittere flammae." 640
Sīc ait: illa gradum studiō celerābat anīlī.
At trepida, et coeptīs immānibus effera Dīdō,
sanguineam volvēns aciem, maculīsque trementēs
interfūsa genās, et pallida morte futūrā,
interiōra domūs irrumpit līmina, et altōs 645
cōnscendit furibunda rogōs, ēnsemque reclūdit
Dardanium, nōn hōs quaesītum mūnus in ūsūs.
Hīc, postquam Īliacās vestēs nōtumque cubīle
cōnspexit, paulum lacrimīs et mente morāta,
incubuitque torō, dīxitque novissima verba: 650
"Dulcēs exuviae, dum fāta deusque sinēbant,
accipite hanc animam, mēque hīs exsolvite cūrīs.
Vīxī, et, quem dederat cursum Fortūna, perēgī,
et nunc magna meī sub terrās ībit imāgō.
Urbem praeclāram statuī; mea moenia vīdī; 655
ulta virum, poenās inimīco ā frātre recēpī;
fēlīx, heu nimium fēlīx, sī lītora tantum
numquam Dardaniae tetigissent nostra carīnae!"
Dīxit, et ōs impressa torō, "Moriēmur inultae,
sed moriāmur" ait. "Sīc, sīc iuvat īre sub umbrās. 660
Hauriat hunc oculīs ignem crūdēlis ab altō
Dardanus, et nostrae sēcum ferat ōmina mortis."

The attendants hurry to her. Lamentation fills the city. Anna returning sees how she has been misled. She vainly attempts to staunch the flowing blood. Iris, sent down by Juno, releases Dido's struggling spirit, and the tragedy ends.

Dīxerat; atque illam mediā inter tālia ferrō
collāpsam aspiciunt comitēs, ēnsemque cruōre

spūmantem, sparsāsque manūs. It clāmor ad alta 665
ātria; concussam bacchātur Fāma per urbem.
Lāmentīs gemitūque et fēmineō ululātū
tēcta fremunt; resonat magnīs plangōribus aethēr,
nōn aliter quam sī immissīs ruat hostibus omnis
Karthāgō aut antīqua Tyros, flammaeque furentēs 670
culmina perque hominum volvantur perque deōrum.

Audiit exanimis, trepidōque exterrita cursū
unguibus ōra soror foedāns et pectora pugnīs
per mediōs ruit, ac morientem nōmine clāmat:
"Hōc illud, germāna, fuit? Mē fraude petēbās? 675
Hōc rogus iste mihi, hōc īgnēs āraeque parābant?
Quid prīmum dēserta querar? Comitemne sorōrem
sprēvistī moriēns? Eadem mē ad fāta vocāssēs;
īdem ambās ferrō dolor, atque eadem hōra tulisset.
Hīs etiam strūxī manibus, patriōsque vocāvī 680
vōce deōs, sīc tē ut positā crūdēlis abessem?
Exstīnxtī tē mēque, soror, populumque patrēsque
Sīdoniōs urbemque tuam. Date vulnera lymphīs
abluam, et extrēmus sī quis super hālitus errat,
ōre legam." Sīc fāta, gradūs ēvāserat altōs, 685
sēmianimemque sinū germānam amplexa fovēbat
cum gemitū, atque ātrōs siccābat veste cruōrēs.
Illa, gravēs oculōs cōnāta attollere, rursus
dēficit; īnfixum strīdit sub pectore vulnus.
Ter sēsē attollēns cubitōque annixa levāvit; 690
ter revolūta torō est, oculīsque errantibus altō
quaesīvit caelō lūcem, ingemuitque repertā.

Tum Iūnō omnipotēns, longum miserāta dolōrem
difficilisque obitūs, Īrim dēmīsit Olympō,
quae luctantem animam nexōsque resolveret artūs. 695
Nam quia nec fātō, meritā nec morte perībat,
sed misera ante diem, subitōque accēnsa furōre,

nōndum illī flāvum Prōserpina vertice crīnem
abstulerat, Stygiōque caput damnāverat Orcō.
Ergō Īris croceīs per caelum rōscida pennīs, 700
mille trahēns variōs adversō sōle colōrēs,
dēvolat, et suprā caput adstitit: "Hunc ego Dītī
sacrum iussa ferō, tēque istō corpore solvō."
Sīc ait, et dextrā crīnem secat: omnis et ūnā
dilāpsus calor, atque in ventōs vīta recessit. 705

QUESTIONS

How might the Fourth Book be divided into scenes, to show its dramatic quality?

Who were Pygmalion? Sychaeus? Iarbas? What part has each in the story of Dido? Which of the three claimed a divine parent? How does Vergil use this fact in developing his plot?

What arguments does Anna employ to induce Dido to wed Aeneas?

What fitness can you see in describing Ceres as *legiferae?*

What chief point of resemblance is to be emphasized in the simile of the wounded deer, as applied to the relations of Aeneas and Dido? (*Cf.* vv. 69–73.)

How does Dido expect to influence Aeneas by emphasizing the fact that her city is *paratam* (v. 75)?

Why does Venus acquiesce so readily in Juno's proposal that Aeneas and Dido should marry? Why did not Venus fear that the outcome would fulfil Juno's hopes?

In what three places of the story does the personified Rumor play a part?

Who is meant by *Cyllenius* and *Cyllenia proles?* Why? By what phrase was the god described in the First Book?

At what two points in the action does Mercury appear? By what two attributes may he be distinguished from the other gods?

Do the duties of Iris in any way resemble those of Mercury? What duties did he have other than those of a messenger?

How did the king Atlas become the mountain Atlas, which Vergil describes?

What was the feeling of the followers of Aeneas in regard to leaving Carthage at this time?

What meaning has *Baccho* in v. 302? Is Bacchus represented as calling?

What is the usual meaning of the word *Bacchus* when not used as the name of the god?

Where is Cithaeron and why is it chosen as the place of these revels?

What point is there in Dido's reference to the storminess of the sea? Is she concerned for Aeneas' safety? Is his answer satisfactory from a modern view-point? Just what is the ancient conception of duty under the circumstances?

What places were the most celebrated sites of Oracles of Apollo?

What other powers besides that of prophecy were especially attributed to Apollo?

What circumstances of Vergil's boyhood explain his frequent selection of ants, bees, and snakes as the subjects of his similes?

Can you establish any connection in origin between the two words *hostis* (v. 424) and *hospes* (v. 323) which Dido applies to Aeneas? *Cf.* the meaning of *hospita* (3, 539).

Where was Aulis and what happened there?

Who was charged with having molested the ashes of Anchises?

How may we understand the use of *pulchro* (v. 432) with *Latio*, coming from the lips of Dido at this time?

In what way is Dido to repay Aeneas by dying? Or (if we refer the words to her sister) to repay Anna?

What Latin names for the Winds can you mention? What other name has the same meaning as Boreas?

Whose tears are meant in v. 449? To what different persons might they be attributed? Does the position of *mens* and of *lacrimae* in the verse have any bearing on the meaning?

With whose story are the Eumenides chiefly associated?

For what fault did Pentheus suffer?

What poets have written plays upon the tragic story of Orestes?

What is implied by the introduction of the word *scaenis* (v. 471) and *in limine* (v. 473)?

What Athenian Court (mentioned in the Bible) was said to have been established for the trial of Orestes?

What was the exact meaning and origin of the term *Eumenides?* By what other names were the *Dirae* (v. 473) known?

What was the Homeric conception of the *Oceanus* (v. 480)?

What is the origin of the word *temple?* Does not the original meaning indicate that Vergil, by the word *temple*, might mean just what others do by *garden* of the *Hesperides?* What Greek hero secured possession of the Golden Apples? Give the whole story.

Does not v. 486 seem somewhat out of place, in view of the dragon's duties?

How does the meaning of *mugire* (v. 490) compel a change from the usual meaning of *videbis?*

What can you say of the probable origin of such a word as *mugire?* Name the figure employed.

With what two divinities other than Diana is Hecate sometimes identified?

What and where was Avernus (*cf.* 3, 442)?

What relation to the effectiveness of the appeal to the gods had the introduction into the ceremonial of objects most difficult to secure (vv. 512–515)?

What one word in 544 *ff.* implies that Dido was thinking at the moment of an attack on the Trojan fleet?

Does the phrase *quisquis es* (v. 577) necessarily imply that Aeneas did not know what god had come to him?

What was the story of Tithonus?

Do you know of any character in mythology who is said to have practised the form of vengeance mentioned in v. 602?

Why was Hecate sometimes called Trivia?

What were the *Sortes Vergilianae?* What famous instance of their use in a period not very distant from to-day?

Was there any act in a regular sacrifice which corresponded to the removal of a lock of Dido's hair by Iris?

BOOK V

Navigat Aeneas, Siculas defertur ad oras.
Hic Manes celebrat patrios, una hospes Acestes.
Ludos ad tumulum faciunt, certamina ponunt.
Prodigium est cunctis ardens delapsa sagitta.
Iris anum Beroen habitu mentita senili
incendit naves, subitus quas vindicat imber.
In somnis pater Anchises, quae bella gerenda
quoque duce ad Manes possit descendere, monstrat.
Transcribit matres urbi populumque volentem,
et placidum Aeneas Palinurum quaerit in undis.

THE STORY OF THE FIFTH BOOK

The Trojans, sailing toward Italy, are still near enough to Africa to see the smoke and flames arising from Dido's funeral pyre, and they feel some misgivings. A storm gathers and the winds are adverse, so they decide to land in Sicily, where they are warmly welcomed by their former host Acestes. A year has elapsed since the death of Anchises. His tomb is in Sicily. In commemoration of this anniversary Aeneas determines to hold games and invites the Sicilians to participate in them. Proper ceremonials are performed at the tomb, and the ninth day later is appointed for the games. The prizes are exhibited. The first contest is a race between four of the swiftest Trojan ships, all with characteristic figureheads, as their names show. The race is out to sea and back, after rounding a mark some distance off shore. The excitement is great and the race resembles that of chariots in the circus. Recklessly one captain in anger hurls an overcautious pilot into the sea, and thus loses his chance of winning. Another steers his ship too close to a rock in making the turn and runs upon the reef. At last Cloanthus, in the *Scylla*, wins; Mnestheus, with the *Pristis*, takes second place, having passed the two who had met with mishaps, and almost comes in first. Most conspicuous among the contestants in the foot-race which follows are the two Trojan boys, Nisus and Euryalus, famed for their affection for each other. Nisus, who was leading in the race, when near the finish loses his footing on the slippery ground and falls. But by rising and upsetting

an Acarnanian who is following him closely in second place, he enables his friend Euryalus to win. After this comes the boxing match, for which a young Trojan called Dares immediately enters. For a time no opponent appears. Seeing this, Acestes induces Entellus, an old friend of his, to take up the challenge. Dares, who is much the younger and the lighter of the two, at the first has all the best of the combat. Entellus, in striving to reach Dares with a heavy blow, loses his footing and falls to the ground. This simply rouses him, however, and he pummels Dares cruelly, until Aeneas is compelled to withdraw the Trojan from the fight, comforting him by declaring that some god is aiding Entellus. Then Entellus displays his strength by killing with a single blow of his fist the bullock which stood by as the prize for the winner of the contest. After this exhibition Entellus gives up boxing forever. Then comes a contest in archery. The dove which, tied to a mast, serves as a mark for the competitors, is almost struck by one contestant who hits the mast; the next severs the cord and releases the bird; a third kills the bird in mid-air. After this Acestes sends his arrow into the clouds, whereupon it takes fire and is entirely consumed. Acestes is adjudged the winner of the match and is fittingly honored. After this there is a surprise for the spectators. It consists of a series of intricate manœuvres by the Trojan boys on horseback under the leadership of Iulus. So involved are the figures they describe and so difficult to follow are their movements, that the scene is compared to the play of a school of dolphins in the sea or to the windings and mazy passages of the Cretan Labyrinth. While this is going on, Juno, bent as ever upon making trouble for the Trojans, sends her messenger Iris down to the women, who, apart from the men,

were mourning for Anchises. Assuming the form of one of their number who was not with them at the time, Iris incites them to burn the ships, so that they may not be forced to wander further over the sea. Word of this reaches the field where the boys are riding, and the Trojans hurry away to the blazing vessels. They fight the fire in vain, until Aeneas makes a despairing prayer to Jupiter; the god sends a heavy rain, and all but four of the ships are saved from the flames. Soon after this Aeneas is advised by one of his oldest councillors to leave behind him in Sicily all the weakest part of his followers, founding for them the city of Acesta, named in honor of Acestes. Later, in a dream, the ghost of Anchises appears to Aeneas and gives the same advice, telling him, furthermore, that before he founds his Italian city he is to make a visit to his father in the Lower World, guided there by a Sibyl. Then there is further feasting, after which, with the advent of favorable weather, they sail for Italy. This time Neptune, to whom Venus makes a special appeal for a safe voyage, brings them to the promised land. On the way, however, they lose Palinurus, the pilot of Aeneas' ship, who is overcome by the god of sleep and thrown overboard with a part of the tiller to which he clung. Aeneas is roused by the unsteady movement of the ship and himself acts as pilot.

As he voyages toward Italy Aeneas encounters head winds. Palinurus, the pilot, suggests landing in Sicily, as he cannot make headway against the gale.

Intereā medium Aenēās iam classe tenēbat
certus iter, flūctūsque ātrōs aquilōne secābat,

moenia respiciēns, quae iam īnfēlīcis Elissae
collūcent flammīs. Quae tantum accenderit īgnem,
causa latet; dūrī magnō sed amōre dolōrēs 5
pollūtō, nōtumque furēns quid fēmina possit,
trīste per augurium Teucrōrum pectora dūcunt.

Ut pelagus tenuēre ratēs, nec iam amplius ūlla
occurrit tellūs, maria undique et undique caelum,
ollī caeruleus suprā caput adstitit imber, 10
noctem hiememque ferēns, et inhorruit unda tenebrīs.
Ipse gubernātor puppī Palinūrus ab altā:
"Heu! quianam tantī cīnxērunt aethera nimbī?
Quidve, pater Neptūne, parās?" Sīc deinde locūtus
colligere arma iubet validīsque incumbere rēmīs, 15
oblīquatque sinūs in ventum, ac tālia fātur:
"Magnanime Aenēā, nōn sī mihi Iuppiter auctor
spondeat, hōc spērem Ītaliam contingere caelō.
Mūtātī trānsversa fremunt et vespere ab ātrō
cōnsurgunt ventī, atque in nūbem cōgitur āēr. 20
Nec nōs obnītī contrā, nec tendere tantum
sufficimus. Superat quoniam Fortūna, sequāmur,
quōque vocat, vertāmus iter. Nec lītora longē
fīda reor frāterna Erycis portūsque Sicānōs,
sī modo rīte memor servāta remētior astra." 25
Tum pius Aenēās: "Equidem sīc poscere ventōs
iamdūdum et frūstrā cernō tē tendere contrā.
Flecte viam vēlīs. An sit mihi grātior ūlla,
quōve magis fessās optem dēmittere nāvēs,
quam quae Dardanium tellūs mihi servat Acestēn, 30
et patris Anchīsae gremiō complectitur ossa?"
Haec ubi dicta, petunt portūs et vēla secundī
intendunt Zephyrī; fertur cita gurgite classis,
et tandem laetī nōtae advertuntur harēnae.

After landing in Sicily, where Acestes welcomes them, Aeneas announces that nine days later games will be held in honor of his father, Anchises, who had died in Sicily the year before.

At procul excelsō mīrātus vertice montis 35
adventum sociāsque ratēs occurrit Acestēs,
horridus in iaculīs et pelle Libystidis ursae,
Trōia Crīnīsō conceptum flūmine māter
quem genuit. Veterum nōn immemor ille parentum
grātātur reducēs et gāzā laetus agrestī 40
excipit, ac fessōs opibus sōlātur amīcīs.
Postera cum prīmō stellās Oriente fugārat
clāra diēs, sociōs in coetum lītore ab omnī
advocat Aenēās, tumulīque ex aggere fātur:
"Dardanidae magnī, genus altō ā sanguine dīvum, 45
annuus exāctīs complētur mēnsibus orbis,
ex quō rēliquiās dīvīnīque ossa parentis
condidimus terrā maestāsque sacrāvimus ārās.
Iamque diēs, nisi fallor, adest, quem semper acerbum,
semper honōrātum — sīc dī voluistis — habēbō. 50
Hunc ego Gaetūlīs agerem sī Syrtibus exsul,
Argolicōve marī dēprēnsus et urbe Mycēnae,
annua vōta tamen sollemnēsque ōrdine pompās
exsequerer, strueremque suīs altāria dōnīs.
Nunc ultrō ad cinerēs ipsīus et ossa parentis. 55
haud equidem sine mente reor, sine nūmine dīvum,
adsumus et portūs dēlātī intrāmus amīcōs.
Ergō agite, et laetum cūnctī celebrēmus honōrem;
poscāmus ventōs, atque haec mē sacra quotannīs
urbe velit positā templīs sibi ferre dicātīs. 60
Bīna boum vōbīs Troiā generātus Acestēs
dat numerō capita in nāvēs; adhibēte Penātēs

et patriōs epulīs et quōs colit hospes Acestēs.
Praetereā, sī nōna diem mortālibus almum
Aurōra extulerit radiīsque retēxerit orbem, 65
prīma citae Teucrīs pōnam certāmina classis;
quīque pedum cursū valet, et quī vīribus audāx
aut iaculō incēdit melior levibusque sagittīs,
seu crūdō fīdit pugnam committere caestū,
cūnctī adsint meritaeque exspectent praemia palmae. 70
Ōre favēte omnēs, et cingite tempora rāmīs."

The Trojans offer sacrifices at the tomb of Anchises. A serpent appears from beneath the tomb and feeds upon the offerings. This is regarded as a sign of Anchises' approval, and the ceremonies are continued and a feast held in his honor.

Sīc fātus vēlat māternā tempora myrtō.
Hōc Helymus facit, hōc aevī mātūrus Acestēs,
hōc puer Ascanius, sequitur quōs cētera pūbēs.
Ille ē conciliō multīs cum mīlibus ībat 75
ad tumulum, magnā medius comitante catervā.
Hīc duo rīte merō lībāns carchēsia Bacchō
fundit humī, duo lacte novō, duo sanguine sacrō,
purpureōsque iacit flōrēs, ac tālia fātur:
"Salvē, sāncte parēns, iterum; salvēte, receptī 80
nēquīquam cinerēs, animaeque umbraeque paternae.
Nōn licuit fīnēs Italōs fātāliaque arva,
nec tēcum Ausonium, quīcumque est, quaerere Thybrim."
Dixerat haec, adytīs cum lūbricus anguis ab īmīs
septem ingēns gȳrōs, septēna volūmina trāxit, 85
amplexus placidē tumulum lāpsusque per ārās,
caeruleae cui terga notae maculōsus et aurō
squāmam incendēbat fulgor, ceu nūbibus arcus

mīlle iacit variōs adversō sōle colōrēs.
Obstipuit vīsū Aenēās. Ille agmine longō 90
tandem inter paterās et lēvia pōcula serpēns
lībāvitque dapēs, rūrsusque innoxius īmō
successit tumulō, et dēpāsta altāria līquit.
Hōc magis inceptōs genitōrī īnstaurat honōrēs,
incertus, Geniumne locī famulumne parentis 95
esse putet; caedit bīnās dē mōre bidentēs,
totque suēs, totidem nīgrantēs terga iuvencōs;
vīnaque fundēbat paterīs animamque vocābat
Anchīsae magnī Mānēsque Acheronte remissōs.
Nec nōn et sociī, quae cuique est cōpia, laetī 100
dōna ferunt, onerant ārās, mactantque iuvencōs;
ōrdine aēna locant alīī, fūsīque per herbam
subiciunt veribus prūnās et viscera torrent.

The ninth day is propitious. The Sicilians attend and some enter the lists of contestants in the games. The prizes are exhibited. The first "event," the boat race, has four entries, Pristis, Chimaera, Centaur, and Scylla. The race is to be out to sea, rounding a rock, and return.

Exspectāta diēs aderat nōnamque serēnā
Aurōram Phaethontis equī iam lūce vehēbant, 105
fāmaque fīnitimōs et clārī nōmen Acestae
excierat; laetō complēbant lītora coetū,
vīsūrī Aeneadās, pars et certāre parātī.
Mūnera prīncipiō ante oculōs circōque locantur
in mediō, sacrī tripodēs viridēsque corōnae 110
et palmae pretium victōribus, armaque et ostrō
perfūsae vestēs, argentī aurīque talentum;
et tuba commissōs mediō canit aggere lūdōs.
Prīma parēs ineunt gravibus certāmina rēmīs
quattuor ex omnī dēlēctae classe carīnae. 115

Vēlōcem Mnestheus agit ācrī rēmige Pristim,
mox Italus Mnestheus, genus ā quō nōmine Memmī,
ingentemque Gyās ingentī mōle Chimaeram,
urbis opus, triplicī pūbēs quam Dardana versū
impellunt, ternō cōnsurgunt ōrdine rēmī; 120
Sergestusque, domus tenet ā quō Sergia nōmen,
Centaurō invehitur magnā, Scyllāque Cloanthus
caeruleā, genus unde tibī, Rōmāne Cluentī.

Est procul in pelagō saxum spūmantia contrā
lītora, quod tumidīs submersum tunditur ōlim 125
flūctibus, hībernī condunt ubi sīdera Cōrī;
tranquillō silet, immōtāque attollitur undā
campus et āprīcīs statiō grātissima mergīs.
Hīc viridem Aenēās frondentī ex īlice mētam
cōnstituit signum nautīs pater, unde revertī 130
scīrent et longōs ubi circumflectere cursūs.
Tum loca sorte legunt, ipsīque in puppibus aurō
ductōrēs longē effulgent ostrōque decōrī;
cētera pōpuleā vēlātur fronde iuventūs
nūdātōsque umerōs oleō perfūsa nitēscit. 135
Cōnsīdunt trānstrīs, intentaque bracchia rēmīs;
intentī exspectant signum exsultantiaque haurit
corda pavor pulsāns laudumque arrēcta cupīdō.

On the signal all dash out on the course, amid loud cheering, swift and eager as chariot racers. Gyas first with Chimaera, then Cloanthus in Scylla, with Mnestheus in Pristis and Sergestus in Centaur tied for the last position. Gyas, in anger at his pilot, pitches him overboard. Cloanthus passes him.

Inde, ubi clāra dedit sonitum tuba, fīnibus omnēs,
haud mora, prōsiluēre suīs; ferit aethera clāmor 140

nauticus, adductīs spūmant freta versa lacertīs.
Īnfindunt pariter sulcōs, tōtumque dehīscit
convulsum rēmīs rōstrīsque tridentibus aequor.
Nōn tam praecipitēs biiugō certāmine campum
corripuēre ruuntque effūsī carcere currūs, 145
nec sīc immissīs aurīgae undantia lōra
concussēre iugīs prōnīque in verbera pendent.
Tum plausū fremitūque virum studiīsque faventum
cōnsonat omne nemus, vōcemque inclūsa volūtant
lītora, pulsātī collēs clāmōre resultant. 150
Effugit ante aliōs prīmīsque ēlābitur undīs
turbam inter fremitumque Gyās; quem deinde Cloanthus
cōnsequitur, melior rēmīs sed pondere pīnus
tarda tenet. Post hōs aequō discrīmine Pristis
Centaurusque locum tendunt superāre priōrem; 155
et nunc Pristis habet, nunc victam praeterit ingēns
Centaurus, nunc ūnā ambae iūnctīsque feruntur
frontibus et longā sulcant vada salsa carīnā.
Iamque propinquābant scopulō mētamque tenēbant,
cum prīnceps mediōque Gyās in gurgite victor 160
rēctōrem nāvis compellat vōce Menoetēn:
"Quō tantum mihi dexter abīs? hūc dīrige gressum;
lītus amā, et laevā stringat sine palmulā cautēs;
altum alii teneant." Dīxit; sed caeca Menoetēs
saxa timēns prōram pelagī dētorquet ad undās. 165
"Quō dīversus abīs?" iterum, "Pete saxa, Menoetē!"
cum clāmōre Gyās revocābat; et ecce Cloanthum
respicit īnstantem tergō, et propiōra tenentem.
Ille inter nāvemque Gyae scopulōsque sonantēs
rādit iter laevum interior, subitōque priōrem 170
praeterit et mētīs tenet aequora tūta relictīs.
Tum vērō exārsit iuvenī dolor ossibus ingēns,

nec lacrimīs caruēre genae segnemque Menoetēn,
oblītus decorisque suī sociumque salūtis,
in mare praecipitem puppī dēturbat ab altā; 175
ipse gubernāclō rēctor subit, ipse magister,
hortāturque virōs, clāvumque ad lītora torquet.
At gravis, ut fundō vix tandem redditus īmō est,
iam senior madidāque fluēns in veste Menoetēs
summa petit scopulī siccāque in rūpe resēdit. 180
Illum et lābentem Teucrī et rīsēre natantem,
et salsōs rīdent revomentem pectore flūctūs.

Encouraged by the slow pace of Gyas, Mnestheus and Sergestus attempt to pass him also. Mnestheus gains, but Sergestus, steering too close to the rock, dashes Centaur on the reef and breaks many of his oars. Mnestheus passes Gyas.

Hīc laeta extrēmīs spēs est accēnsa duōbus,
Sergestō Mnestheique, Gyān superāre morantem.
Sergestus capit ante locum scopulōque propinquat, 185
nec tōtā tamen ille prior praeeunte carīnā;
parte prior; partem rōstrō premit aemula Pristis.
At mediā sociōs incēdēns nāve per ipsōs
hortātur Mnestheus: "Nunc, nunc īnsurgite rēmīs,
Hectoreī sociī, Troiae quōs sorte suprēmā 190
dēlēgī comitēs; nunc illās prōmite vīrēs,
nunc animōs, quibus in Gaetūlīs Syrtibus ūsī
Īoniōque marī Maleaeque sequācibus undīs.
Nōn iam prīma petō Mnestheus, neque vincere certō;
quamquam Ō! — sed superent, quibus hōc, Neptūne,
dedistī; 195
extrēmōs pudeat rediisse; hōc vincite, cīvēs,
et prohibēte nefās." Ollī certāmine summō
prōcumbunt; vāstīs tremit ictibus aerea puppis,
subtrahiturque solum; tum crēber anhēlitus artūs

āridaque ōra quatit; sūdor fluit undique rīvīs. 200
Attulit ipse virīs optātum cāsus honōrem.
Namque furēns animī dum prōram ad saxa suburget
interior spatiōque subit Sergestus inīquō,
īnfēlīx saxīs in prōcurrentibus haesit.
Concussae cautēs et acūtō in mūrice rēmī 205
obnīxī crepuēre, illīsaque prōra pependit.
Cōnsurgunt nautae et magnō clāmōre morantur,
ferrātāsque trudēs et acūtā cuspide contōs
expediunt, frāctōsque legunt in gurgite rēmōs.
At laetus Mnestheus successūque ācrior ipsō 210
agmine rēmōrum celerī ventīsque vocātīs
prōna petit maria et pelagō dēcurrit apertō.
Quālis spēluncā subitō commōta columba,
cui domus et dulcēs latebrōsō in pūmice nīdī,
fertur in arva volāns, plausumque exterrita pennīs 215
dat tēctō ingentem, mox āere lāpsa quiētō
rādit iter liquidum, celerēs neque commovet ālās:
sīc Mnestheus, sīc ipsa fugā secat ultima Pristis
aequora, sīc illam fert impetus ipse volantem.
Et prīmum in scopulō luctantem dēserit altō 220
Sergestum brevibusque vadīs frūstrāque vocantem
auxilia et frāctīs discentem currere rēmīs.
Inde Gyān ipsamque ingentī mōle Chimaeram
cōnsequitur; cēdit, quoniam spoliāta magistrō est.

Then Mnestheus, amid great shouting and excitement, strives to overtake Cloanthus. But Cloanthus, aided by the gods, to whom he vows an offering, and by the efforts of his crew, who refuse to be robbed of a victory all but won, holds first place.

Sōlus iamque ipsō superest in fīne Cloanthus: 225
quem petit, et summīs annīxus vīribus urguet.
Tum vērō ingeminat clāmor, cūnctīque sequentem

īnstīgant studiīs, resonatque fragōribus aether.
Hī proprium decus et partum indignantur honōrem
nī teneant, vītamque volunt prō laude pacīscī; 230
hōs successus alit; possunt, quia posse videntur.
Et fors aequātīs cēpissent praemia rōstrīs,
nī palmās pontō tendēns utrāsque Cloanthus
fūdissetque precēs, dīvōsque in vōta vocāsset:
" Dī, quibus imperium est pelagī, quōrum aequora currō,
vōbīs laetus ego hōc candentem in lītore taurum 236
cōnstituam ante ārās, vōtī reus, extaque salsōs
porriciam in flūctūs et vīna liquentia fundam."
Dīxit, eumque īmīs sub flūctibus audiit omnis
Nēreidum Phorcīque chorus Panopēaque virgō, 240
et pater ipse manū magnā Portūnus euntem
impulit; illa Notō citius volucrīque sagittā
ad terram fugit, et portū sē condidit altō.

Cloanthus is proclaimed winner, and in addition to the laurel wreath receives a special prize, a cloak embroidered with the story of Ganymede. Mnestheus receives a coat of mail. All the crews have gifts of food and money. When Centaur comes in crippled, Aeneas also rewards her commander for having saved his ship and men.

Tum satus Anchīsā, cūnctīs ex mōre vocātīs,
victōrem magnā praecōnis vōce Cloanthum 245
dēclārat, viridīque advēlat tempora laurō;
mūneraque in nāvēs ternōs optāre iuvencōs
vīnaque et argentī magnum dat ferre talentum.
Ipsīs praecipuōs ductōribus addit honōrēs:
Victōrī chlamydem aurātam, quam plūrima circum 250
purpura Maeandrō duplicī Meliboea cucurrit,
intextusque puer frondōsā rēgius Īdā

vēlōcēs iaculō cervōs cursūque fatīgat,
ācer, anhēlantī similis, quem praepes ab Īdā
sublīmem pedibus rapuit Iovis armiger uncīs; 255
longaevī palmās nēquīquam ad sīdera tendunt
cūstōdēs, saevitque canum lātrātus in aurās.
At quī deinde locum tenuit virtūte secundum,
lēvibus huic hāmīs cōnsertam aurōque trilīcem
lōrīcam, quam Dēmoleō dētrāxerat ipse 260
victor apud rapidum Simoenta sub Īlio alto,
dōnat habēre virō, decus et tūtāmen in armīs.
Vix illam famulī Phēgeus Sagarisque ferēbant
multiplicem, cōnīxī umerīs; indūtus at ōlim
Dēmoleos cursū pālantēs Trōas agēbat. 265
Tertia dōna facit geminōs ex aere lebētas,
cymbiaque argentō perfecta atque aspera signīs.
Iamque adeō dōnātī omnēs opibusque superbī
Pūniceīs ībant ēvinctī tempora taenīs,
cum saevō ē scopulō multā vix arte revulsus, 270
āmissīs rēmīs atque ōrdine dēbilis ūnō,
irrīsam sine honōre ratem Sergestus agēbat.
Quālis saepe viae dēprēnsus in aggere serpēns,
aerea quem oblīquum rota trānsiit, aut gravis ictū
sēminecem līquit saxō lacerumque viātor, 275
nēquīquam longōs fugiēns dat corpore tortūs,
parte ferōx, ārdēnsque oculīs, et sībila colla
ārduus attollēns; pars vulnere clauda retentat
nexantem nōdīs sēque in sua membra plicantem.
Tālī rēmigiō nāvis sē tarda movēbat; 280
vēla facit tamen et vēlīs subit ōstia plēnīs.
Sergestum Aenēās prōmissō mūnere dōnat,
servātam ob nāvem laetus sociōsque reductōs.
Ollī serva datūr, operum haud ignāra Minervae,
Cressa genus, Pholoē, geminīque sub ūbere nātī. 285

The foot-race follows. Among the contestants are the devoted friends, Nisus and Euryalus. Aeneas announces that all will receive prizes, but the first three will be given especial gifts. Nisus takes the lead, followed by Salius, Euryalus, Helymus, and Diores, the last two nearly abreast.

Hōc pius Aenēās missō certāmine tendit
grāmineum in campum, quem collibus undique curvīs
cingēbant silvae, mediāque in valle theātrī
circus erat; quō sē multīs cum mīlibus hērōs
cōnsessū medium tulit exstrūctōque resēdit. 290
Hīc, quī forte velint rapidō contendere cursū,
invītat pretiīs animōs, et praemia pōnit.
Undique conveniunt Teucrī mixtīque Sicānī,
Nīsus et Euryalus prīmī,
Euryalus fōrmā īnsignis viridīque iuventā, 295
Nīsus amōre piō puerī; quōs deinde secūtus
rēgius ēgregiā Priamī dē stirpe Diōrēs;
hunc Salius simul et Patrōn, quōrum alter Acarnān,
alter ab Arcadiō Tegeaeae sanguine gentis;
tum duo Trīnacriī iuvenēs, Helymus Panopēsque, 300
assuētī silvīs, comitēs seniōris Acestae;
multī praetereā, quōs fāma obscūra recondit.
Aenēās quibus in mediīs sīc deinde locūtus:
"Accipite haec animīs, laetāsque advertite mentēs;
nēmō ex hōc numerō mihi nōn dōnātus abībit. 305
Gnōsia bīna dabō lēvātō lūcida ferrō
spīcula caelātamque argentō ferre bipennem;
omnibus hīc erit ūnus honōs. Trēs praemia prīmī
accipient, flāvāque caput nectentur olīvā.
Prīmus equum phalerīs īnsignem victor habētō, 310
alter Amāzoniam pharetram plēnamque sagittīs
Thrēiciīs, lātō quam circumplectitur aurō

balteus, et teretī subnectit fībula gemmā;
tertius Argolicā hāc galeā contentus abītō."
Haec ubi dicta, locum capiunt signōque repente 315
corripiunt spatia audītō, līmenque relinquunt,
effūsī nimbō similēs, simul ultima signant.
Prīmus abit longēque ante omnia corpora Nīsus
ēmicat, et ventīs et fulminis ōcior ālīs;
proximus huic, longō sed proximus intervāllō, 320
īnsequitur Salius; spatiō post deinde relictō
tertius Euryalus;
Euryalumque Helymus sequitur; quō deinde sub ipsō
ecce volat calcemque terit iam calce Diōrēs,
incumbēns umerō; spatia et sī plūra supersint, 325
trānseat ēlāpsus prior ambiguumve relinquat.

Nisus falls, but recovers sufficiently to upset Salius intentionally, so that Euryalus may win. Helymus takes second, Diores third place. Salius protests without avail. However, Aeneas gives him a special prize, whereupon the innocent Nisus asserts that he and Salius were alike unlucky. Nisus also gets a special prize.

Iamque ferē spatiō extrēmō fessīque sub ipsam
fīnem adventābant, lēvī cum sanguine Nīsus
lābitur īnfēlīx, caesīs ut forte iuvencīs
fūsus humum viridēsque super madefēcerat herbās. 330
Hīc iuvenis iam victor ovāns vestīgia pressō
haud tenuit titubāta solō, sed prōnus in ipsō
concidit immundōque fimō sacrōque cruōre.
Nōn tamen Euryalī, nōn ille oblītus amōrum;
nam sēsē opposuit Saliō per lūbrica surgēns; 335
ille autem spissā iacuit revolūtus harēnā.
Ēmicat Euryalūs, et mūnere victor amīcī
prīma tenet, plausūque volat fremitūque secundō.

Post Helymus subit, et nunc tertia palma Diōrēs.
Hīc tōtum caveae cōnsessum ingentis et ōra 340
prīma patrum magnīs Salius clāmōribus implet,
ēreptumque dolō reddī sibi poscit honōrem.
Tūtātur favor Euryalum, lacrimaeque decōrae,
grātior et pulchrō veniēns in corpore virtūs.
Adiuvat et magnā prōclāmat vōce Diōrēs, 345
quī subiit palmae, frūstrāque ad praemia vēnit
ultima, sī prīmī Saliō reddantur honōrēs.
Tum pater Aenēās, "Vestra," inquit, "mūnera vōbīs
certa manent, puerī, et palmam movet ōrdine nēmō;
mē liceat cāsūs miserārī īnsontis amīcī." 350
Sīc fātus tergum Gaetūlī immāne leōnis
dat Saliō, villīs onerōsum atque unguibus aureīs.
Hīc Nīsus, "Sī tanta," inquit, "sunt praemia victīs,
et tē lāpsōrum miseret, quae mūnera Nīsō
digna dabis? prīmam meruī quī laude corōnam, 355
nī mē, quae Salium, fortūna inimīca tulisset."
Et simul hīs dictīs faciem ostentābat et ūdō
turpia membra fimō. Rīsit pater optumus ollī,
et clipeum efferrī iussit, Didymāonis artis,
Neptūnī sacrō Danaīs dē poste refīxum. 360
Hōc iuvenem ēgregium praestantī mūnere dōnat.

Then comes the boxing match. Dares, the Trojan, enters, young, strong, and confident. No one dares face him, whereupon he demands the prize. At this Acestes reproaches his old friend, Entellus, who in spite of his years decides to fight, and flings into the ring the huge cestus which he had used years before with Eryx, his famous teacher.

Post, ubi cōnfectī cursūs, et dōna perēgit:
"Nunc, sī cui virtūs animusque in pectore praesēns,

adsit, et ēvīnctīs attollat bracchia palmīs."
Sīc ait et geminum pugnae prōpōnit honōrem, 365
victōrī vēlātum aurō vittīsque iuvencum,
ēnsem atque īnsignem galeam sōlātia victō.
Nec mora; continuō vāstīs cum vīribus effert
ōra Darēs, magnōque virum sē murmure tollit;
sōlus quī Paridem solitus contendere contrā, 370
īdemque ad tumulum, quō maximus occubat Hector,
victōrem Būtēn immānī corpore, quī sē
Bebryciā veniēns Amycī dē gente ferēbat,
perculit et fulvā moribundum extendit harēnā.
Tālis prīma Darēs caput altum in proelia tollit, 375
ostenditque umerōs lātōs, alternaque iactat
bracchia prōtendēns, et verberat ictibus aurās.
Quaeritur huic alius; nec quisquam ex agmine tantō
audet adīre virum manibusque indūcere caestūs.
Ergō alacris cunctōsque putāns excēdere palmā, 380
Aenēae stetit ante pedēs, nec plūra morātus
tum laevā taurum cornū tenet, atque ita fātur:
"Nāte deā, sī nēmō audet sē crēdere pugnae,
quae fīnis standī? Quō mē decet ūsque tenērī?
Dūcere dōna iubē." Cūnctī simul ore fremēbant 385
Dardanidae, reddīque virō prōmissa iubēbant.
Hīc gravis Entellum dictīs castīgat Acestēs,
proximus ut viridante torō cōnsēderat herbae:
"Entelle, hērōum quondam fortissime frūstrā,
tantane tam patiēns nūllō certāmine tollī 390
dōna sinēs? Ubi nunc nōbīs deus ille magister
nēquīquam memorātus Eryx? Ubi fāma per omnem
Trīnacriam, et spolia illa tuīs pendentia tēctīs?"
Ille sub haec: "Nōn laudis amor, nec glōria cessit
pulsa metū; sed enim gelidus tardante senectā 395
sanguis hebet, frīgentque effētae in corpore vīrēs.

THE WRESTLERS
In the Uffizi Palace, Florence

Sī mihi, quae quondam fuerat, quāque improbus iste
exsultat fīdēns, sī nunc foret illa iuventās,
haud equidem pretiō inductus pulchrōque iuvencō
vēnissem, nec dōna moror." Sīc deinde locūtus 400
in medium geminōs immānī pondere caestūs
prōiēcit, quibus ācer Eryx in proelia suētus
ferre manum dūrōque intendere bracchia tergō.
Obstipuēre animī: tantōrum ingentia septem
terga boum plumbō īnsūtō ferrōque rigēbant. 405

Entellus, yielding to protests, agrees to use other cestus, neither his own nor Trojan. The battle opens. Entellus is old and heavy, Dares young and active. The former, aiming a heavy blow, misses his aim and falls, but is merely aroused by his mishap.

Ante omnēs stupet ipse Darēs longēque recūsat;
magnanimusque Anchīsiadēs et pondus et ipsa
hūc illūc vinclōrum immēnsa volūmina versat.
Tum senior tālēs referēbat pectore vōcēs:
"Quid, sī quis caestūs ipsīus et Herculis arma 410
vīdisset trīstemque hōc ipsō in līitore pugnam?
Haec germānus Eryx quondam tuus arma gerēbat —
sanguine cernis adhūc sparsōque īnfecta cerebrō —
hīs magnum Alcīdēn contrā stetit; hīs ego suētus,
dum melior vīrēs sanguis dabat, aemula necdum 415
temporibus geminīs cānēbat sparsa senectūs.
Sed sī nostra Darēs haec Trōius arma recūsat,
idque piō sedet Aenēae, probat auctor Acestēs,
aequēmus pugnās. Erycis tibi terga remittō;
solve metūs; et tū Troiānōs exue caestūs." 420
Haec fātus duplicem ex umerīs rēiēcit amictum,
et magnōs membrōrum artūs, magna ossa lacertōsque

exuit, atque ingēns mediā cōnsistit harēnā.
Tum satus Anchisā caestūs pater extulit aequōs,
et paribus palmās ambōrum innexuit armīs. 425
Cōnstitit in digitōs extemplō arrēctus uterque,
bracchiaque ad superās interritus extulit aurās.
Abdūxēre retrō longē capita ārdua ab ictū,
immiscentque manūs manibus, pugnamque lacessunt.
Ille pedum melior mōtū, frētusque iuventā, 430
hīc membrīs et mōle valēns; sed tarda trementī
gēnua labant, vastōs quatit aeger anhēlitus artūs.
Multa virī nēquīquam inter sē vulnera iactant,
multa cavō laterī ingeminant et pectore vāstōs
dant sonitūs, erratque aurēs et tempora circum 435
crēbra manus, dūrō crepitant sub vulnere mālae.
Stat gravis Entellus nīsūque immōtus eōdem,
corpore tēla modo atque oculīs vigilantibus exit.
Ille, velut celsam oppugnat quī mōlibus urbem,
aut montāna sedet circum castella sub armīs, 440
nunc hōs, nunc illōs aditūs, omnemque pererrat
arte locum, et variīs adsultibus irritus urget.
Ostendit dextram īnsurgēns Entellus et altē
extulit; ille ictum venientem ā vertice vēlōx
praevīdit celerīque ēlāpsus corpore cessit; 445
Entellus vīrēs in ventum effūdit, et ultrō
ipse gravis graviterque ad terram pondere vāstō
concidit; ut quondam cava concidit aut Erymanthō,
aut Īdā in magnā, rādīcibus ēruta pīnus.
Cōnsurgunt studiīs Teucrī et Trīnacria pūbēs; 450
it clāmor caelō prīmusque accurrit Acestēs,
aequaevumque ab humō miserāns attollit amīcum.
At nōn tardātus cāsū neque territus hērōs
ācrior ad pugnam redit, ac vim suscitat īra.

He beats and pummels Dares till Aeneas stops the fight, soothing Dares by saying that some god has intervened to help Entellus, so that it is folly to contend longer. The prizes are awarded. Entellus slays the bullock, his prize, with a single blow, and announces that this is his last fight.

Tum pudor incendit vīrēs et cōnscia virtūs, 455
praecipitemque Darēn ārdēns agit aequore tōtō,
nunc dextrā ingemināns ictūs, nunc ille sinistrā;
nec mora, nec requiēs; quam multā grandine nimbī
culminibus crepitant, sīc dēnsīs ictibus hērōs
crēber utrāque manū pulsat versatque Darēta. 460
Tum pater Aenēās prōcēdere longius īrās
et saevīre animīs Entellum haud passus acerbīs;
sed fīnem imposuit pugnae fessumque Darēta
ēripuit, mulcēns dictīs, ac tālia fātur:
"Īnfēlīx, quae tanta animum dēmentia cēpit? 465
Nōn vīrēs aliās conversaque nūmina sentīs?
Cēde deō." Dīxitque et proelia vōce dirēmit.
Ast illum fīdī aequālēs, genua aegra trahentem,
iactantemque utrōque caput crassumque cruōrem
ōre ēiectantem mixtōsque in sanguine dentēs, 470
dūcunt ad nāvēs; galeamque ēnsemque vocātī
accipiunt; palmam Entellō taurumque relinquunt.
Hīc victor, superāns animīs taurōque superbus:
"Nāte deā, vōsque haec," inquit, "cognōscite, Teucrī,
et mihi quae fuerint iuvenālī in corpore vīrēs, 475
et quā servētis revocātum ā morte Darēta."
Dīxit, et adversī contrā stetit ōra iuvencī,
quī dōnum adstābat pugnae, dūrōsque reductā
librāvit dextrā media inter cornua caestūs,
arduus, effrāctōque illīsit in ossa cerebrō. 480
Sternitur exanimisque tremēns prōcumbit humī bōs.

Ille super tālēs effundit pectore vōcēs:
"Hanc tibi, Eryx, meliōrem animam prō morte Darētis
persolvō; hīc victor caestūs artemque repōnō."

The archers have for a mark a dove fastened to a mast. Hyrtacides, Mnestheus, Eurytion, and Acestes enter. The first strikes the mast. Mnestheus cuts the cord. Eurytion kills the dove as it flies. Acestes shoots an arrow nevertheless, which takes fire in the heavens. This is taken as an omen of Jupiter's favor, and Acestes gets the first prize.

Prōtinus Aenēās celerī certāre sagittā 485
invītat quī forte velint, et praemia pōnit,
ingentīque manū mālum dē nāve Serestī
ērigit, et volucrem trāiectō in fūne columbam,
quō tendant ferrum, mālō suspendit ab altō.
Convēnēre virī, dēiectamque aerea sortem 490
accēpit galea; et prīmus clāmōre secundō
Hyrtacidae ante omnēs exit locus Hippocoontis;
quem modo nāvālī Mnestheus certāmine victor
cōnsequitur, viridī Mnestheus ēvīnctus olīvā.
Tertius Eurytiōn, tuus, ō clārissime, frāter, 495
Pandare, quī quondam, iussus cōnfundere foedus,
in mediōs tēlum torsistī prīmus Achīvōs.
Extrēmus galeāque īmā subsēdit Acestēs,
ausus et ipse manū iuvenum temptāre labōrem.
tum validīs flexōs incurvant vīribus arcūs 500
prō sē quisque virī et dēprōmunt tēla pharetrīs.
Prīmaque per caelum nervō strīdente sagittā
Hyrtacidae iuvenis volucrēs dīverberat aurās;
et venit, adversīque īnfīgitur arbore mālī.
Intremuit mālus, timuitque exterrita pennīs 505
āles, et ingentī sonuērunt omnia plausū.

Post ācer Mnestheus adductō cōnstitit arcū,
alta petēns, pariterque oculōs tēlumque tetendit.
Ast ipsam miserandus avem contingere ferrō
nōn valuit; nōdōs et vincula līnea rūpit, 510
quīs innexa pedem mālō pendēbat ab altō;
illa notōs atque ātra volāns in nūbila fūgit.
Tum rapidus, iamdūdum arcū contenta parātō
tēla tenēns, frātrem Eurytiōn in vōta vocāvit,
iam vacuō laetam caelō speculātus, et ālīs 515
plaudentem nigrā fīgit sub nūbe columbam.
Dēcidit exanimis, vītamque relīquit in astrīs
aetheriīs, fīxamque refert dēlāpsa sagittam.
Āmissā sōlus palmā superābat Acestēs;
quī tamen āeriās tēlum contorsit in aurās, 520
ostentāns artemque patēr arcumque sonantem.
Hīc oculīs subitum obicitur magnōque futūrum
auguriō mōnstrum; docuit post exitus ingēns,
sēraque terrificī cecinērunt ōmina vātēs.
Namque volāns liquidīs in nūbibus ārsit harundō, 525
signāvitque viam flammīs, tenuisque recessit
cōnsūmpta in ventōs; caelō ceu saepe refīxa
trānscurrunt crīnemque volantia sīdera dūcunt.
Attonitīs haesēre animīs, superōsque precātī
Trīnacriī Teucrīque virī; nec maximus ōmen 530
abnuit Aenēās; sed laetum amplexus Acestēn
Mūneribus cumulat magnīs, ac tālia fātur:
"Sūme, pater; nam tē voluit rēx magnus Olympī
tālibus auspiciīs exsortem dūcere honōrēs.
Ipsius Anchīsae longaevī hōc mūnus habēbis, 535
crātēra impressum signīs, quem Thrācius ōlim
Anchīsae genitōrī in magnō mūnere Cisseus
ferre suī dederat monumentum et pignus amōris."
Sīc fātus cingit viridantī tempora laurō,

et prīmum ante omnēs victōrem appellat Acestēn. 540
Nec bonus Eurytiōn praelātō invīdit honōrī,
quamvīs sōlus avem caelō dēiēcit ab altō.
Proximus ingreditur dōnīs quī vincula rūpit,
extrēmus, volucrī quī fīxit harundine mālum.

Ascanius and his boy friends, under the guidance of Epytides, perform intricate manoeuvres on horseback before their parents and the general gathering. The exhibition is planned as a surprise for the spectators. Several Roman families are complimented by Vergil, who introduces as leaders in this equestrian game boys who are said to be the ancestors of those families.

At pater Aenēās, nōndum certāmine missō, 545
cūstōdem ad sēsē comitemque impūbis Iūlī
Ēpytidēn vocat, et fīdam sīc fātur ad aurem:
"Vāde age, et Ascaniō, sī iam puerīle parātum
agmen habet sēcum, cursūsque instrūxit equōrum,
dūcat avō turmās et sēsē ostendat in armīs, 550
dīc," ait. Ipse omnem longō dēcēdere circō
īnfūsum populum et campōs iubet esse patentēs.
Incēdunt puerī pariterque ante ōra parentum
frēnātīs lūcent in equīs, quōs omnis euntēs
Trīnacriae mīrāta fremit Troiaeque iuventūs. 555
Omnibus in mōrem tōnsā coma pressa corōnā;
cornea bīna ferunt praefīxa hastīlia ferrō;
pars lēvēs umerō pharetrās; it pectore summō
flexilis obtortī per collum circulus aurī.
Trēs equitum numerō turmae ternīque vagantur 560
ductōrēs; puerī bis sēnī quemque secūtī
agmine partītō fulgent paribusque magistrīs.
Ūna aciēs iuvenum, dūcit quam parvus ovantem

nōmen avī referēns Priamus, tua clāra, Polītē,
prōgeniēs, auctūra Italōs; quem Thrācius albīs 565
portat equus bicolor maculīs, vestīgia prīmī
alba pedis frontemque ostentāns arduus albam.
Alter Atys, genus unde Atiī dūxēre Latīnī,
parvus Atys, puerōque puer dīlēctus Iūlō.
Extrēmus, fōrmāque ante omnēs pulcher, Iūlus 570
Sīdoniō est invectus equō, quem candida Dīdō
esse suī dederat monumentum et pignus amōris.
Cētera Trīnacriīs pūbēs seniōris Acestae
fertur equīs.
Excipiunt plausū pavidōs, gaudentque tuentēs 575
Dardanidae veterumque agnōscunt ōra parentum.
Postquam omnem laetī cōnsessum oculōsque suōrum
lūstrāvēre in equīs, signum clāmōre parātīs
Ēpytidēs longē dedit īnsonuitque flagellō.

Various movements and counter movements and a sham battle are presented. These manoeuvres are as intricate and involved as the passages of the famous labyrinth of Crete. The boys sport about as alert as dolphins, and cross and recross each other's paths. This game, continued by their descendants, is known in Vergil's day.

Ollī discurrēre parēs, atque agmina ternī 580
dīductīs solvēre chorīs rūrsusque vocātī
convertēre viās īnfestaque tēla tulēre.
Inde aliōs ineunt cursūs aliōsque recursūs
adversī spatiīs, alternōsque orbibus orbēs
impediunt, pugnaeque cient simulācra sub armīs; 585
et nunc terga fugā nūdant, nunc spīcula vertunt
īnfēnsī, factā pariter nunc pāce feruntur.
Ut quondam Crētā fertur Labyrinthus in altā

pārietibus textum caecīs iter, ancipitemque
mīlle viīs habuisse dolum, quā signa sequendī 590
falleret indēprēnsus et irremeābilis error;
haud aliō Teucrum nāti vestīgia cursū
impediunt, texuntque fugās et proelia lūdō,
Delphīnum similēs, quī per maria ūmida nandō
Carpathium Libycumque secant lūduntque per undās.
Hunc mōrem cursūs atque haec certamina prīmus 596
Ascanius, Longam mūrīs cum cingeret Albam,
rettulit et prīscōs docuit celebrāre Latīnōs,
quō puer ipse modō, sēcum quō Trōia pūbēs;
Albānī docuēre suōs; hinc maxima porrō 600
accēpit Rōma, et patrium servāvit honōrem;
Troiaque nunc puerī, Troiānum dīcitur agmen.
Hāc celebrāta tenus sānctō certāmina patrī.

Meantime Iris, sent by Juno, finds the Trojan women bemoaning the lot which drives them over the sea in search of a city. She assumes the form of Beroe, and, rousing them to madness, urges them to burn the ships and end their wanderings. She flings a torch at the ships. One of the women detects her disguise.

Hīc prīmum Fortūna fidem mūtāta novāvit.
Dum variīs tumulō referunt sollemnia lūdīs, 605
Īrim dē caelō mīsit Sāturnia Iūnō
Īliacam ad classem, ventōsque adspīrat euntī,
multa movēns, necdum antīquum saturāta dolōrem.
Illa, viam celerāns per mīlle colōribus arcum,
nūllī vīsa citō dēcurrit trāmite virgō. 610
Cōnspicit ingentem concursum, et lītora lūstrat,
dēsertōsque videt portūs classemque relictam.
At procul in sōlā sēcrētae Trōades actā

āmissum Anchīsēn flēbant, cūnctaeque profundum
pontum adspectābant flentēs. Heu tot vada fessīs 615
et tantum superesse maris! vōx omnibus ūna.
Urbem ōrant; taedet pelagī perferre labōrem.
ergō inter mediās sēsē haud ignāra nocendī
conicit, et faciemque deae vestemque repōnit;
fit Beroē, Ismariī coniūnx longaeva Doryclī, 620
cui genus et quondam nōmen nātīque fuissent;
Ac sīc Dardanidum mediam sē mātribus īnfert:
"Ō miserae, quās nōn manus," inquit, "Achāica bellō
trāxerit ad lētum patriae sub moenibus! Ō gēns
īnfēlīx, cui tē exitiō Fortūna reservat? 625
Septima post Troiae excidium iam vertitur aestās,
cum freta, cum terrās omnēs, tot inhospita saxa
sīderaque ēmēnsae ferimur, dum per mare magnum
Ītaliam sequimur fugientem et volvimur undis.
Hīc Erycis fīnēs frāternī atque hospes Acestēs: 630
Quis prohibet mūrōs iacere et dare cīvibus urbem?
Ō patria et raptī nēquīquam ex hoste Penātēs,
nūllane iam Troiae dīcentur moenia? Nūsquam
Hectoreōs amnēs, Xanthum et Simoenta, vidēbō?
Quīn agite et mēcum īnfaustās exūrite puppēs. 635
Nam mihi Cassandrae per somnum vātis imāgō
ārdentēs dare vīsa facēs: 'Hīc quaerite Troiam;
hīc domus est,' inquit, 'vōbīs.' Iam tempus agī rēs,
nec tantīs mora prōdigiīs. Ēn quattuor ārae
Neptūnō; deus ipse facēs animumque ministrat." 640
Haec memorāns prīma īnfēnsum vī corripit īgnem,
sublātāque procul dextrā cōnīxa coruscat
et iacit. Arrēctae mentēs stupefactaque corda
Īliadum. Hīc ūna ē multīs, quae maxima nātū,
Pyrgō, tot Priamī nātōrum rēgia nūtrīx: 645
"Nōn Beroē vōbīs, nōn haec Rhoetēia, mātrēs,

est Doryclī coniūnx; dīvīnī signa decōris
ārdentēsque notāte oculōs; quī spīritus illī,
quī vultus, vōcisque sonus, vel gressus euntī.
Ipsa egomet dūdum Beroēn dīgressa relīquī 650
aegram, indignantem, tālī quod sōla carēret
mūnere, nec meritōs Anchīsae īnferret honōrēs."
Haec effāta.

The women hesitate, but Iris has vanished into the heavens and they wait no longer. The ships are fired. A messenger telling of the disaster reaches the scene of the game. Ascanius appeals to the women, who are frightened and flee. The efforts of the men being unavailing, Aeneas appeals to heaven; a heavy rain-storm follows, which puts out the flames and saves all the ships except four.

At mātrēs prīmō ancipitēs, oculīsque malignīs
ambiguae spectāre ratēs miserum inter amōrem 655
praesentis terrae fātīsque vocantia rēgna,
cum dea sē paribus per caelum sustulit ālīs
ingentemque fugā secuit sub nūbibus arcum.
Tum vērō attonitae mōnstrīs āctaeque furōre
conclāmant rapiuntque focīs penetrālibus īgnem; 660
pars spoliant ārās, frondem ac virgulta facēsque
coniciunt. Furit immissīs Vulcānus habēnīs
trānstra per et rēmōs et pīctās abiete puppēs.
Nūntius Anchīsae ad tumulum cuneōsque theātrī
incēnsās perfert nāvēs Eumēlus, et ipsī 665
respiciunt ātram in nimbō volitāre favillam.
Prīmus et Ascanius, cursūs ut laetus equestrēs
dūcēbat, sīc ācer equō turbāta petīvit
castra, nec exanimēs possunt retinēre magistrī.
"Quis furor iste novus? Quō nunc, quō tenditis," inquit, 670

"heu miserae cīvēs? Nōn hostem inimīcaque castra
Argīvum, vestrās spēs ūritis. Ēn, ego vester
Ascanius!" Galeam ante pedēs prōiēcit inānem,
quā lūdō indūtus bellī simulācra ciēbat.
Accelerat simul Aenēās, simul agmina Teucrum. 675
Ast illae dīversa metū per lītora passim
diffugiunt silvāsque et sīcubi concava fūrtim
saxa petunt; piget inceptī lūcisque, suōsque
mūtātae agnōscunt excussaque pectore Iūnō est.
Sed nōn idcircō flammae atque incendia vīrēs 680
indomitās posuēre; ūdō sub rōbore vīvit
stuppa vomēns tardum fūmum, lentusque carīnās
ēst vapor, et tōtō dēscendit corpore pestis,
nec vīrēs hērōum īnfūsaque flūmina prōsunt.
Tum pius Aenēās umerīs abscindere vestem, 685
auxiliōque vocāre deōs, et tendere palmās:
"Iuppiter omnipotēns, sī nōndum exōsus ad ūnum
Troiānōs, sī quid pietās antīqua labōrēs
respicit hūmānōs, dā flammam ēvādere classī
nunc, Pater, et tenuēs Teucrum rēs ēripe lētō. 690
Vel tū, quod superest, īnfestō fulmine mortī,
sī mereor, dēmitte tuāque hīc obrue dextrā."
Vix haec ēdiderat, cum effūsīs imbribus ātra
tempestās sine mōre furit tonitrūque tremēscunt
ardua terrārum et campī; ruit aethere tōtō 695
turbidus imber aquā dēnsīsque nigerrimus austrīs;
implenturque super puppēs; sēmiūsta madēscunt
rōbora; restīnctus dōnec vapor omnis, et omnēs,
quattuor āmissīs, servātae ā peste carīnae.

Aeneas is advised to found a city and leave behind the feeblest and least brave of his followers. The ghost of Anchises, appearing in his sleep, urges him to accept this advice, and tells him that he must descend to the Lower World and visit his father; the Sibyl will conduct him, and he will be informed about his descendants and his city.

At pater Aenēās, cāsū concussus acerbō, 700
nunc hūc ingentēs, nunc illūc pectore cūrās
mūtābat versāns, Siculīsne resīderet arvīs,
oblītus fātōrum, Italāsne capesseret ōrās.
Tum senior Nautēs, ūnum Trītōnia Pallās
quem docuit multāque īnsignem reddidit arte— 705
haec respōnsa dabat, vel quae portenderet īra
magna deum, vel quae fātōrum posceret ōrdō—
isque hīs Aenēān sōlātus vōcibus īnfit:
"Nāte deā, quō fāta trahunt retrahuntque, sequāmur;
quidquid erit, superanda omnis fortūna ferendō est. 710
Est tibi Dardanius dīvīnae stirpis Acestēs:
hunc cape cōnsiliīs socium et coniunge volentem;
huic trade, āmissīs superant quī nāvibus, et quōs
pertaesum magnī inceptī rērumque tuārum est;
longaevōsque senēs ac fessās aequore mātrēs, 715
et quidquid tēcum invalidum metuēnsque perīclī est
dēlige, et hīs habeant terrīs sine moenia fessī;
urbem appellābunt permissō nōmine Acestam."
Tālibus incēnsus dictīs seniōris amīcī,
tum vērō in cūrās animō dīdūcitur omnēs. 720
Et Nox ātra polum bīgīs subvecta tenēbat;
vīsa dehinc caelō faciēs dēlāpsa parentis
Anchīsae subitō tālēs effundere vōcēs:
"Nāte, mihī vītā quondam, dum vīta manēbat,
cāre magis, nāte, Īliacīs exercite fātīs, 725

imperiō Iovis hūc veniō, quī classibus īgnem
dēpulit, et caelō tandem miserātus ab altō est.
Cōnsiliīs pārē, quae nunc pulcherrima Nautēs
dat senior; lēctōs iuvenēs, fortissima corda,
dēfer in Ītaliam; gēns dūra atque aspera cultū 730
dēbellanda tibī Latiō est. Dītis tamen ante
īnfernās accēde domōs, et Averna per alta
congressūs pete, nāte, meōs. Nōn mē impia namque
Tartara habent trīstēsve umbrae, sed amoena piōrum
concilia Ēlysiumque colō. Hūc casta Sibylla 735
nigrārum multō pecudum tē sanguine dūcet.
Tum genus omne tuum, et quae dentur moenia, discēs.
Iamque valē; torquet mediōs Nox ūmida cursūs,
et mē saevus equīs Oriēns afflāvit anhēlīs."
Dīxerat, et tenuis fūgit, ceu fūmus, in aurās. 740
Aenēās, "Quō deinde ruis? Quō prōripis?" inquit,
"quem fugis? Aut quis tē nostrīs complexibus arcet?"
Haec memorāns cinerem et sōpītōs suscitat īgnēs,
Pergameumque Larem et cānae penetrālia Vestae
farre piō et plēnā supplex venerātur acerrā. 745

The ships are refitted, a new colony founded, a temple in honor of Venus built, a feast and sacrifice held, and then the Trojans depart.

Extemplō sociōs prīmumque arcessit Acestēn,
et Iovis imperium et cārī praecepta parentis
ēdocet, et quae nunc animō sententia cōnstet.
Haud mora cōnsiliīs, nec iussa recūsat Acestēs.
Trānscribunt urbī mātrēs, populumque volentem 750
dēpōnunt, animōs nīl magnae laudis egentēs.
Ipsī trānstra novant, flammīsque ambēsa repōnunt
rōbora nāvigiīs, aptant rēmōsque rudentēsque,

exiguī numerō, sed bellō vīvida virtūs.
Intereā Aenēās urbem dēsignat arātrō 755
sortīturque domōs; hōc Īlium et haec loca Troiam
esse iubet. Gaudet rēgnō Troiānus Acestēs,
indīcitque forum et patribus dat iūra vocātīs.
Tum vīcīna astrīs Erycīnō in vertice sēdēs
fundātur Venerī Īdaliae, tumulōque sacerdōs 760
ac lūcus lātē sacer additur Anchīsēō.

Iamque diēs epulāta novem gēns omnis, et ārīs
factus honōs; placidī strāvērunt aequora ventī,
crēber et adspīrāns rūrsus vocat Auster in altum.
Exoritur prōcurva ingēns per lītora flētus; 765
complexī inter sē noctemque diemque morantur.
Ipsae iam mātrēs, ipsī quibus aspera quondam
vīsa maris faciēs et nōn tolerābile nōmen,
īre volunt, omnemque fugae perferre labōrem.
Quōs bonus Aenēās dictīs sōlātur amīcīs, 770
et cōnsanguineō lacrimāns commendat Acēstae.
Trēs Erycī vitulōs et Tempestātibus agnam
caedere deinde iubet solvīque ex ōrdine fūnem.
Ipse, caput tōnsae foliīs ēvīnctus olīvae,
stāns procul in prōrā pateram tenet extaque salsōs 775
porricit in flūctūs ac vīna liquentia fundit.
Prōsequitur surgēns ā puppī ventus euntēs.
Certātim sociī feriunt mare et aequora verrunt.

Venus intercedes with Neptune in behalf of her son, and begs that he may be allowed this time to reach Italy in safety. Neptune agrees, but says that one of the number will perish. He rides over the waters and quiets them.

At Venus intereā Neptūnum exercita cūrīs
alloquitur, tālēsque effundit pectore questūs: 780

"Iūnōnis gravis īra nec exsaturābile pectus
cōgunt mē, Neptūne, precēs dēscendere in omnēs;
quam nec longa diēs, pietās nec mītigat ūlla,
nec Iovis imperiō Fātīsque īnfrācta quiēscit.
Nōn mediā dē gente Phrygum exēdisse nefandīs 785
urbem odiīs satis est, nec poenam trāxe per omnem:
rēliquiās Troiae, cinerēs atque ossa perēmptae
īnsequitur. Causās tantī sciat illa furōris.
Ipse mihī nūper Libycīs tū testis in undīs
quam mōlem subitō excierit; maria omnia caelō 790
miscuit, Aeoliīs nēquīquam frēta procellīs
in rēgnīs hōc ausa tuīs.
Per scelus ecce etiam Troiānīs mātribus āctīs
exussit foedē puppēs, et classe subēgit
āmissā sociōs ignōtae linquere terrae. 795
Quod superest, ōrō, liceat dare tūta per undās
vēla tibī, liceat Laurentem attingere Thybrim,
sī concessa petō, sī dant ea moenia Parcae."
Tum Sāturnius haec domitor maris ēdidit altī:
"Fās omne est, Cytherēa, meīs tē fīdere rēgnīs, 800
unde genus dūcis. Meruī quoque; saepe furōrēs
compressī et rabiem tantam caelīque marisque.
Nec minor in terrīs, Xanthum Simoentaque testor,
Aenēae mihi cūra tuī. Cum Trōia Achillēs
exanimāta sequēns impingeret agmina mūrīs, 805
mīlia multa daret lētō, gemerentque replētī
amnēs, nec reperīre viam atque ēvolvere posset
in mare sē Xanthus, Pēlīdae tunc ego fortī
congressum Aenēān nec dīs nec vīribus aequīs
nūbe cavā rapuī, cuperem cum vertere ab īmō 810
strūcta meīs manibus periūrae moenia Troiae.
Nunc quoque mēns eadem perstat mihi; pelle timōrem.
Tūtus, quōs optās, portūs accēdet Avernī.

Ūnus erit tantum, āmissum quem gurgite quaerēs;
ūnum prō multīs dabitur caput." 815
Hīs ubi laeta deae permulsit pectora dictīs,
iungit equōs aurō genitor spūmantiaque addit
frēna ferīs manibusque omnēs effundit habēnās.
Caeruleō per summa levis volat aequora currū;
subsīdunt undae, tumidumque sub axe tonantī 820
sternitur aequor aquīs, fugiunt vāstō aethere nimbī.
Tum variae comitum faciēs, immānia cētē,
et senior Glaucī chorus, Īnōusque Palaemōn,
Trītōnēsque citī, Phorcīque exercitus omnis;
laeva tenet Thetis, et Melitē, Panopēaque virgō, 825
Nēsaeē, Spīōque, Thalīaque, Cymodocēque.

The fleet is guided on its way by Palinurus, the pilot of Aeneas' vessel. Somnus, the god of sleep, overcomes Palinurus, and he falls overboard. Aeneas awakens, takes the place of the pilot, and steers the ship safely on.

Hīc patris Aenēae suspēnsam blanda vicissim
gaudia pertemptant mentem; iubet ōcius omnēs
attollī mālōs, intendī bracchia vēlīs.
Ūnā omnēs fēcēre pedem, pariterque sinistrōs, 830
nunc dextrōs solvēre sinūs; ūnā ardua torquent
cornua dētorquentque; ferunt sua flāmina classem.
Prīnceps ante omnēs dēnsum Palinūrus agēbat
agmen; ad hunc aliī cursum contendere iussī.
Iamque ferē mediam caelī Nox ūmida mētam 835
contigerat; placidā laxābant membra quiēte
sub rēmīs fūsī per dūra sedīlia nautae,
cum levis aetheriīs dēlāpsus Somnus ab astrīs
āera dīmōvit tenebrōsum et dispulit umbrās,
tē, Palinūre, petēns, tibi somnia trīstia portāns 840

īnsontī; puppīque deus cōnsēdit in altā,
Phorbantī similis, funditque hās ōre loquēlās:
"Īasidē Palinūre, ferunt ipsa aequora classem;
aequātae spīrant aurae; datur hōra quiētī.
Pōne caput, fessōsque oculōs fūrāre labōrī. 845
Ipse ego paulisper prō tē tua mūnera inībō."
Cui vix attollēns Palinūrus lūmina fātur:
"Mēne salis placidī vultum flūctūsque quiētōs
ignōrāre iubēs? Mēne huic cōnfīdere mōnstrō?
Aenēān crēdam quid enim fallācibus aurīs 850
et caelī totiēns dēceptus fraude serēnī?"
Tālia dicta dabat, clāvumque affīxus et haerēns
nūsquam āmittēbāt, oculōsque sub astra tenēbat.
Ecce deus rāmum Lēthaeō rōre madentem
vīque sopōrātum Stygiā super utraque quassat 855
tempora, cunctantīque natantia lūmina solvit.
Vix prīmōs inopīna quiēs laxāverat artūs,
et superincumbēns cum puppis parte revulsā
cumque gubernāclō liquidās prōiēcit in undās
praecipitem ac sociōs nēquīquam saepe vocantem; 860
ipse volāns tenuēs sē sustulit āles ad aurās.
Currit iter tūtum nōn sētius aequore classis,
prōmissīsque patris Neptūnī interrita fertur.
Iamque adeō scopulōs Sīrēnum advecta subībat,
difficilēs quondam multōrumque ossibus albōs, 865
tum rauca adsiduō longē sale saxa sonābant:
Cum pater āmissō fluitantem errāre magistrō
sēnsit, et ipse ratem nocturnīs rēxit in undīs,
multa gemēns, cāsūque animum concussus amīcī:
"Ō nimium caelō et pelagō cōnfīse serēnō, 870
nūdus in ignōtā, Palinūre, iacēbis harēnā."

QUESTIONS

In what part of Sicily was the city of Egesta or Segesta? How is it to be associated with the fortunes of the Trojans? What origin of the name does Vergil give?

What superstitious feeling led to the change of the name Egesta to Segesta? What connection had the place in historical times with the Peloponnesian War between Athens and Sparta?

Were funeral games celebrated in historical times? From what writer does Vergil get his model for these games? In whose honor and by whom were those earlier games celebrated?

Is the list of games, as forecast by Aeneas, carried out in full?

Is the phrase *Phaethontis equi* (v. 105) correctly employed?

Why are tripods called *sacri?*

What other metal, besides those mentioned in v. 112, has been most commonly used as a basis for money? What metal was first used at Rome for this purpose, as shown by the Latin word for *treasury?*

What is the fundamental meaning of *talentum?*

What form of ship must these racers have had (*cf.* v. 120)? Is Vergil justified in introducing such ships here, or is it an anachronism? By whom were such ships first used?

How would you define the word *insigne,* as applied to a ship?

What characteristics have the *insignia* of the four racing vessels in common?

Why were poplar leaves chosen in making wreaths for these athletes?

What help in picturing the scene of the race is given by the descriptive phrases *inclusa litora* and *pulsati colles?*

How did the shape and operation of the rudder of an ancient ship differ from that of our own ships?

What distinction would you make between *clavus* (v. 177) and *gubernaclo* (v. 176)?

What was the exact location of the *Gaetulian Syrtes,* the *Ionian Sea,* and *Malea?* Does Mnestheus refer to them in the order in which the Trojans in their voyage had encountered them? Account for the order he follows.

Is it likely that the Trojans really reached either of the Syrtes?

What may we suppose was the favorite point of sailing for the men of the heroic period?

What is there singularly appropriate about the descriptive term *sequacibus* in v. 193? How does the derivation and the usual force of the suffix bear this out?

What propriety is there in using the expression *aerea puppis* (v. 198), unless the ancients built ships of copper as we do ours of steel?

If *voti reus* (v. 237) is identical in meaning with *voti damnatus*, how can a person so described be a *successful, happy* person?

What is the origin of our English word *meander* (*cf.* v. 251)?

What was the story of the *puer regius* (*cf.* v. 252)?

How is Aeneas indirectly praised by this description of the shield of Demoleos and of Demoleos himself (*cf.* vv. 259–265)?

What figure of speech is illustrated by *fama obscura* (*cf.* v. 302)?

How would the trick by which Nisus enabled his friend Euryalus to win the race be regarded in modern racing?

Does this reference to Paris agree with most estimates of him (*cf.* v. 370)?

What was the form of the ancient *caestus?* Can they properly be described as gloves?

What difference is there in purpose between the wearing of modern boxing gloves and the wearing of the ancient *caestus?*

What difference in the effect of blows results from increasing the size and weight of modern boxing gloves? Is it the same with the *caestus?*

In what sense is *aemula* true of old age? Of what is it *jealous?*

What was the method of drawing lots with the use of a helmet? What light is thrown on this question by the words *deiectam* (v. 490), *accepit* (v. 491), *exit* (v. 492), and *subsedit* (v. 498)?

In how many of the four events of this athletic programme do the gods affect the result? Why does it seem especially fitting that all reference to them should be omitted in the second event?

What historical reason has Vergil for introducing the Game of Troy at this festival? Why does he introduce Atys as one of the leaders?

Who built the Cretan Labyrinth and for what purpose?

In what way can Neptune be said to suggest to the Trojan women the burning of the ships?

What parallel to this visit of Aeneas to the Lower World does Homer offer?

How many Sibyls were there? Which was the most celebrated? Which Sibyl acted as the guide for Aeneas?

How was Neptune connected with the building of the walls of Troy?

Describe a ship of the Homeric era.

What does Aeneas find particularly bitter in the fate of Palinurus? What inconsistency do you find here with the utterance of Anchises in 2, 646?

Which feeling is more appropriate to ancient beliefs? Why?

BOOK VI

Cumas deinde venit. Fert hinc responsa Sibyllae;
Misenum sepelit; mons servat nomen humati.
Ramum etiam ante deum placato numine portat,
at vates longaeva una descendit Avernum.
Agnoscit Palinurum et ibi solatur Elissam,
Deiphobumque videt lacerum crudeliter ora;
umbrarum poenas discit narrante Sibylla.
Convenit Anchisen penitusque in valle virenti
agnoscitque suam prolem monstrante parente.
Haec ubi percepit, graditur sociosque revisit.

THE STORY OF THE SIXTH BOOK

The Trojans arrive at Cumae; Aeneas seeks Apollo's height and the abode of the inspired Sibyl. On the doors of Phoebus' temple is pictured the whole story of the Minotaur, excepting the fall of Icarus, which the father's hand could not depict. As Aeneas is gazing at these scenes he is summoned to the temple, at the back of which is a huge cavern, the Sibyl's abode. As she enters the shrine, the priestess is transformed and inspired by the god. She calls upon Aeneas to pray; he begs Apollo to pity them and allow them to settle in Latium, where he promises honors for Phoebus, Trivia, and the Sibyl. Finally mastered by the god, the Sibyl prophesies that the Trojans shall safely reach Latium, but there wars and carnage await them, again due to a foreign bride. Aeneas must, however, be bold and not bow to Fortune. He replies that he is ready to face any dangers and hardships; he begs the Sibyl to allow him to visit his father Anchises and to show him the way to the Lower World. The priestess replies that the descent to Avernus is easy; it is the return that is difficult. If he is resolved to make the attempt, he must first find and pluck the golden bough, as a gift to Proserpina. Furthermore, one of his comrades is dead, though Aeneas knows it not; he must first be buried, then an offering of black cattle must be made to the infernal powers.

As Aeneas returns sadly to the ships, he finds his dead comrade in the person of the trumpeter, Misenus. He had been making the sea ring with a hollow shell and

challenging the gods to a contest, when Triton, in jealousy, drowned him. The Trojans cut down trees for a funeral pyre. Two doves guide Aeneas to the sought-for tree; he easily plucks the bough and bears it back to the Sibyl. The last rites are paid to Misenus; Aeneas erects his tomb at the foot of a high mount, which still bears the trumpeter's name.

Aeneas and the Sibyl, after sacrificing black victims to the gods below, enter Avernus. After asking permission to reveal the secrets of the Lower World, Vergil describes their journey. Passing by Grief, Care, Discord, and other dread forms, and the shades of centaurs and other monsters, they reach the river which the ferryman Charon guards. About him throng men, women, and children, many in number as the leaves or the migrating birds, and beg to be allowed to cross. Only those who have had due funeral rites are ferried across; the others must wander on the bank for a hundred years. Among the latter Aeneas sees the captain of his lost ship, and Palinurus, who tells his story. As Aeneas and his companion draw near, Charon warns them away; but the Sibyl tells him that they have no evil purpose and shows him the golden bough. He then lands them on the other side. There they lull Cerberus to sleep with a drugged cake, traverse the abodes of the untimely dead, the unjustly condemned and suicides, and reach the dwelling-place of those who died for love. Here Aeneas finds Dido and tries to propitiate her, but she leaves him without a word. In the abode of famous warriors he is greeted by many of his friends, while the Greeks flee in terror, vainly trying to shout. He sees Deiphobus, cruelly mutilated, and hears his story.

They reach the spot where the ways to Elysium and

Tartarus divide. The Sibyl describes the horrors of Tartarus, where many notorious criminals are suffering punishment. They reach the palace of Proserpina and leave the golden bough. In the Elysian Fields they find the good, amid delightful surroundings, enjoying the sports and pleasures which they loved on earth. Anchises is surveying the spirits that are to return to the upper air and are drinking of Lethe's stream. From a high mound he points out to his son those who are to be the descendants of the Trojans: the rulers of Alba, the kings and heroes of early Rome, Pompey, Julius Caesar, and Augustus. The Romans, he says, will conquer Argos and Mycenae and avenge the destruction of Troy. Other peoples will surpass them in the arts and sciences; Rome's mission will be to secure peace by conquest. He points out Marcellus, who is to conquer Hannibal and the Gauls. With him is the young Marcellus, the adopted son of Augustus, doomed to an early death, to whom Vergil pays an eloquent tribute. After rousing his son's ardor by revealing the great future of the race which he is to found, Anchises dismisses him by the ivory gate.

The Trojans arrive at Cumae, land, and explore the new country. Aeneas seeks Apollo's height and the abode of the prophetic Sibyl, who is inspired by the Delian god.

Sīc fātur lacrimāns, classīque immittit habēnās,
et tandem Euboicīs Cūmārum allābitur ōrīs.
Obvertunt pelagō prōrās; tum dente tenācī
ancora fundābat nāvēs, et lītora curvae
praetexunt puppēs. Iuvenum manus ēmicat ārdēns 5
lītus in Hesperium; quaerit pars sēmina flammae

abstrūsa in vēnīs silicis, pars dēnsa ferārum
tēcta rapit silvās inventaque flūmina mōnstrat.
At pius Aenēās arcēs quibus altus Apollō
praesidet, horrendaeque procul sēcrēta Sibyllae, 10
antrum immāne, petit, magnam cui mentem animumque
Dēlius īnspīrat vātēs aperitque futūra.
Iam subeunt Triviae lūcōs atque aurea tēcta.

Apollo's temple was built by Daedalus after his escape from Crete. On its doors is carved the story of the Minotaur, all but the fall of Icarus. The priestess bids Aeneas offer sacrifice and they enter the temple.

Daedalus, ut fāma est, fugiēns Mīnōia rēgna,
praepetibus pennīs ausus sē crēdere caelō, 15
īnsuētum per iter gelidās ēnāvit ad arctōs,
Chalcidicāque levis tandem super adstitit arce.
Redditus hīs prīmum terrīs, tibi, Phoebe, sacrāvit
rēmigium ālārum, posuitque immānia templa.
In foribus lētum Androgeō; tum pendere poenās 20
Cecropidae iussī — miserum! — septēna quotannīs
corpora nātōrum; stat ductīs sortibus urna.
Contrā ēlāta marī respondet Gnōsia tellūs:
Hīc crūdēlis amor taurī, suppostaque fūrtō
Pāsiphaē, mixtumque genus prōlēsque bifōrmis 25
Mīnōtaurus inest, Veneris monumenta nefandae;
hīc labor ille domūs et inextrīcābilis error;
magnum rēgīnae sed enim miserātus amōrem
Daedalus, ipse dolōs tēctī ambāgēsque resolvit,
caeca regēns filō vestīgia. Tū quoque magnam 30
partem opere in tantō, sineret dolor, Īcare, habērēs.
Bis cōnātus erat cāsūs effingere in aurō;
bis patriae cecidēre manūs. Quīn protinus omnia

perlegerent oculīs, nī iam praemissus Achātēs
afforet atque ūnā Phoebī Triviaeque sacerdōs, 35
Dēiphobē Glaucī, fātur quae tālia rēgī:
"Nōn hōc ista sibī tempus spectācula poscit;
nunc grege dē intāctō septem mactāre iuvencōs
praestiterit, totidem lēctās dē mōre bidentēs."
Tālibus affāta Aenēān (nec sacra morantur 40
iussa virī) Teucrōs vocat alta in templa sacerdōs.

At the back of the temple is the Sibyl's cavern. When she enters it, she is inspired by Apollo. Aeneas prays to the god and begs the Sibyl to speak her prophecy. He promises temples to Apollo and Trivia and a shrine to the Sibyl.

Excīsum Euboicae latus ingēns rūpis in antrum,
quō lātī dūcunt aditūs centum, ōstia centum;
unde ruunt totidem vōcēs, respōnsa Sibyllae.
Ventum erat ad līmen, cum virgō, "Poscere fāta 45
tempus," ait; "deus, ecce, deus!" Cui tālia fantī
ante forēs subitō nōn vultus, nōn color ūnus,
nōn cōmptae mānsēre comae; sed pectus anhēlum,
et rabiē fera corda tument; maiorque vidērī,
nec mortāle sonāns, afflāta est nūmine quandō 50
iam propiōre deī. "Cessās in vōta precēsque,
Trōs," ait, "Aenēā? cessās? Neque enim ante dehīscent
attonitae magna ōra domūs." Et tālia fāta
conticuit. Gelidus Teucrīs per dūra cucurrit
ossa tremor funditque precēs rēx pectore ab īmō: 55
"Phoebe, gravēs Troiae semper miserāte labōrēs,
Dardana quī Paridis dīrēxtī tēla manūsque
corpus in Aeacidae, magnās obeuntia terrās
tot maria intrāvī duce tē penitusque repostās

Massȳlum gentēs praetentaque Syrtibus arva, 60
iam tandem Ītaliae fugientēs prendimus ōrās;
hāc Troiāna tenus fuerit Fortūna secūta.
Vōs quoque Pergameae iam fās est parcere gentī,
dīque deaeque omnēs, quibus obstitit Īlium et ingēns
glōria Dardaniae. Tūque, Ō sānctissima vātēs, 65
praescia ventūrī, dā (nōn indēbita poscō
rēgna meīs fātīs) Latiō cōnsīdere Teucrōs
errantēsque deōs agitātaque nūmina Troiae.
Tum Phoebō et Triviae solidō dē marmore templum
īnstituam, fēstōsque diēs dē nōmine Phoebī. 70
Tē quoque magna manent rēgnīs penetrālia nostrīs.
Hīc ego namque tuās sortēs arcānaque fāta,
dicta meae gentī, pōnam, lēctōsque sacrābō,
alma, virōs. Foliīs tantum nē carmina mandā,
nē turbāta volent rapidīs lūdibria ventīs; 75
ipsa canās ōrō." Fīnem dedit ōre loquendī.

Finally mastered by the god, the Sibyl predicts a safe arrival in Italy and war with a second Achilles, again because of a foreign bride. She bids Aeneas have courage and promises aid from a Greek city.

At, Phoebī nōndum patiēns, immānis in antrō
bacchātur vātēs, magnum sī pectore possit
excussisse deum; tantō magis ille fatīgat
ōs rabidum, fera corda domāns, fingitque premendō. 80
Ōstia iamque domūs patuēre ingentia centum
sponte suā, vātisque ferunt respōnsa per aurās:
"Ō tandem magnīs pelagī dēfūncte perīclīs
(sed terrae graviōra manent), in rēgna Lavīnī
Dardanidae venient (mitte hanc dē pectore cūram) 85
sed nōn et vēnisse volent. Bella, horrida bella,

et Thybrim multō spūmantem sanguine cernō.
Nōn Simois tibi, nec Xanthus, nec Dōrica castra
dēfuerint; alius Latiō iam partus Achillēs,
nātus et ipse deā; nec Teucrīs addita Iūnō 90
ūsquam aberit; cum tū supplex in rēbus egēnīs
quās gentēs Italum aut quās nōn ōrāveris urbēs!
Causa malī tantī coniūnx iterum hospita Teucrīs
externīque iterum thalamī.
Tū nē cēde malīs, sed contrā audentior ītō, 95
quam tua tē fortūna sinet. Via prīma salūtis,
quod minimē rēris, Graiā pandētur ab urbe."

When the priestess has finished, Aeneas replies that no form of toil is unlooked for; he begs that she will show him the way to the Lower World and to his father, Anchises, whom he saved from the flames of Troy.

Tālibus ex adytō dictīs Cūmaea Sibylla
horrendās canit ambāgēs antrōque remūgit,
obscūrīs vēra involvēns; ea frēna furentī 100
concutit, et stimulōs sub pectore vertit Apollō.
Ut prīmum cessit furor et rabida ōra quiērunt,
incipit Aenēās hērōs: "Nōn ūlla labōrum,
Ō virgō, nova mī faciēs inopīnave surgit;
omnia praecēpī atque animō mēcum ante perēgī. 105
Ūnum ōrō: quandō hīc īnfernī iānua rēgis
dīcitur et tenebrōsa palūs Acheronte refūsō,
īre ad cōnspectum cārī genitōris et ōra
contingat; doceās iter et sacra ōstia pandās.
Illum ego per flammās et mīlle sequentia tēla 110
ēripuī hīs umerīs, mediōque ex hoste recēpī;
ille meum comitātus iter maria omnia mēcum
atque omnēs pelagīque minās caelīque ferēbat,
invalidus, vīrēs ultrā sortemque senectae.

Anchises had bidden him ask this favor, which the Sibyl has the power to grant. Pollux, Theseus, and Hercules furnish precedents, and Aeneas, like those heroes, is descended from most high Jupiter.

Quīn, ut tē supplex peterem et tua līmina adīrem, 115
īdem ōrāns mandāta dabat. Nātīque patrisque,
alma, precor, miserēre (potēs namque omnia, nec tē
nēquīquam lūcīs Hecatē praefēcit Avernīs)
sī potuit mānēs arcessere coniugis Orpheus,
Thrēiciā frētus citharā fidibusque canōrīs, 120
sī frātrem Pollūx alternā morte redēmit,
itque reditque viam totiēns. Quid Thēsea magnum,
quid memorem Alcīdēn? Et mī genus ab Iove summo."

The priestess replies that it is easy to descend to Hades; it is the return that is difficult. She describes the dangers of the journey; one must first find and pluck the golden bough as a gift to Proserpina.

Tālibus ōrābat dictīs, ārāsque tenēbat,
cum sīc ōrsa loquī vātēs: "Sate sanguine dīvum, 125
Trōs Anchīsiadē, facilis dēscēnsus Avernō;
noctēs atque diēs patet ātrī iānua Dītis;
sed revocāre gradum superāsque ēvādere ad aurās,
hōc opus, hic labor est. Paucī, quōs aequus amāvit
Iuppiter, aut ārdēns ēvexit ad aethera virtūs, 130
dīs genitī potuēre. Tenent media omnia silvae,
Cōcȳtosque sinū lābēns circumvenit ātrō.
Quod sī tantus amor mentī, sī tanta cupīdō est,
bis Stygiōs innāre lacūs, bis nigra vidēre
Tartara, et īnsānō iuvat indulgēre labōrī, 135
accipe, quae peragenda prius. Latet arbore opācā

aureus et foliīs et lentō vīmine rāmus,
Iūnōnī īnfernae dictus sacer; hunc tegit omnis
lūcus et obscūrīs claudunt convallibus umbrae.
Sed nōn ante datur tellūris operta subīre, 140
auricomōs quam quī dēcerpserit arbore fētūs.
Hōc sibi pulchra suum ferrī Prōserpina mūnus
īnstituit. Prīmō āvulsō nōn dēficit alter
aureus, et similī frondēscit virga metallō.
Ergō altē vestīgā oculīs, et rīte repertum 145
carpe manū; namque ipse volēns facilisque sequētur,
sī tē fāta vocant; aliter nōn vīribus ūllīs
vincere, nec dūrō poteris convellere ferrō.

Even before that they must perform funeral rites for a comrade, of whose death they know nothing. As they return to the ships, they find the body of the trumpeter, Misenus, formerly a companion of Hector.

Praetereā iacet exanimum tibi corpus amīcī
(heu nescīs) tōtamque incestat fūnere classem, 150
dum cōnsulta petis nostrōque in līmine pendēs.
Sēdibus hunc refer ante suīs et conde sepulcrō.
Dūc nigrās pecudēs; ea prīma piācula suntō.
Sīc dēmum lūcōs Stygis et rēgna invia vīvīs
aspiciēs." Dīxit, pressōque obmūtuit ōre. 155
Aenēās maestō dēfixus lūmina vultū
ingreditur, linquēns antrum, caecōsque volūtat
ēventūs animō sēcum. Cui fīdus Achātēs
it comes, et paribus cūrīs vestīgia fīgit.
Multa inter sēsē variō sermōne serēbant, 160
quem socium exanimem vātēs, quod corpus humandum
dīceret. Atque illī Mīsēnum in lītore siccō,
ut vēnēre, vident indignā morte perēmptum,

Mīsēnum Aeolidēn, quō nōn praestantior alter
aere cīēre virōs, Mārtemque accendere cantū. 165
Hectoris hic magnī fuerat comes, Hectora circum
et lituō pugnās īnsignis obībat et hastā.
Postquam illum vītā victor spoliāvit Achillēs.
Dardaniō Aenēae sēsē fortissimus hērōs
addiderat socium, nōn īnferiōra secūtus. 170

Misenus had been making the sea ring with his hollow shell and challenging the gods to a contest; Triton became jealous and drowned him. The Trojans go to an ancient wood and cut down trees for his funeral pyre.

Sed tum, forte cavā dum personat aequora conchā,
dēmēns, et cantū vocat in certāmina dīvōs,
aemulus exceptum Trītōn, sī crēdere dignum est,
inter saxa virum spūmōsā immerserat undā.
Ergō omnēs magnō circum clāmōre fremēbant, 175
praecipuē pius Aenēās. Tum iussa Sibyllae,
haud mora, festīnant flentēs, āramque sepulcrī
congerere arboribus caelōque ēdūcere certant.
Ītur in antīquam silvam, stabula alta ferārum,
prōcumbunt piceae, sonat icta secūribus īlex, 180
fraxineaeque trabēs cuneīs et fissile rōbur
scinditur, advolvunt ingentēs montibus ornōs.

Aeneas aids his companions. He then searches in the forest for the golden bough. He is guided to it by doves sent by Venus, and plucks it without difficulty.

Nec nōn Aenēās opera inter tālia prīmus
hortātur sociōs, paribusque accingitur armīs.
Atque haec ipse suō trīstī cum corde volūtat, 185

aspectāns silvam immēnsam, et sīc forte precātur:
"Sī nunc sē nōbīs ille aureus arbore rāmus
ostendat nemore in tantō! Quandō omnia vērē
heu nimium dē tē vātēs, Mīsēne, locūta est."
Vix ea fātus erat, geminae cum forte columbae 190
ipsa sub ōra virī caelō vēnēre volantēs,
et viridī sēdēre solō. Tum maximus hērōs
māternās agnōscit avēs, laetusque precātur:
"Este ducēs, Ō, sī qua via est, cursumque per aurās
dērigite in lūcōs, ubi pinguem dīves opācat 195
rāmus humum. Tūque, Ō, dubiīs nē dēfice rēbus,
dīva parēns." Sīc effātus vestīgia pressit,
observāns quae signa ferant, quō tendere pergant.
Pāscentēs illae tantum prōdīre volandō,
quantum aciē possent oculī servāre sequentum. 200
Inde ubi vēnēre ad faucēs grave olentis Avernī,
tollunt sē celerēs, liquidumque per āera lāpsae
sēdibus optātīs geminā super arbore sīdunt,
discolor unde aurī per rāmōs aura refulsit.
Quāle solet silvīs brūmālī frīgore viscum 205
fronde virēre novā, quod nōn sua sēminat arbōs,
et croceō fētū teretēs circumdare truncōs;
tālis erat speciēs aurī frondentis opācā
īlice, sīc lēnī crepitābat bractea ventō.
Corripit Aenēās extemplō avidusque refringit 210
cunctantem, et vātis portat sub tēcta Sibyllae.

The body is burned on a pyre adorned with arms; the ashes are gathered. Corynaeus purifies the company. Aeneas erects a tomb, containing also the hero's oar and trumpet, at the foot of a mountain still called Misenus.

Nec minus intereā Mīsēnum in lītore Teucrī
flēbant, et cinerī ingrātō suprēma ferēbant.

Prīncipiō pinguem taedīs et rōbore sectō
ingentem strūxēre pyram, cui frondibus ātrīs 215
intexunt latera, et fūnālēs ante cupressōs
cōnstituunt decorantque super fulgentibus armīs.
Pars calidōs laticēs et aēna undantia flammīs
expediunt, corpusque lavant frīgentis et unguunt.
Fit gemitus. Tum membra torō dēflēta repōnunt, 220
purpureāsque super vestēs, vēlāmina nōta,
coniciunt. Pars ingentī subiēre feretrō,
trīste ministerium, et subiectam mōre parentum
āversī tenuēre facem. Congesta cremantur
tūrea dōna, dapēs, fūsō crātēres olīvō. 225
Postquam collāpsī cinerēs et flamma quiēvit,
rēliquiās vīnō et bibulam lāvēre favillam,
ossaque lēcta cadō tēxit Corynaeus aēnō.
Īdem ter sociōs pūrā circumtulit undā,
spargēns rōre levī et rāmō fēlīcis olīvae, 230
lūstrāvitque virōs, dīxitque novissima verba.
At pius Aenēās ingentī mōle sepulcrum
impōnit, suaque arma virō rēmumque tubamque,
monte sub āeriō quī nunc Mīsēnus ab illō
dīcitur, aeternumque tenet per saecula nōmen. 235

At Avernus, the entrance to the Lower World, Aeneas offers sacrifice to the infernal powers. The earth re-echoes, dogs howl, as Hecate appears. The Sibyl enters the cavern, followed closely by Aeneas.

Hīs āctīs properē exsequitur praecepta Sibyllae.
Spēlunca alta fuit vāstōque immānis hiātū,
scrūpea, tūta lacū nigrō nemorumque tenebrīs,
quam super haud ūllae poterant impūnē volantēs
tendere iter pennīs; tālis sēsē hālitus ātrīs 240

faucibus effundēns super ad convexa ferēbat
unde locum Graiī dīxērunt nōmine Aornon.
Quattuor hīc prīmum nigrantēs terga iuvencōs
cōnstituit frontīque invergit vīna sacerdōs,
et summās carpēns media inter cornua saetās 245
īgnibus impōnit sacrīs, lībāmina prīma,
vōce vocāns Hecatēn, caelōque Erebōque potentem.
Suppōnunt aliī cultrōs tepidumque cruōrem
succipiunt paterīs. Ipse ātrī velleris agnam
Aenēās mātrī Eumenidum magnaeque sorōrī 250
ēnse ferit, sterilemque tibī, Prōserpina, vaccam.
Tum Stygiō rēgī nocturnās incohat ārās,
et solida impōnit taurōrum viscera flammīs,
pingue superque oleum īnfundēns ārdentibus extīs.
Ecce autem, prīmī sub lūmina sōlis et ortūs 255
sub pedibus mūgīre solum, et iuga coepta movērī
silvārum, vīsaeque canēs ululāre per umbram,
adventante deā. "Procul Ō, procul este, profānī,"
conclāmat vātēs, "tōtōque absistite lūcō;
tūque invāde viam, vāgīnāque ēripe ferrum; 260
nunc animīs opus, Aenēā, nunc pectore fīrmō."
Tantum effāta, furēns antrō sē immīsit apertō;
ille ducem haud timidīs vādentem passibus aequat.

The poet asks permission to tell the secrets of the Lower World. Aeneas and the Sibyl traverse the realms of gloom. Near the entrance they find Grief, Care, the Furies, Discord, and other dread forms.

Dī, quibus imperium est animārum, Umbraeque silentēs,
et Chaos, et Phlegethōn, loca nocte tacentia lātē, 265
sit mihi fās audīta loquī; sit nūmine vestrō
pandere rēs altā terrā et cālīgine mersās.

Ībant obscūrī sōlā sub nocte per umbram,
perque domōs Dītis vacuās et inānia rēgna:
Quāle per incertam lūnam sub lūce malignā 270
est iter in silvīs, ubi caelum condidit umbrā
Iuppiter, et rēbus nox abstulit ātra colōrem.
Vestibulum ante ipsum prīmīsque in faucibus Orcī
lūctus et ultrīcēs posuēre cubīlia Cūrae;
pallentēsque habitant Morbī trīstisque Senectūs, 275
et Metus et malesuāda Famēs ac turpis Egestās,
terribilēs vīsū fōrmae, Lētumque Labōsque;
tum cōnsanguineus Lētī Sopor, et mala mentis
Gaudia, mortiferumque adversō in līmine Bellum,
ferreīque Eumenidum thalamī, et Discordia dēmēns, 280
vīpereum crīnem vittīs innexa cruentīs.

They come to a huge elm, under whose leaves hang false dreams. Near by are Centaurs, Harpies, and other monsters. Aeneas would have attacked them, but was told by his companion that they were mere shadowy forms.

In mediō rāmōs annōsaque bracchia pandit
ulmus opāca, ingēns, quam sēdem Somnia vulgō
vāna tenēre ferunt, foliīsque sub omnibus haerent.
Multaque praetereā variārum mōnstra ferārum 285
Centaurī in foribus stabulant Scyllaeque bifōrmēs
et centumgeminus Briareus ac bēlua Lernae,
horrendum strīdēns, flammīsque armāta Chimaera,
Gorgones Harpyiaeque et fōrma tricorporis umbrae.
Corripit hīc subitā trepidus formīdine ferrum 290
Aenēās, strictamque aciem venientibus offert,
et, nī docta comes tenuēs sine corpore vītās
admoneat volitāre cavā sub imāgine fōrmae,
irruat, et frūstrā ferrō dīverberet umbrās.

They reach the river which the grim ferryman Charon guards, an old man with unkempt beard and staring eyes of flame. A vast throng of men, women, and children beg him to row them across; he takes some, rejects others.

Hinc via, Tartareī quae fert Acherontis ad undās. 295
Turbidus hīc caenō vāstāque vorāgine gurges
aestuat atque omnem Cōcȳtō ēructat harēnam.
Portitor hās horrendus aquās et flūmina servat
terribilī squālōre Charōn, cui plūrima mentō
cānitiēs inculta iacet, stant lūmina flammā, 300
sordidus ex umerīs nōdō dēpendet amictus.
Ipse ratem contō subigit, vēlīsque ministrat,
et ferrūgineā subvectat corpora cumbā,
iam senior, sed crūda deō viridisque senectūs.
Hūc omnis turba ad rīpās effūsa ruēbat, 305
mātrēs atque virī, dēfūnctaque corpora vītā
magnanimum hērōum, puerī innūptaeque puellae,
impositīque rogīs iuvenēs ante ōra parentum:
quam multa in silvīs autumnī frīgore prīmō
lāpsa cadunt folia, aut ad terram gurgite ab altō 310
quam multae glomerantur avēs, ubi frīgidus annus
trāns pontum fugat et terrīs immittit aprīcīs.
Stābant ōrantēs prīmī trānsmittere cursum,
tendēbantque manūs rīpae ulteriōris amōre.
Nāvita sed trīstis nunc hōs nunc accipit illōs, 315
ast aliōs longē summōtōs arcet harēnā.

The Sibyl explains: only those who have received due funeral rites are taken; the rest wander on the bank for a hundred years. Among the latter Aeneas sees the captain of the ship lost off the African coast.

Aenēās, mīrātus enim mōtusque tumultū,
"Dīc," ait, "Ō virgō, quid vult concursus ad amnem?
Quidve petunt animae? vel quō discrīmine rīpās
hae linquunt, illae rēmīs vada līvida verrunt?" 320
Ollī sīc breviter fāta est longaeva sacerdōs:
"Anchīsā generāte, deum certissima prōlēs,
Cōcȳtī stāgna alta vidēs Stygiamque palūdem,
dī cuius iūrāre timent et fallere nūmen.
Haec omnis, quam cernis, inops inhumātaque turba est;
Portitor ille Charōn; hī, quōs vehit unda, sepultī. 326
Nec rīpās datur horrendās et rauca fluenta
trānsportāre prius, quam sēdibus ossa quiērunt.
Centum errant annōs volitantque haec lītora circum;
tum dēmum admissī stagna exoptāta revīsunt." 330
Cōnstitit Anchīsā satus et vestīgia pressit,
multa putāns, sortemque animī miserātus inīquam.
Cernit ibī maestōs et mortis honōre carentēs
Leucaspim et Lyciae ductōrem classis Orontēn,
quōs simul, ab Troiā ventōsa per aequora vectōs, 335
obruit Auster, aquā involvēns nāvemque virōsque.

Seeing Palinurus, Aeneas accuses Apollo of false prophecy. Palinurus explains that he fell from the ship, dragging the helm with him. After three nights he reached Italy, only to be murdered by the natives.

Ecce gubernātor sēsē Palinūrus agēbat,
quī Libycō nūper cursū, dum sīdera servat,

exciderat puppī mediīs effūsus in undīs.
Hunc ubi vix multā maestum cognōvit in umbrā, 340
sīc prior alloquitur: "Quis tē, Palinūre, deōrum
ēripuit nōbīs, mediōque sub aequore mersit?
Dīc age. Namque mihī, fallāx haud ante repertus,
hōc ūnō respōnsō animum dēlūsit Apollō,
quī fore tē pontō incolumem, fīnesque canēbat 345
ventūrum Ausoniōs. Ēn haec prōmissa fidēs est?"
Ille autem: "Neque tē Phoebī cortīna fefellit,
dux Anchīsiadē, nec mē deus aequore mersit.
Namque gubernāclum multā vī forte revulsum,
cui datus haerēbam cūstōs cursūsque regēbam, 350
praecipitāns trāxī mēcum. Maria aspera iūrō
nōn ūllum prō mē tantum cēpisse timōrem,
quam tua nē, spoliāta armīs, excūssa magistrō,
dēficeret tantīs nāvis surgentibus undīs.
Trēs Notus hībernās immēnsa per aequora noctēs 355
vexit mē violentus aquā; vix lūmine quārtō
prōspexī Ītaliam summā sublīmis ab undā.
Paulātim annābam terrae; iam tūta tenēbam,
nī gēns crūdēlis madidā cum veste gravātum
prēnsantemque uncīs manibus capita aspera montis 360
ferrō invāsisset praedamque ignāra putāsset.

He begs Aeneas to give him due funeral rites or take him across the stream. The Sibyl rebukes him; the natives, she says, disturbed by portents, will bury his body and the place will bear his name forever.

Nunc mē flūctus habet, versantque in lītore ventī.
Quod tē per caelī iūcundum lūmen et aurās,
per genitōrem ōrō, per spēs surgentis Iūlī,
ēripe mē hīs, invicte, malīs: aut tū mihi terram 365

inice, namque potēs, portūsque requīre Velīnōs;
aut tū, sī qua via est, sī quam tibi dīva creātrīx
ostendit (neque enim, crēdō, sine nūmine dīvum
flūmina tanta parās Stygiamque innāre palūdem),
dā dextram miserō, et tēcum mē tolle per undās, 370
sēdibus ut saltem placidīs in morte quiēscam."
Tālia fātus erat, coepit cum tālia vātēs:
"Unde haec, Ō Palinūre, tibī tam dīra cupīdō?
Tū Stygiās inhumātus aquās amnemque sevērum
Eumenidum aspiciēs, rīpamve iniussus adībis? 375
Dēsine fāta deum flectī spērāre precandō.
Sed cape dicta memor, dūrī sōlātia cāsūs.
Nam tua fīnitimī, longē lātēque per urbēs
prōdigiīs āctī caelestibus, ossa piābunt,
et statuent tumulum et tumulō sollemnia mittent, 380
aeternumque locus Palinūrī nōmen habēbit."
Hīs dictīs cūrae ēmōtae, pulsusque parumper
corde dolor trīstī; gaudet cognōmine terrae.

As Aeneas draws near with the Sibyl, Charon warns him away, saying that his boat is not for the living. He had reason to repent carrying over Hercules, Theseus, and Perithous, although they were born of gods.

Ergō iter inceptum peragunt fluviōque propinquant.
Nāvita quōs iam inde ut Stygiā prōspexit ab undā 385
per tacitum nemus īre pedemque advertere rīpae,
sīc prior aggreditur dictīs, atque increpat ultrō:
"Quisquis es, armātus quī nostra ad flūmina tendis,
fāre age, quid veniās, iam istinc, et comprime gressum.
Umbrārum hīc locus est, Somnī Noctisque sopōrae; 390
corpora vīva nefās Stygiā vectāre carīnā.
Nec vērō Alcīdēn mē sum laetātus euntem

accēpisse lacū, nec Thēsea Pīrithoumque,
dīs quamquam genitī atque invictī vīribus essent.
Tartareum ille manū cūstōdem in vincla petīvit, 395
ipsius ā soliō rēgis, trāxitque trementem;
hī dominam Dītis thalamō dēdūcere adortī."

The Sibyl assures him that Aeneas has no designs on Cerberus or Proserpina; he seeks his father. At last the golden bough is produced, and Charon ferries them across, his boat groaning under the weight.

Quae contrā breviter fāta est Amphrȳsia vātēs:
"Nūllae hīc īnsidiae tālēs (absiste movērī)
nec vim tēla ferunt; licet ingēns iānitor antrō 400
aeternum lātrāns exsanguēs terreat umbrās,
casta licet patruī servet Prōserpina līmen.
Trōius Aenēās, pietāte īnsignis et armīs,
ad genitōrem īmās Erebī dēscendit ad umbrās.
Sī tē nūlla movet tantae pietātis imāgō, 405
at rāmum hunc (aperit rāmum, quī veste latēbat)
adgnōscās." Tumidā ex īrā tum corda resīdunt.
Nec plūra hīs. Ille admīrāns venerābile dōnum
fātālis virgae, longō post tempore vīsum,
caeruleam advertit puppim, rīpaeque propinquat. 410
Inde aliās animās, quae per iuga longa sedēbant,
dēturbat, laxatque forōs; simul accipit alveō
ingentem Aenēān. Gemuit sub pondere cumba
sūtilis, et multam accēpit rīmōsa palūdem.
Tandem trāns fluvium incolumis vātemque virumque
īnfōrmī limō glaucāque expōnit in ulvā. 416

First they encounter the three-headed dog Cerberus and lull him to sleep with a drugged cake. Aeneas leaves the river-bank and presses on.

Cerberus haec ingēns lātrātū rēgna trifaucī
personat, adversō recubāns immānis in antrō.
Cui vātēs, horrēre vidēns iam colla colubrēs,
melle sopōrātam et medicātīs frūgibus offam 420
obicit. Ille famē rabidā tria guttura pandēns
corripit obiectam, atque immānia terga resolvit
fūsus humī, tōtōque ingēns extenditur antrō.
Occupat Aenēās aditum cūstōde sepultō,
ēvāditque celer rīpam irremeābilis undae. 425

They traverse the abodes of the untimely dead; of the unjustly condemned, whose cases Minos examines; of suicides, who would now gladly return to earth; and finally reach the dwelling-place of those who died for love.

Continuō audītae vōcēs vāgītus et ingēns
īnfantumque animae flentēs in līmine prīmō,
quōs dulcis vītae exsortēs et ab ūbere raptōs
abstulit ātra diēs et fūnere mersit acerbō.
Hōs iūxtā falsō damnātī crīmine mortis. 430
Nec vērō hae sine sorte datae, sine iūdice, sēdēs:
Quaesītor Mīnōs urnam movet; ille silentum
conciliumque vocat vītāsque et crīmina discit.
Proxima deinde tenent maestī loca, quī sibi lētum
īnsontēs peperēre manū, lūcemque perōsī 435
prōiēcēre animās. Quam vellent aethere in altō
nunc et pauperiem et dūrōs perferre labōrēs!
Fās obstat, trīstisque palūs inamābilis undae
alligat, et noviēns Styx interfūsa coercet.

Nec procul hinc partem fūsī mōnstrantur in omnem 440
lūgentēs campī; sīc illōs nōmine dīcunt.
Hīc, quōs dūrus amor crūdēlī tābe perēdit,
sēcrētī cēlant callēs et myrtea circum
silva tegit; cūrae nōn ipsā in morte relinquunt.
Hīs Phaedram Procrimque locīs, maestamque Eriphylēn,
crūdēlis nātī mōnstrantem vulnera, cernit, 446
Euadnēnque et Pāsiphaēn; hīs Lāodamīa
it comes, et iuvenis quondam, nunc fēmina, Caeneus,
rūrsus et in veterem fātō revolūta figūram.

Among these last Aeneas finds Dido and tries to propitiate her, swearing that he left Carthage unwillingly. She remains obdurate, and at last leaves him without a word and goes to Sychaeus, her former husband.

Inter quās Phoenissa recēns ā vulnere Dīdō 450
errābat silvā in magnā; quam Trōius hērōs
ut prīmum iūxtā stetit adgnōvitque per umbrās
obscūram, quālem prīmō quī surgere mēnse
aut videt, aut vīdisse putat per nūbila lūnam,
dēmīsit lacrimās dulcīque affātus amōre est: 455
"Īnfēlīx Dīdō, vērus mihi nūntius ergō
vēnerat exstīnctam ferrōque extrēma secūtam?
Fūneris heu tibi causa fuī? Per sīdera iūrō,
per superōs et sī qua fidēs tellūre sub īmā est,
invītus, rēgīna, tuō dē lītore cessī. 460
Sed mē iussa deum, quae nunc hās īre per umbrās,
per loca senta situ cōgunt noctemque profundam,
imperiīs ēgēre suīs; nec crēdere quīvī
hunc tantum tibi mē discessū ferre dolōrem.
Siste gradum, tēque adspectū nē subtrahe nostrō. 465
Quem fugis? extrēmum fātō, quod tē alloquor, hōc est."

Tālibus Aenēās ārdentem et torva tuentem
lēnībat dictīs animum lacrimāsque ciēbat.
Illa solō fīxōs oculōs āversa tenēbat,
nec magis inceptō vultum sermōne movētur, 470
quam sī dūra silex aut stet Marpēsia cautēs.
Tandem corripuit sēsē, atque inimīca refūgit
in nemus umbriferum, coniūnx ubi prīstinus illī
respondet cūrīs aequatque Sychaeus amōrem.
Nec minus Aenēās, cāsū concussus inīquō, 475
prōsequitur lacrimīs longē, et miserātur euntem.

In the abode of famous warriors Aeneas finds many friends and foes. The Trojan shades throng about him and question him; the Greeks flee before him, as they did on the plains of Troy, vainly trying to shout.

Inde datum mōlītur iter. Iamque arva tenēbant
ultima, quae bellō clārī sēcrēta frequentant.
Hīc illī occurrit Tȳdeus, hīc inclutus armīs
Parthenopaeus et Adrastī pallentis imāgō; 480
hīc multum flētī ad superōs bellōque cadūcī
Dardanidae, quōs ille omnēs longō ōrdine cernēns
ingemuit, Glaucumque Medontaque Thersilochumque,
trēs Antēnoridās, Cererīque sacrum Polyphoetēn,
Īdaeumque, etiam currūs, etiam arma tenentem. 485
Circumstant animae dextrā laevāque frequentēs.
Nec vīdisse semel satis est; iuvat ūsque morārī,
et cōnferre gradum, et veniendī discere causās.
At Danaum procerēs Agamemnoniaeque phalangēs
ut vīdēre virum fulgentiaque arma per umbrās, 490
ingentī trepidāre metū; pars vertere terga,
ceu quondam petiēre ratēs; pars tollere vōcem
exiguam; inceptus clāmor frūstrātur hiantēs.

Here Aeneas sees Deiphobus, cruelly mutilated, and asks what has befallen him, saying that he had heard of his death and had performed such rites as he could. Deiphobus replies that his condition is the work of Helen.

Atque hīc Prīamidēn laniātum corpore tōtō
Dēiphobum videt et lacerum crūdēliter ōra, 495
ōra manūsque ambās, populātaque tempora raptīs
auribus, et truncās inhonestō vulnere nārēs.
Vix adeō agnōvit pavitantem ac dīra tegentem
supplicia, et nōtīs compellat vōcibus ultrō:
"Dēiphobē armipotēns, genus altō ā sanguine Teucrī, 500
quis tam crūdēlēs optāvit sūmere poenās?
Cui tantum dē tē licuit? Mihi fāma suprēmā
nocte tulit fessum vāstā tē caede Pelasgum
prōcubuisse super cōnfūsae strāgis acervum.
Tunc egomet tumulum Rhoetēō lītore inānem 505
cōnstituī, et magnā Mānēs ter vōce vocāvī.
Nōmen et arma locum servant; tē, amīce, nequīvī
cōnspicere et patriā dēcēdēns pōnere terrā."
Ad quae Prīamidēs: "Nihil Ō tibi, amīce, relictum;
omnia Dēiphobō solvistī et fūneris umbrīs. 510
Sed mē fāta mea et scelus exitiāle Lacaenae
hīs mersēre malīs; illa haec monumenta relīquit.

During the revels on the last night of Troy Helen headed the Trojan women in an orgy, and with a torch signalled to the Greeks. She took Deiphobus' arms as he slept, and called in Odysseus and Menelaus, to slay him.

Namque ut suprēmam falsa inter gaudia noctem
ēgerimus, nōstī; et nimium meminisse necesse est.
Cum fātālis equus saltū super ardua vēnit 515

Pergama et armātum peditem gravis attulit alvō,
illa, chorum simulāns, euantēs orgia circum
dūcēbat Phrygiās; flammam media ipsa tenēbat
ingentem et summā Danaōs ex arce vocābat.
Tum mē, cōnfectum cūrīs somnōque gravātum, 520
īnfēlīx habuit thalamus, pressitque iacentem
dulcis et alta quiēs placidaeque simillima mortī.
Ēgregia intereā coniūnx arma omnia tēctīs
ēmovet, et fīdum capitī subdūxerat ēnsem;
intrā tēcta vocat Menelāum et līmina pandit, 525
scīlicet id magnum spērāns fore mūnus amantī,
et fāmam exstinguī veterum sīc posse malōrum.
Quid moror? irrumpunt thalamō; comes additur ūnā
hortātor scelerum Aeolidēs. Dī, tālia Grāīs
īnstaurāte, piō sī poenās ōre reposcō. 530
Sed tē quī vīvum cāsūs, age, fāre vicissim,
attulerint. Pelagīne venīs errōribus āctus,
an monitū dīvum? an quae tē fortūna fatīgat,
ut trīstēs sine sōle domōs, loca turbida, adīrēs?"

As they talk, the Sibyl reminds Aeneas of the flight of time. They have reached the place where the roads to Elysium and Tartarus divide. Deiphobus leaves them, wishing Aeneas better fortune than his own.

Hāc vice sermōnum roseīs Aurōra quadrīgīs 535
iam medium aetheriō cursū trāiēcerat axem;
et fors omne datum traherent per tālia tempus;
sed comes admonuit breviterque affāta Sibylla est:
"Nox ruit, Aenēā; nōs flendō dūcimus hōrās.
Hīc locus est, partēs ubi sē via findit in ambās; 540
dextera quae Dītis magnī sub moenia tendit,
hāc iter Ēlysium nōbīs; at laeva malōrum

exercet poenās, et ad impia Tartara mittit."
Dēiphobus contrā: "Nē saevī, magna sacerdōs;
discēdam, explēbō numerum, reddarque tenebrīs. 545
Ī decus, ī, nostrum; meliōribus ūtere fātīs."
Tantum effātus, et in verbō vestīgia torsit.

As they turn toward Elysium, Aeneas looks back and sees the gate of Tartarus, guarded by Tisiphone; he hears groans, clanking chains, and blows. In answer to his question the Sibyl describes the horrors of Tartarus.

Respicit Aenēās subitō, et sub rūpe sinistrā
moenia lāta videt, triplicī circumdata mūrō,
quae rapidus flammīs ambit torrentibus amnis, 550
Tartareus Phlegethōn, torquetque sonantia saxa.
Porta adversa, ingēns, solidōque adamante columnae,
Vīs ut nūlla virum, nōn ipsī exscindere bellō
caelicolae valeant; stat ferrea turris ad aurās,
Tīsiphonēque sedēns, pallā succīncta cruentā, 555
vestibulum exsomnis servat noctēsque diēsque.
Hinc exaudīrī gemitūs, et saeva sonāre
verbera; tum strīdor ferrī trāctaeque catēnae.
Cōnstitit Aenēās, strepitūque exterritus haesit.
"Quae scelerum faciēs? Ō virgō, effāre; quibusve 560
urgentur poenīs? Quis tantus plangor ad aurās?"
Tum vātēs sīc ōrsa loquī: "Dux inclute Teucrum,
nūllī fās castō scelerātum īnsistere līmen;
sed mē cum lūcīs Hecatē praefēcit Avernīs,
ipsa deum poenās docuit, perque omnia dūxit. 565
Gnōsius haec Rhadamanthus habet, dūrissima rēgna,
castīgatque auditque dolōs, subigitque fatērī,
quae quis apud superōs, furtō laetātus inānī,
distulit in sēram commissa piācula mortem.

Tisiphone and her sister Furies scourge the guilty before the gate. In the entrance is a fifty-headed hydra. In the abyss, twice as deep as Olympus is high, the Titans, Giants, and other criminals suffer punishment.

Continuō sontēs ultrīx accīncta flagellō 570
Tīsiphonē quatit īnsultāns, torvōsque sinistrā
intentāns anguēs vocat agmina saeva sorōrum.
Tum dēmum horrisonō strīdentēs cardine sacrae
panduntur portae. Cernis, cūstōdia quālis
vestibulō sedeat? faciēs quae līmina servet? 575
Quīnquāgintā ātrīs immānis hiātibus Hȳdra
saevior intus habet sēdem. Tum Tartarus ipse
bis patet in praeceps tantum tenditque sub umbrās,
quantus ad aetherium caelī suspectus Olympum.
Hīc genus antīquum Terrae, Tītānia pūbēs, 580
fūlmine dēiectī fundō volvuntur in īmō.
Hīc et Alōīdās geminōs immānia vīdī
corpora, quī manibus magnum rescindere caelum
aggressī, superīsque Iovem dētrūdere rēgnīs.
Vīdī et crūdēlēs dantem Salmōnea poenās, 585
dum flammās Iovis et sonitūs imitātur Olympī.
Quattuor hīc invectus equīs et lampada quassāns
per Graium populōs mediaeque per Ēlidis urbem
ībat ovāns, dīvumque sibī poscēbat honōrem,
dēmēns! quī nimbōs et nōn imitābile fulmen 590
aere et cornipedum pulsū simulāret equōrum.
At pater omnipotēns dēnsa inter nūbila tēlum
contorsit, nōn ille facēs nec fūmea taedīs
lūmina, praecipitemque immānī turbine adēgit.
Nec nōn et Tityōn, Terrae omniparentis alumnum, 595
cernere erat, per tōta novem cui iūgera corpus
porrigitur, rōstrōque immānis vultur obuncō

immortāle iecur tondēns fēcundaque poenīs
viscera rīmāturque epulīs habitatque sub altō
pectore, nec fibrīs requiēs datur ūlla renātīs. 600

There are numerous others, who are punished in various ways. Many and heinous are the crimes, many and terrible the punishments. A hundred tongues could not enumerate them all, the Sibyl declares.

Quid memorem Lapithās, Ixīona Pīrithoumque?
Quōs super ātra silex iam iam lāpsūra cadentīque
imminet adsimilis; lūcent geniālibus altīs
aurea fulcra torīs epulaeque ante ōra parātae
rēgificō lūxū; Furiārum maxima iūxtā 605
accubat, et manibus prohibet contingere mēnsās,
exsurgitque facem attollēns, atque intonat ōre.
Hīc, quibus invīsī frātrēs, dum vīta manēbat,
pulsātusve parēns, et fraus innexa clientī,
aut quī dīvitiīs sōlī incubuēre repertīs, 610
nec partem posuēre suīs, quae maxima turba est,
quīque ob adulterium caesī, quīque arma secūtī
impia nec veritī dominōrum fallere dextrās,
inclūsī poenam exspectant. Nē quaere docērī
quam poenam, aut quae fōrma virōs fortūnave mersit.
Saxum ingēns volvunt alii, radiīsque rotārum 616
dīstrictī pendent; sedet, aeternumque sedēbit,
īnfēlīx Thēseus; Phlegyāsque miserrimus omnēs
admonet et magnā testātur vōce per umbrās:
'Discite iūstitiam monitī, et nōn temnere dīvōs.' 620
Vēndidit hic aurō patriam, dominumque potentem
imposuit; fīxit lēgēs pretiō atque refīxit;
hic thalamum invāsit nātae vetitōsque hymenaeōs;
ausī omnēs immāne nefās, ausōque potītī.

Nōn, mihi sī linguae centum sint ōraque centum, 625
ferrea vōx, omnēs scelerum comprēndere fōrmās,
omnia poenārum percurrere nōmina possim."

The priestess urges haste, pointing out the walls and gate of Proserpina's abode. Aeneas enters, sprinkles his body with fresh water, and leaves the gift of the golden bough.

Haec ubi dicta dedit Phoebī longaeva sacerdōs:
"Sed iam age, carpe viam et susceptum perfice mūnus;
accelerēmus," ait; "Cyclōpum ēducta camīnīs 630
moenia cōnspiciō atque adversō fornice portās,
haec ubi nōs praecepta iubent dēpōnere dōna."
Dixerat, et pariter, gressī per opāca viārum,
corripiunt spatium medium, foribusque propinquant.
Occupat Aenēās aditum, corpusque recentī 635
spargit aquā, rāmumque adversō in līmine fīgit.

They come to the Elysian Fields; there, amid beautiful surroundings, the good enjoy the pleasures that they loved on earth. Here Aeneas finds the early kings and heroes of Troy, with others feasting and singing paeans.

Hīs dēmum exāctīs, perfectō mūnere dīvae,
dēvēnēre locōs laetōs et amoena virecta
fortūnātōrum nemorum sēdēsque beātās.
Largior hīc campōs aethēr et lūmine vestit 640
purpureō, sōlemque suum, sua sīdera nōrunt.
Pars in grāmineīs exercent membra palaestrīs,
contendunt lūdō et fulvā luctantur harēnā;
pars pedibus plaudunt choreās et carmina dīcunt.
Nec nōn Thrēicius longā cum veste sacerdōs 645

obloquitur numerīs septem discrīmina vōcum,
iamque eadem digitīs, iam pectine pulsat eburnō.
Hīc genus antīquum Teucrī, pulcherrima prōlēs,
magnanimī hērōes, nātī meliōribus annīs,
Īlusque Assaracusque et Troiae Dardanus auctor. 650
Arma procul currūsque virum mīrātur inānēs.
Stant terrā dēfīxae hastae, passimque solūtī
per campum pāscuntur equī. Quae grātia currūm
armōrumque fuit vīvīs, quae cūra nitentēs
pāscere equōs, eadem sequitur tellūre repostōs. 655
Cōnspicit, ecce, aliōs dextrā laevāque per herbam
vēscentēs laetumque chorō Paeāna canentēs
inter odōrātum laurī nemus, unde supernē
plūrimus Ēridanī per silvam volvitur amnis.

Here, too, adorned with white fillets, are those who were priests and prophets, and all others who lived good and useful lives. The Sibyl inquires for Anchises and is told that the blest have no fixed habitation.

Hīc manus ob patriam pugnandō vulnera passī, 660
quīque sacerdōtēs castī, dum vīta manēbat,
quīque piī vātēs et Phoebō digna locūtī,
inventās aut quī vītam excoluēre per artēs,
quīque suī memorēs aliquōs fēcēre merendō;
omnibus hīs niveā cinguntur tempora vittā. 665
Quōs circumfūsōs sīc est affāta Sibylla,
Mūsaeum ante omnēs; medium nam plūrima turba
hunc habet, atque umerīs exstantem suspicit altīs:
"Dīcite, fēlīcēs animae, tūque, optime vātēs,
quae regiō Anchīsēn, quis habet locus? illius ergō 670
vēnimus et magnōs Erebī trānāvimus amnēs."
Atque huic respōnsum paucīs ita reddidit hērōs:

"Nūllī certa domus; lūcīs habitāmus opācīs,
rīpārumque torōs et prāta recentia rīvīs
incolimus. Sed vōs, sī fert ita corde voluntās, 675
hōc superāte iugum; et facilī iam trāmite sistam."
Dīxit, et ante tulit gressum, campōsque nitentēs
dēsuper ostentat; dehinc summa cacūmina linquunt.

Deep in a green vale Anchises was surveying the spirits that were to return to the upper air, numbering his descendants and considering their fortunes and deeds. He welcomes his son, who vainly tries to embrace him.

At pater Anchīsēs penitus convalle virentī
inclūsās animās superumque ad lūmen itūrās 680
lūstrābat studiō recolēns, omnemque suōrum
forte recēnsēbat numerum cārōsque nepōtēs,
fātaque fortūnāsque virum mōrēsque manūsque.
Isque ubi tendentem adversum per grāmina vīdit
Aenēān, alacris palmās utrāsque tetendit, 685
effūsaeque genīs lacrimae, et vōx excidit ōre:
"Vēnistī tandem, tuaque exspectāta parentī
vīcit iter dūrum pietās? Datur ōra tuērī,
nāte, tua et nōtās audīre et reddere vōcēs?
Sīc equidem dūcēbam animō rēbarque futūrum, 690
tempora dīnumerāns, nec mē mea cūra fefellit.
Quās ego tē terrās et quanta per aequora vectum
accipiō! quantīs iactātum, nāte, perīclīs!
Quam metuī, nē quid Libyae tibi rēgna nocērent!"
Ille autem: "Tua mē, genitor, tua trīstis imāgō, 695
saepius occurrēns, haec līmina tendere adēgit;
stant sale Tyrrhēnō classēs. Dā iungere dextram,
dā, genitor, tēque amplexū nē subtrahe nostrō."
Sīc memorāns largō flētū simul ōra rigābat.
Ter cōnātus ibī collō dare bracchia circum, 700

ter frūstrā comprēnsa manūs effūgit imāgō,
pār levibus ventīs volucrīque simillima somnō.

Aeneas sees countless spirits, who are soon to return to earth, flocking like bees about Lethe's stream. Anchises explains that they are drinking forgetfulness of the past. Aeneas wonders at their longing for earth.

Intereā videt Aenēās in valle reductā
sēclūsum nemus et virgulta sonantia silvae,
Lēthaeumque, domōs placidās quī praenatat, amnem.
Hunc circum innumerae gentēs populīque volābant; 706
ac veluti in prātīs ubi apēs aestāte serēnā
flōribus īnsīdunt variīs, et candida circum
līlia funduntur; strepit omnis murmure campus.
Horrēscit vīsū subitō, causāsque requīrit 710
īnscius Aenēās, quae sint ea flūmina porrō,
quīve virī tantō complērint agmine rīpās.
Tum pater Anchīsēs: "Animae, quibus altera fātō
corpora dēbentur, Lēthaeī ad flūminis undam
sēcūrōs laticēs et longa oblīvia pōtant. 715
Hās equidem memorāre tibi atque ostendere cōram,
iamprīdem hanc prōlem cupiō ēnumerāre meōrum,
quō magis Ītaliā mēcum laetēre repertā."
"Ō pater, anne aliquās ad caelum hinc īre putandum est
sublīmēs animās, iterumque ad tarda revertī 720
corpora? Quae lūcis miserīs tam dīra cupīdō?"

Anchises explains that man is made up of body and spirit, and tells how the souls are purified after death. The good then spend a thousand years in Elysium, after which they return to earth again.

"Dīcam equidem, nec tē suspēnsum, nāte, tenēbō";
suscipit Anchīsēs, atque ōrdine singula pandit.

"Prīncipiō caelum ac terrās campōsque liquentēs
lūcentemque globum Lūnae Tītāniaque astra 725
spīritus intus alit, tōtamque īnfūsa per artūs
mēns agitat mōlem et magnō sē corpore miscet.
Inde hominum pecudumque genus vītaeque volantum
et quae marmoreō fert mōnstra sub aequore pontus.
Īgneus est ollīs vigor et caelestis orīgō 730
sēminibus, quantum nōn noxia corpora tardant
terrēnīque hebetant artūs moribundaque membra.
Hinc metuunt cupiuntque, dolent gaudentque, neque aurās
dispiciunt clausae tenebrīs et carcere caecō.
Quīn et suprēmō cum lūmine vīta relīquit, 735
nōn tamen omne malum miserīs nec funditus omnēs
corporeae excēdunt pestēs, penitusque necesse est
multa diū concrēta modīs inolescere mīrīs.
Ergō exercentur poenīs veterumque malōrum
supplicia expendunt: aliae panduntur inānēs 740
suspēnsae ad ventōs; aliīs sub gurgite vāstō
īnfectum ēluitur scelus, aut exūritur īgnī —
quisque suōs patimur Mānēs; exinde per amplum
mittimur Ēlysium, et paucī laeta arva tenēmus —
dōnec longa diēs, perfectō temporis orbe, 745
concrētam exēmit lābem, pūrumque relinquit
aetherium sēnsum atque aurāī simplicis īgnem.
Hās omnēs, ubi mīlle rotam volvēre per annōs,
Lēthaeum ad fluvium deus ēvocat agmine magnō,
scīlicet immemorēs supera ut convexa revīsant 750
rūrsus et incipiant in corpora velle revertī."

Anchises from a high mound points out, as they advance toward him, the spirits who are to become the descendants of the Trojans. First, the line of kings of Alba, noble forms, crowned with the civic oak.

Dīxerat Anchīsēs, nātumque ūnāque Sibyllam
conventūs trahit in mediōs turbamque sonantem,
et tumulum capit, unde omnēs longō ōrdine posset
adversōs legere, et venientum discere vultus. 755
"Nunc age, Dardaniam prōlem quae deinde sequātur
glōria, quī maneant Italā dē gente nepōtēs,
illūstrēs animās nostrumque in nōmen itūrās,
expediam dictīs, et tē tua fāta docēbō.
Ille, vidēs, pūrā iuvenis quī nītitur hastā, 760
proxima sorte tenet lūcis loca, prīmus ad aurās
aetheriās Italō commixtus sanguine surget,
Silvius, Albānum nōmen, tua postuma prōlēs,
quem tibi longaevō sērum Lāvīnia coniūnx
ēdūcet silvīs rēgem rēgumque parentem, 765
unde genus Longā nostrum dominābitur Albā.
Proximus ille Procās, Troiānae glōria gentis,
et Capys, et Numitor, et quī tē nōmine reddet
Silvius Aenēās, pariter pietāte vel armīs
ēgregius, sī umquam rēgnandam accēperit Albam. 770
Quī iuvenēs! quantās ostentant, aspice, vīrēs,
atque umbrāta gerunt cīvīlī tempora quercū!

He enumerates the cities which they are to found; then he points out Romulus, under whose auspices Rome shall rule the world, rejoicing in her children as Cybele exults in her offspring of gods.

Hī tibi Nōmentum et Gabiōs urbemque Fidēnam,
hī Collātīnās impōnent montibus arcēs,

Pōmetiōs Castrumque Inuī Bōlamque Coramque. 775
Haec tum nōmina erunt, nunc sunt sine nōmine terrae.
Quīn et avō comitem sēsē Māvortius addet
Rōmulus, Assaracī quem sanguinis Īlia māter
ēdūcet. Viden', ut geminae stant vertice cristae
et pater ipse suō superum iam signat honōre? 780
Ēn huius, nāte, auspiciīs illa incluta Rōma
imperium terrīs, animōs aequābit Olympō,
septemque ūna sibī mūrō circumdabit arcēs,
fēlīx prōle virum; quālis Berecyntia māter
invehitur currū Phrygiās turrīta per urbēs, 785
laeta deum partū, centum complexa nepōtēs,
omnēs caelicolās, omnēs supera alta tenentēs.

Among these is Augustus Caesar, who is to restore the golden age in Italy, and extend Rome's sway from the Indi to Mount Atlas, ranging more widely than Hercules or Bacchus. Can Aeneas hesitate to try to reach Italy?

Hūc geminās nunc flecte aciēs, hanc aspice gentem
Rōmānōsque tuōs. Hīc Caesar et omnis Iūlī
prōgeniēs, magnum caelī ventūra sub axem. 790
Hic vir, hic est, tibi quem prōmittī saepius audīs,
Augustus Caesar, Dīvī genus, aurea condet
saecula quī rūrsus Latiō rēgnāta per arva
Sāturnō quondam, super et Garamantas et Indōs
prōferet imperium; iacet extrā sīdera tellūs, 795
extrā annī sōlisque viās, ubi caelifer Atlās
axem umerō torquet stellīs ārdentibus aptum.
Huius in adventum iam nunc et Caspia rēgna
respōnsīs horrent dīvum et Maeōtia tellūs,
et septemgeminī turbant trepida ōstia Nīlī. 800
Nec vērō Alcīdēs tantum tellūris obīvit,

fīxerit aeripedem cervam licet, aut Erymanthī
pācārit nemora, et Lernam tremefēcerit arcū;
nec, quī pampineīs victor iuga flectit habēnīs,
Līber, agēns celsō Nȳsae dē vertice tigrēs. 805
Et dubitāmus adhūc virtūtem extendere factīs,
aut metus Ausoniā prohibet cōnsistere terrā?

There also are the other early kings of Rome, from Numa to Tarquin the Proud; Brutus, who will restore freedom to his country; the Decii, Camillus, and other heroes of old Rome.

Quis procul ille autem rāmīs īnsignis olīvae
sacra ferēns? Nōscō crīnēs incānaque menta
rēgis Rōmānī, prīmam quī lēgibus urbem 810
fundābit, Curibus parvīs et paupere terrā
missus in imperium magnum. Cui deinde subībit,
ōtia quī rumpet patriae residēsque movēbit
Tullus in arma virōs et iam dēsuēta triumphīs
agmina. Quem iūxtā sequitur iactantior Ancus, 815
nunc quoque iam nimium gaudēns populāribus aurīs.
Vīs et Tarquiniōs rēgēs, animamque superbam
ultōris Brūtī, fascēsque vidēre receptōs?
Cōnsulis imperium hīc prīmus saevāsque secūrēs
accipiet, nātōsque pater nova bella moventēs 820
ad poenam pulchrā prō lībertāte vocābit,
īnfēlīx! Utcumque ferent ea facta minōrēs,
vincet amor patriae laudumque immēnsa cupīdō.
Quīn Deciōs Drūsōsque procul saevumque secūrī
aspice Torquātum et referentem signa Camillum. 825

Caesar and Pompey appear and Anchises implores them not to engage in civil war. One of the many heroes shall conquer Argos and Mycenae; another will vanquish a descendant of Achilles, thus avenging the fall of Troy.

Illae autem, paribus quās fulgere cernis in armīs,
concordēs animae nunc et dum nocte premuntur,
heu quantum inter sē bellum, sī lūmina vītae
attigerint, quantās aciēs strāgemque ciēbunt!
Aggeribus socer Alpīnīs atque arce Monoecī 830
dēscendēns, gener adversīs īnstrūctus Eōīs.
Nē, puerī, nē tanta animīs adsuēscite bella,
neu patriae validās in viscera vertite vīrēs;
tūque prior, tū parce, genus quī dūcis Olympō,
prōice tēla manū, sanguis meus! — 835
Ille triumphātā Capitōlia ad alta Corinthō
victor aget currum, caesīs īnsignis Achīvīs.
Ēruet ille Argōs Agamemnoniāsque Mycēnās,
ipsumque Aeacidēn, genus armipotentis Achillī,
ultus avōs Troiae, templa et temerāta Minervae. 840
Quis tē, magne Catō, tacitum aut tē, Cosse, relinquat?
Quis Gracchī genus, aut geminōs, duo fulmina bellī,
Scīpiadās, clādem Libyae, parvōque potentem
Fabricium, vel tē sulcō, Serrāne, serentem?
Quō fessum rapitis, Fabiī? Tū Maximus ille es, 845
ūnus quī nōbīs cunctandō restituis rem.

Other peoples, he says, will excel the Romans in the arts and sciences; Rome's mission is to secure peace by conquest. He points out Marcellus, victor over the Gauls and Hannibal, winner of the "splendid spoils."

Excūdent aliī spīrantia mollius aera,
crēdō equidem, vīvōs dūcent dē marmore vultūs,

ōrābunt causās melius, caelīque meātūs
dēscrībent radiō et surgentia sīdera dīcent: 850
Tū regere imperiō populōs, Rōmāne, mementō;
hae tibi erunt artēs; pācīque impōnere mōrem,
parcere subiectīs, et dēbellāre superbōs."

Sīc pater Anchīsēs, atque haec mīrantibus addit:
"Aspice, ut īnsignis spoliīs Mārcellus opīmīs 855
ingreditur, victorque virōs superēminet omnēs!
Hic rem Rōmānam, magnō turbante tumultū,
sistet, eques sternet Poenōs Gallumque rebellem,
tertiaque arma patrī suspendet capta Quirīnō."

With Marcellus Aeneas spies a noble youth of sad face, and inquires his destiny. Anchises pays an eloquent tribute to the young Marcellus, adopted son of Augustus, doomed to an early death.

Atque hīc Aenēās; ūnā namque īre vidēbat 860
ēgregium fōrmā iuvenem et fulgentibus armīs,
sed frōns laeta parum, et dēiectō lūmina vultū:
"Quis, pater, ille, virum quī sīc comitātur euntem?
Fīlius, anne aliquis magnā dē stirpe nepōtum?
Quī strepitus circā comitum! quantum īnstar in ipsō!
Sed nox ātra caput trīstī circumvolat umbrā." 866
Tum pater Anchīsēs, lacrimīs ingressus obortīs:
"Ō nāte, ingentem lūctum nē quaere tuōrum;
ostendent terrīs hunc tantum Fāta, neque ultrā
esse sinent. Nimium vōbīs Rōmāna propāgō 870
vīsa potēns, Superī, propria haec sī dōna fuissent.
Quantōs ille virum magnam Māvortis ad urbem
campus aget gemitūs! vel quae, Tiberīne, vidēbis
fūnera, cum tumulum praeterlābēre recentem!
Nec puer Īliacā quisquam dē gente Latīnōs 875

in tantum spē tollet avōs, nec Rōmula quondam
ūllō sē tantum tellūs iactābit alumnō.
Heu pietās, heu prīsca fidēs, invictaque bellō
dextera! Nōn illī sē quisquam impūne tulisset
obvius armātō, seu cum pedes īret in hostem, 880
seu spūmantis equī foderet calcāribus armōs.
Heu, miserande puer! Sī quā fāta aspera rumpās,
tū Mārcellus eris. Manibus date līlia plēnīs,
purpureōs spargam flōrēs, animamque nepōtis
hīs saltem accumulem dōnīs, et fungar inānī 885
mūnere."

After arousing his son's ardor by recounting the glorious destiny of the city and race which he is to found, Anchises embraces him and dismisses him by the ivory gate.

Sīc tōtā passim regiōne vagantur
āeris in campīs lātīs, atque omnia lūstrant.
Quae postquam Anchīsēs nātum per singula dūxit,
incenditque animum fāmae venientis amōre,
exin bella virō memorat quae deinde gerenda, 890
Laurentēsque docet populōs urbemque Latīnī,
et quō quemque modō fugiatque feratque labōrem.
Sunt geminae Somnī portae, quārum altera fertur
cornea, quā vērīs facilis datur exitus umbrīs;
altera candentī perfecta nitēns elephantō, 895
sed falsa ad caelum mittunt īnsomnia Mānēs.
Hīs ubi tum nātum Anchīsēs ūnāque Sibyllam
prōsequitur dictīs, portāque ēmittit eburnā,
ille viam secat ad nāvēs sociōsque revīsit.
Tum sē ad Caiētae rēctō fert lītore portum. 900
Ancora dē prōrā iacitur; stant lītore puppēs.

QUESTIONS

Where did Aeneas make his first landing in Italy?
What made the place famous?
How did Daedalus reach Cumae from Crete?
Who was the Cumaean Sibyl? How did she usually make her prophecies? How did she make them to Aeneas? What were the Sibylline Books? What was their importance in Roman religion?
What vow did Aeneas make to induce the Sibyl to prophesy? Was the vow fulfilled? What characteristic feature of Roman religion is shown by the custom of making vows?
What did Apollo predict?
What offering was Aeneas expected to take to Proserpina? Who was she and what was her story?
For what two reasons was the burial of Misenus important?
How had he met his death? What other examples in the *Aeneid* indicate the gods' possession of human weaknesses?
What kind of victims were offered to the powers of the Nether World?
Why does Vergil, in speaking of the deeds of Aeneas, emphasize the help of the gods rather than his hero's courage and wisdom?
Describe the funeral of Misenus. On what does the ceremony throw light?
Where did Aeneas enter the Lower World? Were there other entrances? What explanation is given of the name Avernus?
What must be done before entering the Lower World?
What does Vergil mean by the "vestibule" of Pluto's realm? What did he find there?
Who was Charon and what were his duties? How does Vergil describe him?
On what conditions were spirits taken across the Stygian Pool?
Whom did Aeneas recognize among those who were not permitted to cross?
How did the Sibyl console Palinurus?
Why did Charon at first refuse to take Aeneas into his boat? How was he persuaded to do so?

Describe Cerberus. How was he quieted?
Describe Aeneas' progress through the Shades?
Where did he find Dido? How did he greet her and how was his explanation received?
Whom did Aeneas meet in the realm of departed heroes?
What was the fate of Deiphobus?
Why did not the Sibyl show Aeneas the sights of Tartarus? How did the Sibyl know about them? How much of Tartarus did Aeneas see?
What crimes and criminals does the Sibyl describe? What kind of crimes are given special emphasis?
Describe the Elysian Fields. Whom does Aeneas find there? What virtues are emphasized?
What was Anchises doing? What was the treatment of spirits destined for Elysium? What must they do before returning to the world above?
What heroes does Anchises point out? Why does he do this?
Did the Romans of Vergil's day believe in a Lower World such as Vergil describes? Will a simple "yes" or "no" answer this question? Why?

OUTLINE OF BOOKS VII TO XII

After his return from the Nether World Aeneas sails northward along the coast. On the way his nurse dies and her name is given to the promontory of Caieta (modern Gaeta). The Trojans pass the domain of Circe by night, hearing the roars of the wild beasts into which men have been transformed by the wiles of the enchantress. On the morning of a beautiful day they reach a large river, later found to be the Tiber, up which they sail for a short distance amid the songs of many birds, finally landing opposite Laurentum. Vergil then calls upon the Muse Erato to describe the condition of Latium at the time of Aeneas' arrival. The king of the country is Latinus, a child of the god Faunus. Latinus has no living son; his daughter Lavinia has been wooed by many suitors, of whom the most prominent is Turnus, the fiery young king of the Rutuli. His pretensions to her daughter's hand are favored by Queen Amata, but Latinus is disturbed by portents, which indicate that Lavinia is destined to be the bride of a foreigner. He consults the oracle of Faunus, according to the prescribed ritual, which confirms the portents.

The Trojans, after disembarking from their ships, prepare and eat a simple meal. Having finished it, they also eat the broad, flat wheaten loaves on which the viands had been served, thus happily fulfilling the prophecy that they were to devour their tables in the land which was to be their home, a prediction made by the harpy Celaeno (3, 255 ff.), but here attributed to Anchises. Aeneas there-

upon offers a sacrifice to many gods, and Jupiter sends a favorable sign. On the following day the Trojans explore the new land. Aeneas dispatches an embassy to Latinus, to ask for peace and friendship; meanwhile he lays out and fortifies a camp on the coast. The envoys find the subjects of King Latinus engaged in military exercises on the plain before their city. The king receives them in the splendid palace of Picus, adorned with wooden statues of the native gods and heroes — Italus, Sabinus, Janus, and others — and hung with trophies of war. He recognizes the newcomers as Trojans, inquires the reason for their coming, and bids them welcome, saying that Dardanus came originally from Italy. Ilioneus, as spokesman of the delegation, declares that the Trojans have come to Latium purposely and not by chance. He claims descent from Jupiter for his race, tells of their voyage and their adventures, and declares that they were directed to Latium by Apollo. He presents the king with gifts sent by Aeneas and asks permission to settle in Latium. Latinus is silent for a time and meditates on the prophecies that have been made. It seems to him that the foreign son-in-law has arrived, who is to found a race that will conquer the world. He asks that Aeneas may come to him in person, saying that if he is the one whom fate calls, he will give him his daughter in marriage.

The relentless Juno, meanwhile, on her way from Argos to Carthage, sees Aeneas and his followers preparing to settle in Latium. She bursts into an angry soliloquy, similar in tone to that of the First Book (37–49), reviewing her vain attempts to check the Trojans. She declares that she will resort to Acheron, since heaven opposes her, and delay the proposed marriage, since she cannot prevent it. She then sends the hateful fury, Allecto, to sow dis-

cord between the Latins and the Trojans. Allecto hastens to Latium and plants a serpent in the bosom of Amata, who is already angered at the coming of a rival of Turnus. At first the queen appeals to Latinus to prevent the marriage of her daughter to "the Phrygian pirate," as she calls Aeneas. She declares that Turnus is of foreign race, if that is a requisite for Lavinia's husband. As the serpent's venom begins to work, she is roused to frenzy and rushes madly through the city. She calls upon the Latin matrons to join her in an orgy, and she carries off her daughter with her to the woods, singing the marriage song of Lavinia and Turnus.

Allecto then assumes the form of an aged priestess of Juno, hies herself to Ardea, and tries to incite Turnus to maintain his rights by arms. Turnus, awakened in the dead of night, laughs at the supposed priestess; he tells her that he knew of the coming of the Trojans, that old age has ended her days of prophecy, and that she should leave war and arms to men. Upon this Allecto takes on her own frightful form and hurls a torch at Turnus. He is at last aroused to wrath and a desire for war; he calls the Rutuli to arms and plans to march against Latinus. The Fury next flies to the Trojan camp, where Iulus was hunting. She incites his dogs to attack a beautiful pet stag belonging to Latinus' chief herdsman. Iulus mortally wounds the animal with an arrow; it takes refuge with its master, who rouses the country-folk to make war upon the strangers. Inspired by Allecto, they gather in a rage and fall upon the Trojans, while the Fury from the roof gives the loud shepherds' call. When the battle is raging, the monster triumphantly reports to Juno what she has accomplished and offers to stir up further dissension. But she is sent back to the Lower World, disap-

pearing down a chasm in the Vale of Ampsanctus, while Juno herself takes charge.

The shepherds, Turnus, and the kinsmen of the frenzied matrons now join in a demand for war against the strangers. Latinus resists for a time, firm as a sea-beaten cliff; at last, after predicting the result of the strife, he shuts himself in his palace, lays aside the reins of power, and lets matters take their course. War is then formally declared against the Trojans, according to the Latin ceremonial custom, and since Latinus was unwilling to do it himself, Juno throws open the gates of Janus' shrine. Five great cities forge arms and prepare for war; the signal is given and the forces assemble. An invocation of the Muses is followed by a catalogue of the leaders and their forces, including a description of Turnus in his splendid armor, and of Camilla, the Volscian warrior-maid, swift as the wind and admired by all beholders.

The war begins. The Latins and their allies muster their forces. They send a deputation to Argyripa, a city of Apulia, to ask the aid of Diomedes. In the meantime Aeneas is filled with anxious forebodings. When he finally sleeps, Father Tiber appears to him in a dream; he calms the hero's fears and assures him that the Trojans have at last found a permanent home, promising the omen of the white sow which Helenus had predicted (3, 389 ff.). He recommends Aeneas to apply for help to Evander the Arcadian, who has settled on the Palatine Hill, and to whom the river-god will guide him. Aeneas must also make every effort to propitiate Juno; he may honor Father Tiber after his victory. Upon awakening, Aeneas offers a prayer to Father Tiber, promising him eternal worship if he succeeds in founding his city. He then prepares for his voyage up the river. Before his departure the white

sow is found and sacrificed to Juno. All through the night the Tiber checks its current, so that Aeneas and his companions row on without effort and by the next midday have reached the city of Evander.

The Trojans find the aged Arcadian occupied with sacrifices to Hercules, in company with his son Pallas and his subjects. When the ships come into sight, Pallas hastens to meet them and inquires who the newcomers are. Aeneas, holding out an olive branch, replies that they are Trojans, foes of the Latins, and asks for aid against the common enemy. Pallas invites them to go to his father's house. Aeneas explains to Evander that, although as Trojans and Greeks they represent hostile races, they are nevertheless sprung from a common ancestor, Atlas, and are threatened by a common enemy; therefore they ought to be friends. Evander replies that he recognizes Aeneas; he recalls having met Anchises in Arcadia and says that Aeneas reminds him of his father. He accepts the proffered alliance and invites the Trojans to take part in the sacrificial feast which he is celebrating. After the banquet Evander explains that the ceremony commemorates their deliverance from the fire-breathing giant, Cacus, son of Vulcan, who was for many years the scourge of the neighborhood, but was slain by Hercules for stealing his cattle. Hercules in his wrath attacked Cacus, who took to his cave. The hero forced an entrance, slew the fire-breathing monster, and recovered his cattle. As evening draws near the banquet is renewed, and the Salii, bands of youths and of old men, sing a hymn in praise of the god, recounting his exploits, his labors, and his many triumphs. Evander then takes Aeneas to his city, on the way telling him the earlier history of Latium — the coming of Saturn, the golden age,

and the gradual growth of the love of gain and of power. He points out the spots which later became famous as parts of the city of Rome — the asylum of Romulus, the Lupercal, the Capitol, and the Janiculum. He then welcomes Aeneas to his simple home, where he invites him to spend the night, saying that Hercules had not disdained his hospitality. Aeneas gladly accepts his offer.

Meanwhile Venus, fearful of her son's safety, prevails upon Vulcan to make him a suit of divine armor; she reminds the Lord of Fire that she had never before asked him to aid the Trojans, and that he had made armor for Memnon and Achilles. Vulcan grants her request; he rises early and goes to his forges at the Lipari Islands, where his Cyclopes are busy making thunderbolts for Jupiter, a chariot for Mars, and an aegis for Minerva. At Vulcan's command they drop everything and take up work on the armor for Aeneas, beginning with a gigantic sevenfold shield.

Evander also rises with the dawn. Going to Aeneas, who is already astir, he tells him that, although his own realm is small and his own forces few, he can secure for the Trojans the powerful alliance of the Etruscans of Argylla, who are eager to make war upon Turnus, because he has received their deposed tyrant, the cruel and arrogant Mezentius, scorner of the gods. They are equipped for battle, but are hesitating because of an oracle, which has bidden them put themselves under the lead of a foreign chieftain. Evander has been asked to accept the command, but he feels that he is too old. He urges Aeneas to undertake the task and proposes to send with him his own son Pallas and two hundred Arcadian horsemen. Just then a brilliant flash is seen, thunder and a trumpet-blast are heard, arms gleam and clash in the sky.

Aeneas recognizes the signs as coming from Venus, and foresees the doom of Turnus and the carnage that awaits the Laurentines. He offers sacrifice to Hercules, in which Evander joins, and then sends back the ships with a part of his forces to Ascanius at the camp, to report what has been accomplished. The Trojans who remain are given horses, and they prepare to go to the Etruscan camp, accompanied by Pallas. As they depart, Evander says farewell to them with tears; he recalls his own exploits at Praeneste and wishes that he might go with them. He prays that he may live to welcome his son home safe and sound, or die at once if he is not destined to see Pallas again alive.

The Trojans and Arcadians advance toward the city of Caere, with Pallas in the centre, conspicuous for his beautiful armor; they halt in a grove near the camp of Tarchon, the Etruscan leader. Venus now brings the new armor to Aeneas; he beholds it with admiration, especially the shield, which is ornamented with scenes from the future history of Rome: the story of Romulus and Remus, the saving of the Capitol by Camillus, Catiline suffering punishment in Hades, Cato happy in Elysium, and finally the battle of Actium and the triumph of Augustus. Aeneas, unaware of the meaning of it all, lifts upon his shoulders the fame and fortunes of his descendants.

Juno now sends Iris down from heaven, to notify Turnus of the absence of Aeneas and urge him to attack the Trojan camp. Turnus obeys the summons and the Rutuli rush like a mighty river against the foe. The followers of Aeneas, seeing the advancing host, unwillingly hold themselves within their fortifications, as Aeneas had commanded. Turnus, after rushing about the walls like a ravening wolf and vainly trying to force an entrance, pre-

pares to set fire to the enemy's fleet. The ships are without defenders, but they are saved by Cybele; when they were building, she had prayed to Jupiter that her sacred wood, which she had given to the Trojans for their ships, might never suffer destruction, and the king of the gods had promised immortality to such of the vessels as should succeed in reaching Italy. As Turnus was about to burn the fleet, a flash was seen in the sky and an awful voice from Mount Ida was heard, bidding the ships go free; whereupon they were all changed into sea-nymphs and plunged into the depths. The Rutuli were astounded, but Turnus, undismayed, encouraged them by explaining the portent as unfavorable to the enemy, since it cut off their retreat. The Trojans, he says, have fulfilled their destiny by reaching Italy and have nothing more to hope for; he will take this new Troy in broad daylight by force of arms, and not by a nightly stratagem such as that to which the original Ilium fell victim. Messapus, with a large force, then encircles the fortifications, and the watchers pass the night in drinking and revelry.

The Trojans in their camp also spent a wakeful night, preparing for the morrow's attack. Nisus, guardian of a gate, tells his devoted friend Euryalus (see 5, 294 ff.) that he is resolved to make his way through the enemy's lines to Pallanteum, to summon Aeneas. Euryalus begs to be allowed to accompany his friend. Nisus tries to dissuade him, but at last reluctantly consents. The two youths approach the Trojan leaders, who are holding a council and wondering how to reach Aeneas. Nisus tells them their plan; Aletes warmly approves their design and offers thanks to the gods for such heroes. Ascanius begs them to recall his father, promising ample rewards to both youths, and to Euryalus in particular his personal friend-

ship. The young Trojan commends his aged mother to Ascanius, in case he should not return, saying that he is leaving without bidding her farewell because he cannot endure the sight of her tears. Ascanius declares that she shall be as dear to him as if she were his own mother. The chiefs then make a present of arms to the young heroes, who set out on their perilous errand, followed by the prayers of the whole army. They pass through the camp of the Rutuli and slay many of the enemy in their sleep. Finally Nisus warns his companion that dawn is approaching, and they depart laden with spoils, including the helmet of Messapus. As they are leaving the hostile camp they are surprised by a body of three hundred horsemen from Lanuvium under Volcens; these surround Euryalus, who is betrayed by the glitter of Messapus' helmet. Nisus makes good his escape, but returns in search of his friend. Finding him in the hands of the enemy, he hurls spears into their midst, killing two of their number. Volcens, not knowing whence the weapons come, is about to retaliate by slaying Euryalus, when Nisus rushes up and vainly tries to turn the blow upon himself. Euryalus is slain; Nisus rushes madly upon the foe, kills Volcens, but himself falls, pierced with many wounds.

The victors bear the body of Volcens to the camp of the Rutuli and the night's carnage is revealed. At daybreak the heads of Nisus and Euryalus are set up on poles, and are recognized by their countrymen. The Trojans are filled with sorrow and the mother of Euryalus, in a frenzy of grief, prays either that the enemy may slay her or that Jupiter will strike her dead. The Volscians then attempt to carry the Trojan camp by assault, advancing under a tortoise-formation of shields, which the Trojans break up

by hurling down huge stones. Under the lead of Turnus the allies then attack and fire a lofty tower, which falls in ruin upon its defenders. General carnage follows.

In the midst of the combat Numanus, Turnus' brother-in-law, reviles the Trojans and taunts them with effeminacy. This Ascanius could not endure, but after invoking the aid of Jupiter, he for the first time aimed a shaft at a human target and shot down the boaster. Apollo applauded the act; then, coming to Ascanius in the guise of the armor-bearer Butes, he advises the young man to be content with that exploit and to attempt nothing more. The gigantic brothers, Pandarus and Bitias, rashly throw open the gate which they are guarding, and challenge the foe to attempt an entrance. As they sally forth more and more boldly, Turnus hurries to the spot, slays many Trojans, and finally strikes down Bitias. Pandarus hastily closes the gate, shutting out many of his countrymen and shutting Turnus in among the Trojans. After performing prodigies of valor, the Rutulian leaps into the river and swims to his own men.

Meanwhile, on Mount Olympus, Jupiter has called a council of the gods and is inquiring into the cause of the strife. He declares that he had prohibited warfare between Troy and Italy; the time for war will come when Carthage threatens Rome. Venus makes a plea for her chosen people, praying that if it is against Jove's will that the Trojans have reached Italy, Ascanius at least may be allowed to survive and dwell in Cyprus or Cythera. Juno makes an indignant reply, declaring that the Trojans are the aggressors and asking why she should not aid the Rutuli if Venus helps her people. She advises Venus not to meddle with arms, reminding her that it was through her arts that Paris caused the Trojan war. A scene of confu-

sion follows, which is quieted by Jupiter, who promises not to interfere, but to leave each nation to fulfil its own destiny. This he swore by the Styx and shook Olympus with his nod.

At the Trojan camp the battle continued throughout the day. Aeneas meanwhile sets out on his return, having formed an alliance with the Etruscans, of whom a full catalogue is given, with their standards and their devices. On his way he is met by the sea-nymphs into which his ships had been changed. One of their number urges him to hasten to his camp; she foretells his victory and Aeneas prays to Cybele to confirm the omen. Reaching his camp in the morning, Aeneas prepares for battle, signals to his companions in the camp, and attempts a landing. The beleaguered Trojans take heart, while the Rutuli are terrified by the sheen of Aeneas' helmet, which is like the gleam of a comet or of the dog-star Sirius. Turnus, however, is undismayed and cheers his men on. Aeneas and Tarchon succeed in getting ashore, although the Etruscan's ship runs on a rock and is wrecked. A fierce battle follows on the shore; the Arcadians begin to give way, but Pallas rallies them and the Trojans come to their aid. Pallas slays many of the Rutuli. He finally begins a single combat with Lausus, son of Mezentius, but they were not destined to finish their duel; for Turnus, advised by Juturna of Lausus' peril, attacks Pallas. The young Arcadian invokes the aid of Hercules, who is unable to oppose the power of fate; Pallas is slain by Turnus, who restores his body to the Arcadians, but keeps the young hero's belt, an act which later proves his undoing.

Aeneas now appears on the field and slays many of the Latin champions. Jupiter allows Juno to postpone Turnus' doom; she fashions a phantom in the image of

Aeneas, which flees before Turnus. He follows it on board a ship moored near the shore; Juno cuts the cable and Turnus is carried away to Ardea, bewailing his fate. Mezentius now comes to the front, great as Orion and in magic armor, and Aeneas goes to meet him. In the combat which follows the Etruscan is wounded and partly disabled, but Lausus saves his father's life at the cost of his own. Aeneas pities the young man and restores his body with its armor to his countrymen. Mezentius, who is resting by the river bank and washing his wounds, is filled with grief as he sees his son's body carried by. He embraces the corpse, admits his past guilt, and determines to die. Calling for his favorite horse, Rhoebus, he appeals to the animal either to help him avenge his son or die with him. Mezentius then challenges Aeneas, who gladly goes to meet him. The Trojan wounds the horse, which falls upon its rider. The Etruscan meets death unflinchingly, asking to be protected from the vengeance of his subjects and allowed to rest in the same tomb with his son Lausus.

At dawn on the next day Aeneas pays his vow to the Lord of War and erects a trophy commemorating his victory over Mezentius. He bids his followers pay the last rites to the dead, and sends the body of Pallas to Evander. He returns to the place where the Arcadians and Trojans are mourning over Pallas and addresses the dead hero. The body is then wrapped in robes of gold and Tyrian purple and taken to Pallanteum, followed by the spoils won by Pallas, prisoners to be sacrificed at his tomb, and an escort of a thousand men. The Latins then ask for a truce in order to bury their dead. Aeneas grants the request and proposes to put an end to the bloodshed by staking everything on the issue of a duel with Turnus. The aged Drances, a personal enemy of the Rutulian king,

thanks Aeneas and promises, if possible, to have the treaty between the Latins and Trojans renewed. A truce of twelve days follows.

Meanwhile rumor has brought the news of Pallas' death to Evander, who comes out to meet the funeral procession. He receives the body with bitter grief, but glories in his son's prowess, and in the thought that he fell leading the Trojans into Latium. He begs Aeneas to wreak vengeance upon Turnus. The Trojans and Latins perform their funeral rites with due solemnity, including a ceremonial running of armed men around the pyre and the offering of gifts. The Latian women chide Turnus; they call upon him to fight his own battles, and Drances supports them in their demand. They hold a council, during which Drances stirs up hostility against Turnus; but many of those present side with the Rutulian. The embassy which had been sent to Diomedes now returns unsuccessful. The Greek hero warns the Latins to profit by his experience and that of the other Greeks. Ulysses, Menelaus, Agamemnon, himself, and many others have paid severe penalties for their attack upon Troy. He advises peace rather than war; he extols the valor of Aeneas, saying that with Hector he was the bravest of the defenders of Troy. Latinus thereupon declares that the Latins are waging an impious war; he proposes to give the Trojans a part of his kingdom, or to fit out a fleet for them in case they wish to go elsewhere. He recommends sending them a delegation with gifts and other tokens of friendship. Drances, still hostile and jealous of Turnus, reviles the Rutulian king and advises Latinus to give his daughter in marriage to Aeneas; he calls upon Turnus either to consent to peace or to engage Aeneas in single combat. Turnus retorts by calling upon Drances him-

self to enter the lists; he boasts of his former victories and urges Latinus not to give up hope. At last, however, he agrees to meet Aeneas.

While they are thus debating, a messenger reports that the Trojan king is advancing upon the city; the Latins rush to arms. Amata and the Latin matrons, accompanied by Lavinia, go to the temple of Pallas, where the matrons pray for the defeat of "the Phrygian pirate." Turnus arms and sallies forth; at the gate he is met by the Volscian heroine, Camilla, who offers to engage the Etruscan cavalry with her own forces. Turnus, however, bids her join with him and lays an ambuscade for the Trojans in a deep vale, approached by a narrow path. Diana now sends her attendant, Opis, to avenge the impending death of Camilla; she tells Opis the story of the maiden's birth, of her separation from her mother, and of her bringing up in the wilderness by her father. A battle ensues between the horsemen of the two armies, in which Camilla distinguishes herself by slaying many Trojan champions. At last Orsilochus challenges her to meet him on foot and is killed.

Jupiter then rouses the Etruscan leader Tarchon to wrath, and he takes the field. He captures Venulus alive, encourages the Tuscans, and for a time turns the tide of battle. Meanwhile Aruns is craftily following Camilla, watching for a favorable moment to attack her. This comes as she is recklessly pursuing one of the Trojans, eager to possess his rich armor; Aruns hurls a spear at her, praying to Apollo that he may slay the warrior-maid and return home in triumph. Apollo grants half his prayer; Camilla falls, but Aruns is slain with an arrow by Opis and left forgotten on the plain. At last the Rutuli are routed; Aeneas advances upon the city, but

before he reaches it, night falls. The citizens prepare for defense and even the women arm.

When Turnus sees that the Latins are faint-hearted because of their reverses his spirits rise. He asks Latinus to call a truce, declaring that he is ready for the duel with Aeneas. Latinus tries to dissuade him from meeting the Trojan hero, advising him rather to give up Lavinia and consent to a peace. Amata also vainly appeals to Turnus, who arms for the combat. Both sides enter into a solemn compact to abide by the issue of the duel. Juno, who is viewing the scene from the Alban Mount, addresses Turnus' sister, the nymph Juturna, and begs her to prevent the duel. The Latins and Trojans meet before the walls. Aeneas declares that he will withdraw to the city of Evander if he is defeated; if victorious, he will unite on equal terms with the Latins. Latinus also promises eternal peace, whatever the issue.

The Rutuli consider the contest an unequal one, and in addition to their sympathy for Turnus they are influenced by an unfavorable omen. Tolumnius therefore hurls a spear into the midst of the Trojans, killing one of their number, and a general conflict follows. Aeneas, while trying to restore order, is wounded by an arrow and leaves the field. Turnus takes advantage of his absence to deal havoc among the Trojans. After the physician Iapyx has vainly tried his skill, Aeneas is healed by Venus; he embraces Ascanius and returns to the fray. He seeks everywhere for Turnus, but Juturna, who has assumed the form of her brother's charioteer, Metiscus, keeps him out of Aeneas' reach. Meanwhile, in different parts of the field, Aeneas and Turnus slay many adversaries; finally the Trojan hero, at the suggestion of Venus, advances on the city, reproaching Latinus for what has

happened and calling the gods to witness that he has been forced to do battle.

Saces, sorely wounded, then approaches Turnus and appeals to him to defend the Latin capital. The Rutulian resolves to encounter Aeneas, who stays his attack on the town. The duel begins; Juno makes a last appeal to Jupiter, and, while she does not succeed in saving Turnus, she exacts a promise that the Trojans shall not impose their name upon the Latins. Juturna, in the guise of Metiscus, renders aid to Turnus, whereupon Venus helps Aeneas. Finally Jupiter sends a Fury to call Juturna from the field; Turnus is defeated and begs for his life. Aeneas is on the point of granting his prayer when he catches sight of the belt of Pallas on the body of his antagonist and slays him.

NOTES

BOOK I

1. arma virumque: for the construction see **131.**[1] These words are used by Ovid and other Roman poets in referring to the *Aeneid*, as a kind of title. It is an epic of war (**arma**), it celebrates a hero (**virum**), it is a national epic in glorification of the poet's native land (**Italiam**), and the hero is fulfilling his destiny (**fato**). The sentence ends with the goal of his enterprise, Rome (**Romae**). **primus:** Livy tells us that Antenor preceded Aeneas in Italy, but he was a comparatively unimportant person.

2. Italiam: for the construction see **137,** and for the quantity of the first *I* **105.** **fato:** to be taken in sense both with **venit** and **profugus**; see **159.** **Laviniaque litora:** referring to the coast of Latium at the mouth of the Tiber near Laurentum and Lavinium. The latter was an old town, about eight miles from the sea.

3. multum: an adv. to be taken with **iactatum,** "much buffeted." **ille:** *that hero.* **Ille,** which is in apposition with **qui,** is pleonastic, **208,** but because of the force of **ille** it fixes our attention upon Aeneas. **terris . . . et alto:** for the constr. see **154;** and for the meaning of **alto 160.** *Cf.* the meaning of the same adj. in vv. 7 and 26. **iactatus:** note the formation of the word and its relation to **iacere.**

4. superum: *of the gods above;* the adj. is used as a substantive; see **160.** Note the form of the genitive plural and see **121.** **saevae . . . iram:** interlocked order, **214.**

5. bello: *in war.* **dum conderet:** *until he should found his city;* that is, "while he was striving to found his city." Note the force of the subjunctive.

6. deos: the Penates; see **72.** **Latio:** see **149.** **genus . . . Romae:** a climax (**209**), also indicating in order the various settlements at Lavinium, at Alba Longa, and at Rome. **unde:** = **a quo,** *from whom* (are descended).

7. Albani: *of Alba, i. e.,* Alba Longa. **patres:** referring to the noble families of Alba, of which the Julian family was one.

8. Musa: epic poems often open with an invocation of the Muse (see **67**). In this instance the invocation is preceded by a

[1] References like this are to the *Appendix*, at the back of the book.

brief statement of the subject of the poem; for, although only Juno's hatred is specifically mentioned, that was the keynote of the first six books, since it caused the wanderings of the Trojans. **quo numine laeso**: *for what slight to her godhead;* the participle contains the main idea of the phrase. **Numen** is literally "nod," whence *assent* (indicated by a nod), *consent, command,* and often *divine will, divine power.*

9. quidve: see on **arma virumque,** v. 1. **deum**: see on **superum,** v. 4. **volvere . . . adire**: see **181.** **Volvere** here means *to undergo,* more lit., "to roll along."

10. pietate: *goodness;* the word implies *loyalty* to gods, to country, and to relatives. Aeneas is often called **pius,** because of his devotion both to his country's gods and to his father, whom he saved from the flames of Troy.

11. tantae . . . irae: *sc.* **sunt,** *can resentments so fierce dwell in heavenly breasts?*

12. antiqua: *ancient;* this was true even in Vergil's day. **fuit**: the tense is significant; see **167.**

13. contra: *opposite;* **contra** governs both **Italiam** and **ostia** and contains an underlying idea of *confronting* in a hostile sense. **longe**: *afar,* added because **contra** suggests nearness. **Tiberina**: for **Tiberis,** *Tiber's.*

14. opum: see **140.**

15. magis . . . unam: *far more than all others;* **unam** emphasizes the idea in **omnibus,** and **omnibus** = **omnibus aliis.**

16. Samo: Samos is an island in the Aegean Sea. It had a famous **Heraeum,** or temple of Hera (**48**). The *o* in **Samo** is not elided; see **110.** **hic**: *here, i. e.,* in Carthage. **arma**: *sc.* **fuerunt,** implied in **fuit.** See on **fuit** in v. 12.

17. gentibus: with **regnum,** *a seat of empire for the nations.* **esse**: the clause *hoc esse regnum* is the obj. of **tendit fovetque,** equivalent to a very emphatic **voluit.**

18. si . . . sinant: *if by any chance the fates should permit;* more lit., "if in any way." **Qua** implies doubt; even the gods could not override the decrees of fate; **45.** **iam tum**: *even then; i. e.,* even in those early days, when Carthage was still young. **tenditque fovetque**: *cherished the fond hope.* Observe the literal meaning of the words; see Vocab.

19. sed enim: *yet indeed, however.* There is an ellipsis between **sed** and **enim,** "but (she feared disappointment) for." Her doubts

are foreshadowed by **si . . . sinant** in v. 18, where see the note. **duci**: note the tense, *was* (even then) *springing*. The metaphor (**204**) is from the spinning (drawing out) of the thread of the Fates; see reference in v. 18.

20. olim: *one day*. **Olim** may refer to any time (past, future, or general), *except the present;* note its deriv. (*cf.* **olli,** v. 254), which throws light upon its general force; namely, "at *that* time," as opposed to "*this* time." **verteret**: for **everteret** (**116**); imperf. subj. representing a fut. ind. of the direct discourse. **Tyrias**: referring to Tyre's colony Carthage; see v. 12.

21. hinc: *from this*, referring to **progeniem**; *cf.* **unde,** v. 6. **regem**: used as an adj. with the force of **regnantem,** and hence modified by an adv. **late.**

22. excidio: dative of purpose. **Libyae**: *of Africa*, used here for the realm of Carthage. **volvere**: *decreed*, used of the course of fate; see on **volvere** in v. 9. **Parcas**: see **45.**

23. veteris . . . belli: referring to the Trojan war. **Saturnia**: see **48.** **prima**: *of old*. The word is put before the relative **quod** for emphasis.

24. Argis: here used for the Greeks in general; at Argos, as at Samos, there was a celebrated **Heraeum**; see on **Samo,** v. 16.

25. necdum etiam: *not even yet*. Vv. 25–28 are parenthetical. **irarum**: plural with the same force as in v. 11. **dolores**: *pangs*.

26. manet: observe the emphatic position (**213**). **alta mente**: *in the depths of her heart*. **Alta** is used partitively (**163**); *cf.* **summus** in **summus mons,** "the top of the mountain." **repostum**: for **repositum.**

27. iudicium Paridis: see **23.** For a poetic account of this event see Tennyson's *Oenone*. **spretae . . . formae**: *the insult to her beauty scorned*, an objective genitive. The phrase is an explanation of **iudicium Paridis,** introduced, as often, by **-que,** while the following **et** adds a new reason for Juno's hatred of the Trojans.

28. genus invisum: Juno hated the Trojans both because Ganymede had displaced her daughter Hebe (see **20**) and because Dardanus, the founder of Troy according to one version of the story, was a son of Jupiter and Electra; **21.**

29. his: the matters mentioned in vv. 25–28. **super**: for **insuper,** *besides, i. e.*, in addition to her fears for the safety of Carthage. **aequore toto**: for the constr. see **154,** *a*.

30. reliquias: *the remnant left by*, note the literal meaning of the

word. The first vowel of **reliquias** is lengthened by poetic license (see **108**). Later the spelling **relliquiae** was adopted, which gave a long syllable without the necessity of lengthening the *e*. **Danaum**: see on **deum**, v. 9. **Achilli**: **122.**

31. multosque per annos: **per** adds to the idea of duration. The actual time was nearly seven years.

32. circum: governs **maria, 217.**

33. tantae . . . erat: *so mighty a task was it;* **tantae molis** is a gen. of quality in the predicate. Here again it has been observed that we have the principal theme of the poem emphasized at the end of the invocation; namely, the founding of the mighty empire of Rome and the difficulties of the task.

34. vix e conspectu: the story now plunges **in medias res** with an account of the departure of the Trojans from Sicily. What took place between the fall of Troy and that time is related by Aeneas at Dido's court in Books II and III. The poet may assume that his readers have some acquaintance with the story. **in altum**: note the case.

35. salis: *of the brine.* **aere**: *with brazen prow.* **ruebant**: *were ploughing;* **ruo**, "fall," is used in the sense "cause to fall," and by the poets with the meaning *turn up*, usually of something which is cast up and falls again, as from a furrow.

36. vulnus: see vv. 25–28.

37. haec secum: *sc.* **dixit**, or a word of similar meaning. **mene desistere**: *what, I give up!* See **182.** **Teucrorum**: why so called? See **20.**

39. quippe: *doubtless.* **Quippe**, with or without another introductory word, assigns a reason with a force determined by the context; here it expresses indignant contempt. **Pallasne**: the power of Pallas is contrasted with the impotence of Juno.

40. Argivum: see on **deum**, v. 9. **ipsos**: *the crew, the sailors,* contrasted with the ships (**classem**). **ponto**: **154**, *a.*

41. unius: emphatic by its position (**213**), *one man's guilt.* Note the quantity of the *i*, which is not unusual in poetry. Ajax attempted to carry off Cassandra from the temple of Minerva, in which she had taken refuge; see 2, 403. **furias**: = **furorem**; **204.** **Oilei**: *cf.* **Achilli**, v. 30.

42. ipsa: *i. e.*, with her own hand, instead of appealing to Jupiter, who usually wielded the thunderbolt (**Iovis ignem**). The contrast is heightened by the order **ipsa Iovis.**

43. disiecitque: **-que** is correlative to **-que** in **averütque.** For the expression **-que . . . -que** see **113.**

44. illum: adversative asyndeton; **188.** **transfixo**: *pierced* by the thunderbolt; see v. 42. **infixit**: *impaled.*

46. ast: the earlier form of **at,** obsolete in Vergil's day, but retained in poetry as an archaism, **116.** **incedo**: used of a stately, majestic walk (*cf.* vv. 405 and 497). The word is more effective than **sum,** but is not easy to translate, perhaps "move" or "walk abroad." **regina**: in predicate apposition with **quae.**

47. una: *cf.* **unius,** v. 41.

48. et: introduces an indignant question; so, sometimes, "but" in English, *mais* in French. **numen**: *cf.* v. 8 and the note. **quisquam**: be careful of the meaning. **adorat**: **165**; note that a fut. follows.

49. praeterea: *henceforth, still,* instead of the usual meaning "besides." **honorem**: *sacrifice.*

51. loca feta: *regions teeming with; i. e.,* "the birthplace of." **Loca** is a poetic plur., see **127.** **Austris**: as often in the poets, a particular wind is used for the general word **ventus**; see **115.**

52. Aeoliam: identified by Vergil with the island of Lipare, off the northern coast of Sicily. Homer represents Aeolus as dwelling on a floating island.

53. luctantes . . . sonoras: the heavy spondees well represent the mighty force of the winds; *cf.* v. 55 and see **114.**

54. vinclis et carcere: *with prison bonds;* **186.** **Vinclum** is the earlier form, while **vinculum** has developed a "help-vowel" between *c* and *l; cf.* colloquial English "ellum" for elm.

55. illi . . . montis: see note on v. 53 and note also the alliteration (**202**) and onomatopoeia (**192**). Be careful of the meaning of **murmur.**

57. sceptra: see on **loca,** v. 51.

58. ni faciat: *should he not do so;* not a condition contrary to fact, but a "less vivid" future condition; see **177.**

59. quippe: *surely.* **rapidi**: note the connection with **rapio,** *they would seize and carry off.* The word also has the idea of swiftness, as in v. 42.

61. molemque et montes: see **186** and **202.**

62. qui . . . sciret: *cf.* the mood of **verteret,** v. 20; here there is also a notion of purpose or design. **foedere certo**: *under a sure covenant;* abl. of attendant circumstances.

63. premere: *sc.* **habenas,** *to tighten the reins,* as opposed to **dare laxas (habenas),** *loosen the reins;* **dare laxas** is nearly equivalent to **laxare.** **iussus**: equivalent to a temporal clause, *when ordered.*

65. Observe the monosyllable at the end of the verse, unusual in hexameters and therefore with impressive force.

66. tollere: *sc.* **eos** (= **fluctus**). **Mulcere** and **tollere** are the objects of **dedit,** (the power) *to calm and raise the waves.* The winds were thought of as calming the sea by ceasing to blow; *cf.* 5, 763, *placidi straverunt aequora venti.*

68. Penates: see **72.** Here also the gods of Troy are thought of.

69. incute vim: *strike rage into,* somewhat like our phrase "lash to fury." **submersas obrue**: *overwhelm and sink;* **submersas** is proleptic; **206.**

70. diversos: *cf.* **submersas,** v. 69. **disice**: note the force of the prefix **dis-** in both **disice** and **diversos.**

72. Deiopea: attracted to the case of the relative, instead of being acc. obj. of **iungam.**

73. conubio: three syllables; see **107.** **propriam**: *as your own.* **dicabo**: not from **dicere.**

75. prole: abl. of means with **faciat,** instead of a gen. depending upon **parentem.**

76. Aeolus: *sc.* **dixit.** **tuus**: *thine,* modifying **labor** and contrasted with **mihi** at the beginning of the next clause. **quid optes explorare**: *to search out thy will.*

77. capessere: the verb (*cf.* **capio**) means *do eagerly.*

78. quodcumque hoc regni: for **hoc regnum, quodcumque est.**

79. concilias: zeugma; **189.** **accumbere**: see on **mulcere** and **tollere,** v. 66.

80. nimborum . . . tempestatum: objective gen. with **potentem.**

81. dicta: *sc.* **sunt.** **cavum . . . cuspide**: note the alliteration in this and the two following verses.

82. agmine: *in armed array;* more lit., "a marching column," prepared to force its way. **in latus**: *on its side;* the gates (see **claustra,** v. 56) were supposed to be cut in the side of the mountain.

84. incubuere: the tense expresses the suddenness of the action; **166.**

85. Eurusque Notusque: see **113.** **creber**: *thick with, i. e.,* "abounding in." **una**: *together,* the storm being pictured as a conflict of all the winds, blowing from different quarters. **ruunt**:

are upheaving; note the tense, as opposed to that of **incubuere** (v. 84) and see on **ruebant,** v. 35.

87. insequitur: *then follow;* emphatic position (**213**). **clamorque . . . stridorque**: see on **disiecitque,** v. 43.

88. caelumque diemque: *cf.* **clamorque . . . stridorque,** v. 87.

90. intonuere . . . micant: note the tenses and *cf.* **incubuere . . . ruunt,** vv. 84–85. **crebris**: *frequent; cf.* the meaning in v. 84.

92. solvuntur: *are weakened.* **frigore**: *with chilling fear.*

93. duplices: for **duas** or **ambas,** as often in poetry. **palmas**: *his upturned hands,* the regular attitude in prayer.

94. voce refert: *cries aloud.* Note the force of the two words, but do not translate literally.

95. quīs: dat. plur., instead of **quibus; 124. contigit**: with **quis,** *whose happy lot it was.*

97. Tydide: *son of Tydeus,* referring to Diomedes (**26**). Aeneas fought with Diomedes and would have been defeated, if Venus had not rescued him. **mene . . . potuisse**: see on **mene . . . desistere,** v. 37.

98. hanc: = **meam. dextra**: abl. of means with **animam effundere,** = **occidi** or **interfici.**

99. ubi . . . ubi . . . ubi: anaphora, **198. Aeacidae**: see 70. **telo**: abl. of means with **iacet,** which is equivalent in force to **occisus est,** or **interfectus est;** *cf.* **dextra,** v. 98. **iacet**: historical pres., as also **volvit,** v. 101.

100. Sarpedon . . . Simois: for proper names not in Appendix see Vocab. **correpta**: qualifying the acc. nouns in the next line; with **volvit** it means *seizes and rolls.*

101. fortia corpora: = **fortium corpora; fortia** is a transferred epithet, from **corpora** to the heroes who animated the bodies; see **115.**

102. talia iactanti: translate with *as* or *while;* in reality **iactanti** is a dative of reference. **stridens . . . procella**: *a shrieking blast of north wind;* **aquilone** is an abl. of cause with **stridens.** On **stridens** see **192.**

103. velum . . . ferit: *strikes full on the sail;* **adversa** is "turned toward" the sail, used from the point of view of **procella.** The wind suddenly veers and blows against the course of the ship. **ad sidera**: hyperbole; **207.**

104. franguntur . . . avertit: it was not usual in the Homeric ship to use sails and oars at the same time, but Vergil in his nautical

expressions often thinks of the ships of his own day. **undis . . . latus**: *i. e.*, the ship gets into the "trough of the sea."

105. cumulo: *in a mass;* **153. mons**: the waves ran "mountains high." The metre of the line with its monosyllabic ending (*cf.* v. 65) well represents the sudden descent of the mountain of water upon the ship.

107. terram . . . aperit: hyperbole (*cf.* v. 103); they sink so low that they see the bottom. The rest of the line shows that the water was very shoal. **harenis**: best taken as an abl. of accompaniment, "surf and sand in turmoil rave" (Papillon). Note the spelling of the word; our English "arena" comes from **harena** at a later period, when it had lost its initial *h*. The place of combat in the amphitheatre was so named because of the sand with which it was strewn.

108. tres: *sc.* **naves. abreptas . . . torquet**: *sweeps away and dashes;* **torquet** implies force, as if the ships were hurled from a catapult or other "torsion-engine" (**tormentum**). **Abreptas** is proleptic, **206. latentia**: they were hidden from view during a storm, but were visible in calm weather; see v. 110.

109. saxa . . . Aras: in English the order would naturally be, "rocks in mid sea, which the Italians call the Altars." **immane dorsum**: *a huge reef*, in apposition with **saxa** in v. 109.

111. brevia et syrtes: *shoals and quicksands;* see v. 146. The particular shoals known as the Syrtes are some distance eastward of Carthage. **visu**: supine in *-u*, best translated by an English infinitive.

114. ipsius: *i. e.*, of Aeneas, "the leader." **ingens . . . pontus**: *a mighty overarching sea;* the great wave curled over and fell upon the ship. English, as well as Latin, uses "sea" both of the whole sea and of a single wave.

115. in puppim ferit: *sc.* **navem,** *strikes the ship on the stern. Cf.* **montem . . . in latus,** vv. 80–81. **pronus . . . in caput**: *forward headlong.* **magister**: *the helmsman* (**gubernator**).

116. ast: see on **ast**, v. 46. **illam**: *the ship,* distinguished from its helmsman by the emphatic demonstrative. **ter ibidem**: the ship spins about three times, as in a whirlpool, and is then sucked down into the eddy.

119. arma: some of these would float, such as wooden shields, leather helmets, and the like.

121. et qua vectus: for *eam qua vectus erat.*

122. hiems: *the storm.*

123. imbrem: *flood,* commonly "rain," but sometimes used of water in general.

124. magno . . . murmure: note the alliteration; *cf.* v. 55 and the note. **misceri pontum**: object of **sensit,** like **hiemem** and **stagna.** Remember that the infin. is a verbal noun.

126. stagna: note the derivation and meaning; here the reference is to the quiet waters at the bottom of the sea. **alto**: *over the deep,* **154,** *a.*

127. placidum: the god is majestic and calm, in spite of his indignation.

128. toto . . . aequore: *cf.* **alto,** v. 126.

129. caeli ruina: *the deluge from the skies;* lit., "the downfall from (of) the heavens."

130. latuere: the verb means "escape the notice of" and hence "be concealed from"; it takes a direct object. **fratrem**: they were both children of Saturnus; **42.** **irae**: for the number *cf.* v. 11.

131. dehinc: one syllable, as regularly in Vergil; see **107.**

132. generis: *origin,* said contemptuously. They were minor divinities; see **73.** **tenuit**: note the tense, *taken possession of you.*

133. iam: *already;* the idea is, "has it come to this, that . . .?" **numine**: see on v. 8.

134. tollere: *cf.* vv. 66 and 103. **moles**: *sc.* **undarum,** *such mountainous waves.*

135. quos ego —: aposiopesis, **193.** The punishment which he will inflict is left to the imagination. **praestat**: *it is better* (than to waste time in threats).

136. post: the adv., = **postea.** **non simili**: *no like penalty, i. e.,* **multo graviore; 187.** **luetis**: we say "atone for"; see **131.**

138. saevum: see on **fortia corpora,** v. 101.

139. sorte: see **44;** *cf.* Milton, *Comus,* 18:

> "Neptune . . .
> Took in by lot 'twixt high and nether Jove
> Imperial rule of all the sea-girt isles."

140. vestras: refers to all the winds, although Neptune addresses Eurus alone. **illa**: emphatic both by position and by the nature of the pronoun.

141. clauso . . . carcere: there is in this phrase contemptuous allusion to the restricted realm of Aeolus, as well as an implication

that his prison must remain closed without orders from some higher power; note **iussus** in v. 63.

142. dicto citius: *quicker than his word;* that is, before he had ceased speaking. **aequora**: hardly a poetic plural (**127**, *a*). In English we say "water" or "waters," "sea" or "seas."

144. Cymothoe: **62**. **Triton**: **63**. **annixus**: note the lit. meaning. In the same way we speak of "putting our shoulders" to a task.

146. syrtes: see note on v. 111. **aequor**: *cf.* **aequora** in v. 142, and see note.

147. levibus: *light,* because they do not sink beneath the surface, but glide over the deep.

148. ac veluti: a fine simile (**205**). During the troublous times of his youth Vergil might have witnessed such a scene. As has been remarked, he had a genuine Roman love of order and a contempt for the rabble (note **ignobile,** v. 149). **saepe**: equivalent to **ut saepe accidit,** *as often happens.*

149. saevit: see **126**. **ignobile**: *base-born,* in contrast with the speaker, who is a man of rank.

151. pietate . . . ac meritis: the cause of **gravem**. **pietate**: see v. 10; **meritis** refers to services to his country. **gravem**: *honored;* lit., "of weight." **Gravitas,** *dignity,* represented the Roman ideal of character and conduct.

152. conspexere: see note on **saevit,** v. 149. **arrectis auribus**: like a startled steed, a metaphor within a simile (**204**).

154. The pause is after **fragor,** a so-called bucolic diaeresis, between the fourth and the fifth foot. **aequora**: see on **aequora,** v. 142.

155. genitor: a term of respect, like **pater**. **aperto caelo,** *'neath a clear sky;* abl. of attendant circumstances.

156. curru: dat. for **currui**. **secundo**: *gliding;* **secundus** is in origin a participial form from **sequor,** and all its various meanings (see Vocab.) are derived from the idea of *following.* **Currus,** *chariot,* here, as often, includes the horses which drew it.

157. Aeneadae: *followers of Aeneas;* lit., "children of Aeneas." In the patriarchal period in which the scene is laid the king was the father of his people. **litora**: *cf.* **oras,** v. 158. How do the words differ in meaning?

159 ff. est in successu: a fine but somewhat difficult description of a safe and beautiful haven. It lay in a deep cove with an island

closing the greater part of the entrance, but leaving a narrow passage on each side.

160. omnis: with **unda**.

161. inque . . . reductos: the waves, broken by the island, divide and flow through the passages at both ends of the island.

162. gemini: *twin;* the word is more poetic than **duo** (*cf.* **duplices,** v. 93), and besides implies similarity. The reference seems to be to a line of cliffs, terminating at both ends (**hinc atque hinc**) in towering peaks. **minantur in caelum**: "*loom heavenward*" (Page).

164. silvis . . . coruscis: *a background of swaying woods.* **Scaena** is literally the "scene" or background of the stage in a theatre. The commentator Servius (**18**) says that Vergil had in mind the natural background of the primitive theatre, which consisted of trees or shrubs.

165. horrentique . . . umbra: **-que** introduces an explanation; see note on v. 27. **horrenti umbra** is the cause of **atrum**; *cf.* **pietate ac meritis,** v. 151. **nemus** explains **scaena** and might have been put in apposition with it.

166. adversa: *fronting* or *facing them,* referring to Aeneas and his companions as they entered the harbor. The grotto is under the brow of the cliffs at the rear of the haven. For the force of **adversa** *cf.* the same word in v. 103. **sub**: on the position of the word see **217.** **scopulis pendentibus**: *of hanging rocks;* abl. of material, **150.**

167. vivo: *living; i. e.,* natural. The seats were not made artificially.

168. fessas: a metaphorical use of the adjective, **204.** Conington compares Shakespeare, *Romeo and Juliet,* v, 3, 118, "thy seasick, weary bark."

169. ancora: an anachronism, since in the time of Aeneas large stones were used for mooring ships; **211.** Our word "anchor" was taken from the Latin at a later time, when the word was spelled **anchora**; see note on **harenis,** v. 107.

170. septem: seven, like three, was a sacred number, which occurs often in the Aeneid; *e. g.,* 1, 192; 5, 404; 6, 38, 783, etc.

171. subit: *takes shelter;* more lit., "enters"; note the force of **sub-**. **amore**: *longing.*

173. sale: as in v. 35. **tabentes**: *dripping.*

174. silici: a spark is struck from a flint, the spark is caught in dry leaves, and then dry fuel is heaped about the tiny blaze. *Rapuit-*

que in fomite flammas seems simply to be explanatory of the preceding sentence (see note on vv. 27 and 165), *and thus quickly caught the fire in the tinder* (**fomite** = **foliis** and **nutrimenta**). Note the alliteration and assonance in *silici scintilla excudit* (**202** and **203**).

177. Cererem: metonymy, **196. corruptam**: *damaged.* **arma**: *implements,* including a mortar or hand-mill for grinding the grain and the utensils for baking it. As usual, Vergil describes a commonplace event in as poetic language as possible.

178. fessi rerum: *wearied with their lot; i. e.,* of their struggle with Fortune. For the constr. of **rerum** see **140. receptas**: *sc.* **ex undis.**

179. saxo: one of the **arma** of v. 177, probably referring to a pestle.

180–182. omnem . . . pelago: *a broad view over all the sea.* For the case of **pelago** *cf.* **alto,** v. 126. **si . . . videat**: *if he may see, i.e.,* to see whether he can get sight of; **179. si,** as often, introduces an indirect question. **quem**: agreeing with **Anthea,** with the meaning of "anything of."

182. biremis: another anachronism (see note on **ancora,** v. 169). Such ships were not known in the time of Aeneas.

183. arma: the bright, polished *shields,* which were hung on the bulwarks as ornaments, would gleam from afar.

184. navem nullam . . . tres cervos: **188** and **214.**

185. armenta: an example of extension of the meaning of a word. **Armenta** originally meant animals used in ploughing, especially oxen.

188. quae . . . gerebat: translate on the model of *quae proxima litora,* v. 157.

190. cornibus arboreis: *branching antlers,* the cause of **alta. vulgus**: *sc.* **sternit.**

191. miscet . . . turbam: in translating such expressions as this, aim to express all the ideas given by the Latin words, and at the same time to be as brief and simple and also as poetic as possible. Here we may say "drives in scattered rout," or something similar.

194. hinc: temporal, as frequently. **partitur**: *sc.* **praedam** or **cervos. in**: *among.*

195. bonus . . . Acestes . . . heros: note the order. Take **bonus** with **Acestes** and **heros** in apposition. **deinde**: *next.* The word belongs in sense with **dividit.** The order in poetry is affected

somewhat by the metre, but especially by emphasis and similar considerations; see **213.** **cadis**: locative abl. It would be more natural to say "load the jars with wine," but Vergil frequently avoids commonplace language by such inversions as this; see note on **arma,** v. 177. **Vina** is poetic plur., **127.**

196. **Trinacrio**: *Sicilian;* the island was called Trinacria because of its triangular shape with three promontories at the apices.

198. **socii**: *companions.* Do not translate this word as in Caesar and Cicero. See the Vocab. for its deriv. and various meanings.

199. **O passi . . . finem**: the pathos and beauty of this line have often been noticed. Observe the place of the pause and see **103.**

200. **Scyllaeam**: in poetry an adj. is often used where in prose a genitive is employed; *cf.* **Tiberina ostia,** v. 13. **penitus**: with **sonantes,** *deep-echoing.*

201. **accestis**: = **accessistis.** **Cyclopea saxa**: *i. e.,* the cave of the Cyclops; see on **Scyllaeam,** v. 200.

202. **experti**: *sc.* **estis.** The ellipsis of a verb in the second person is not common.

203. **mittite**: for **dimittite**; see **115.** **forsan . . . iuvabit**: one of many lines of the *Aeneid* which have become proverbial. For **olim** see on v. 20.

204. **discrimina rerum**: *crises.* **Rerum** is sometimes used in Latin, where it is hardly translatable into English; so in **natura rerum,** *nature.* We have a somewhat similar use in **fessi rerum,** v. 178.

206. **fas**: *heaven's will;* remember the exact force of the word.

208. **voce refert**: *cf.* the same expression in v. 94. Here his words and his expression are contrasted with his real thoughts.

209. **spem . . . dolorem**: note the chiasmus (**215**), which emphasizes the contrast between **spem** and **dolorem** and between **simulat** and **premit.** **altum**: with adverbial force, not an attributive adj.

210. **illi**: *his companions;* a Latin pronoun should sometimes be rendered into English by a noun. **dapibusque futuris**: *i. e.,* which is to be their coming meal.

211. **viscera**: note the obvious meaning of the word, which is often mistranslated. It refers to the *flesh,* after the hide has been stripped off.

212. **secant**: for the number see **126.** **trementia**: *still quivering;* the word vividly indicates their haste and their hunger.

213. aena: here *cauldrons;* "coppers" or "bronzes" may have various meanings according to the context.

214. fusi: *stretched out.*

215. implentur: *take their fill of;* more lit., "fill themselves with"; **164. Bacchi:** *cf.* **Cererem,** v. 177; here again Vergil avoids being commonplace by the figure and by the use of the less common gen. in place of the abl. with a verb of filling or plenty. **ferinae:** *venison; sc.* **carnis, 161.**

216. mensae remotae: this, which is the regular term for ending a meal, is not strictly appropriate here, since they had no tables. **Mensae,** however, is used also in the sense of *food* or *course;* thus **secundae mensae** is the regular term for *dessert.*

219. extrema pati: note the tense, "*are bearing* their final doom"; for the case of **extrema** see **132. extrema pati** is an example of euphemism. **exaudire vocatos:** Vergil probably has in mind the *inclamatio* or the *conclamatio,* which formed a part of the Roman funeral ceremony. The former term refers to calling the dead by name at the moment of his passing, the latter to a similar cry after burial.

220. pius: see note on **pietate,** v. 10. **Oronti:** Greek gen. from *Orontes,* **122.**

221. secum: *silently.* Aeneas did not wish to discourage his companions, who were still *spemque metumque inter dubii,* although he himself had apparently abandoned all hope.

222. fortem: *gallant.*

223. et iam finis erat: *and now there was an end.* They ceased their mourning and sought rest in sleep. The story returns to them at v. 305. **cum . . . constitit: 175.**

224. velivolum: *sail-winged,* as it appeared to Jupiter, looking down upon it from on high.

225. sic: *as he gazed; i. e.,* in the course of his survey. **vertice caeli:** *heaven's height,* a somewhat vague expression, perhaps suggested by Homer's "summit of Olympus." *Cf.* **arcem caeli,** v. 250.

227. tales . . . curas: namely, the fate of Aeneas and his companions.

228. tristior: *saddened;* lit., *sadder* (than usual). Venus is called "laughter-loving"; the comparative implies a change from her ordinary manner. **oculos: 135.**

231. tantum: emphatic, *what offense so great.*

233. ob Italiam: *because of Italy;* that is, to prevent them from reaching Italy and fulfilling their destiny.

234. certe: with **pollicitus** in v. 237; its position still further emphasizes **certe,** which is itself emphatic. **hinc**: *i. e.*, from Aeneas and the Trojans, as explained in the latter part of v. 235. **volventibus annis**: *as the years roll on;* **volventibus** is here intransitive, but *cf.* **volvit** in v. 99.

236. tenerent: for the mood *cf.* **verteret,** v. 20.

237. pollicitus: *sc.* **es.** **quae . . . vertit**: one of Vergil's poetic inversions, for *quare tu sententiam vertisti?* See note on **cadis onerarat,** v. 195.

238. hoc equidem: *with that (promise) indeed.*

239. solabar: *consoled myself for;* with middle force (**164**) and transitive. **fatis rependens**: *balancing adverse fates with our (great) destiny.* Venus consoled herself for the adverse fate which led to the destruction of Troy by thinking of the great destiny which awaited the Trojans (Romans).

240. eadem fortuna: *i. e.*, the proverbial ill fortune of Troy.

242. Antenor: contrasted with **nos,** v. 250. He founded a colony of Trojans and Eneti at the head of the Adriatic. **mediis . . . superare**: the language emphasizes the difficulty of the task.

243. Illyricos sinus: the Adriatic Sea, or perhaps the part of it which washed the coast of Illyricum. **intima**: *remote;* lit., "far within" the Adriatic. **tutus**: emphatic and contrasted with *tot casibus actos,* v. 240, and *navibus amissis,* v. 251.

244. fontem . . . Timavi: the Timavus is a river of Istria, which rises in the Julian Alps and flows for eighteen miles under ground. Then bursting forth from several openings, it soon reaches the sea. It is the place where the river reappears that Vergil calls its **fontem,** or *source.*

245. unde: "from which," namely **fontem.** **murmure montis**: see note on v. 55.

246. proruptum: *bursting forth;* **164.** *Cf.* **implentur,** v. 215. **pelago sonanti**: *its roaring flood.*

247. tamen: *i. e.*, in spite of the dangers of the place and of his voyage. **Patavi**: appositional gen., as in English, instead of the appositive, which is more common in Latin. **sedes**: *homes.*

248. nomen: see note on v. 242. The name **Troia** is obviously meant.

249. compostus: *settled,* for **compositus.** *Cf.* **repostum,** v. 26.

quiescit: *he is at rest.* The word is often used on tombstones to denote death, but another meaning is more natural here.

250. annuis: *promise.* **arcem**: see note on **aethere summo,** v. 223. The reference is to the divine honors which had been promised to Aeneas.

251. infandum: *horror unspeakable!* — with the force of an interjection. Acc. in an exclamation.

253. honos: *reward.*

254. olli: dat. of **ollus,** an old form of **ille** (*cf.* **olim**); **116.** **subridens**: note the force of **sub-,** as shown by the meaning of the simple verb **rideo,** *laugh.* **sator**: *sire,* a poetic variation of the common *hominum pater atque deorum.*

256. oscula . . . libavit: *gently kissed.* **dehinc**: one syllable; *cf.* v. 131 and the note.

257. metu: dat.; for the form *cf.* **curru,** v. 156. **Cytherea**: see **55.**

258. tibi: dat. of reference. It adds emphasis to **tuorum** and need not otherwise be translated. **Lăvini**: *cf.* **Lāviniaque,** v. 2, and see **105.**

259. sublimem . . . feres: *thou shalt bear aloft,* another reference to the deification of Aeneas; *cf.* v. 250. **Sublimem** is proleptic; *cf.* **summersas,** v. 69.

260. neque . . . vertit: for the translation *cf.* **quae . . . vertit,** v. 237.

261. tibi: **143.** **remordet**: *again gnaws thy heart; cf.* vv. 238–9.

262. volvens: for **evolvens,** *unrolling* the scroll (**volumen**) of fate; **116.** **movebo**: *disclose.*

263. feroces: *proud;* the primary meaning of **ferox** is self-confident.

264. ponet: zeugma; **189.** **Mores ponere** is used on the analogy of **leges ponere,** which refers to the actual *setting up* of laws on tablets of wood or bronze. **Mores,** however, besides laws includes social customs and political institutions.

265. viderit . . . transierint: fut. perf. ind.

266. terna: instead of **tria,** because **castra** (understood; see note on **hiberna** below) is used only in the plural, **162,** *a.* **Rutulis . . . subactis**: *after the subjugation of the Rutuli;* an abl. abs. denoting time. The participle contains the main idea; *cf.* **numine laeso,** v. 8. **hiberna**: *sc.* **castra, 161.** The expression is equivalent to **hiemes,** with the additional idea that Aeneas will still be in the field.

267. Iulo: *Iulus;* the name is attracted to the case of **cui**; this is the usual constr., although the gen. and an appositive also occur. Vergil is attempting to connect the Julian family with Aeneas, a relationship claimed by Julius Caesar and Augustus. **res**: as in **res publica.** **stetit**: with **dum,** *as long as,* the tense of the verb of the **dum**-clause is usually the same as that of the verb in the main clause. Here **stetit** is used of a state of things no longer existing; *cf.* **fuit,** v. 12. **regno**: *regal power.*

269. magnos . . . orbes: *great cycles,* poetic for "long years." **volvendis mensibus**: *of rolling months;* **150.** The gerundive in early Latin sometimes has the force of a present participle. This meaning is preserved in **secundus** (see note on v. 156).

270. Lavini: see note on v. 258.

272. hic iam: *here then;* that is, at Alba. **regnabitur**: impersonal.

273. Hectorea: see note on **Scyllaeam,** v. 200. **regina**: with the force of an adj.; *cf.* **regem,** v. 21. The reference is to the vestal Rhea Silvia.

274. Marte gravis: *with Mars as father.* **dabit**: *will give birth to.*

275. inde: temporal, *then.* **laetus**: *exulting in.*

276. excipiet: *shall receive,* as king, succeeding to the Alban dynasty. **Mavortia**: so called from his father, Mars, anciently called Mavors.

278. his: *to these,* the Romans, contrasted with their predecessors of Lavinium and Alba, the duration of whose rule is exactly defined. **Metas** refers to the limits of their power, **tempora** to its duration. **rerum**: with the same force as **res,** v. 268.

279. quin: = **quin etiam,** *nay, nay even.*

280. metu: *in her fear;* abl. of cause. **fatigat**: *troubles;* lit., "wearies."

281. consilia . . . referet: *shall change her designs for the better.*

282. togatam: the toga, a gown of white woolen cloth, was the formal dress of the Romans in time of peace.

283. lustris labentibus: *as Rome's years glide onward.* The **lustrum** was a period of five years between the completion of each taking of the census. The word (*cf.* **luo**) literally means *purification* and designates the rites which were ordinarily performed after the census was finished. **aetas**: poetic for **tempus.**

284. domus Assaraci: Assaracus was one of the early kings of

Troy. **Phthiam . . . Mycenas . . . Argis:** the homes of the bravest of the Greeks at Troy, Achilles and Diomedes, and of their leader, Agamemnon. This prediction was fulfilled in 146 B. C., when Lucius Mummius took Corinth and Greece became a Roman province. **Argis** is locative ablative.

286. Caesar: Gaius Octavius, adopted by Julius Caesar with the name *C. Iulius Caesar Octavianus;* called *Augustus* in 27 B. C.

288. Iulo: see note on v. 267.

289. hunc tu: note the order and consequent emphasis. **spoliis Orientis:** referring to Octavian's victories in the East after the battle of Actium.

290. secura: *anxious no more;* note the derivation of the word *secura*, and its meanings. **hic quoque:** as well as Aeneas. Romulus too was deified, but Jupiter does not mention this, although he refers to him as a god (**Quirinus**) in v. 292.

291. aspera . . . mitescunt: *i. e.*, the Golden Age shall take the place of the Iron Age; see **75.** The adjectives and substantives are in "interlocked order," **216.**

292. cana: *hoary, venerable.* These three deities are typical of the early "Religion of Numa," which Augustus sought to revive. Remus was not a god, but he is mentioned to indicate that Romulus will be at peace with his brother and there shall be no more civil strife.

293. iura dabunt: equivalent to "shall reign." **dirae . . . Belli portae:** see **66.** Augustus closed the so-called temple of Janus (it was really an archway) in 29 B. C. and three times thereafter during his reign. Before his time it had been closed but twice, by Numa in the legendary period of the kings and by Titus Manlius after the first Punic War. **ferro et compagibus: 186.**

294. Furor . . . fremet: this description is doubtless suggested by some painting or other work of art, which Vergil had seen.

295. vinctus: *sc.* **manus.**

296. horridus: *ghastly.* For the literal meaning of **horridus** see Vocab.

297. Maia genitum: *the son of Maia*, Mercury; see **56.**

298. novae: a descriptive adjective, *new-built.* **Karthago,** as Servius tells us, meant in Phoenician "the New City." New Carthage was in Spain. **pateant . . . arceret:** *may open . . . might not drive.*

301. remigio alarum: *the oarage of his wings*, a poetic expression.

302. **facit ponuntque**: note the tense. The result of Mercury's mission follows immediately.

304. **animum mentemque**: *feeling and spirit.* These words, which are often used in combination, are almost, but not quite, synonymous.

306. **alma**: *kindly.* **locosque**: usually **loca.**

307. **vento**: abl. of instrument with **accesserit,** which is equivalent to **vectus sit**; *cf.* **telo,** v. 99, and the note. **accesserit . . . teneant**: indirect questions, object of **quaerere,** v. 309.

308. **inculta**: *desert wastes; sc.* **loca** and see **161.** **vidēt**: the original long quantity is retained; see **108.**

310. **convexa nemorum**: *under overarching woods;* more lit., "in an overarching spot (composed) of woods"; **nemorum** is an appositional gen. **sub**: *at the foot of.*

312. **ipse**: see note on **ipsius,** v. 114.

313. **bina**: used here for **duo,** for metrical convenience and without any distributive force; **162.**

314. **obvia**: nom. by attraction, instead of the more natural **obviam.** **silva**: **154.**

316. **Spartanae**: appositive adj., *a Spartan maiden or . . .* The Spartan girls indulged freely in gymnastics and out-of-door sports. **qualis . . . fatigat**: *or like Harpalyce, when she wearies* (with their efforts to keep pace with her). Note the literal trans., "such as Harpalyce wearies," and observe that in Latin the person compared is identified with the person or thing with which the comparison is made.

317. **praevertitur**: *outstrips.* **Hebrum**: the Hebrus was a river of Thrace.

318. **umeris**: *from her shoulders;* the usual construction is **ab** with the abl. **de more**: to be taken with **venatrix,** *in huntress fashion.* **habilem**: *handy, ready;* note the derivation and lit. meaning.

319. **venatrix**: *in huntress fashion;* **venatrix,** the fem. form of **venator,** is appositive to the subject of **suspenderat** and explanatory of **de more.** **dederat . . . diffundere ventis**: *she had given her hair to the winds to scatter,* a poetic use of the infin., instead of a subjunctive clause with **ut**; *cf.* **mulcere** and **tollere,** v. 66, and see **181.**

320. **genu . . . sinus**: for the constr. see **135.** Vergil evidently had in mind some statue of Diana as a huntress.

321. **monstrate**: *point her out to me; i. e.,* "tell me where she is."

Observe that **si vidistis,** being in the indic., is not an indir. quest., but the protasis of a conditional sentence, with **monstrate** as the apodosis.

324. clamore: abl. of attendant circumstances.

327. memorem: more poetic than the usual **appello. virgo:** vocative.

328. hominem: 133. dea: vocative.

330. felix: *propitious.*

332. doceas: jussive subj. **locorumque:** the final *e* is elided; see **111.**

334. multa . . . cadet: *i. e.*, if you grant our request. **tibi:** *in thine honor;* dat. of reference. **dextra:** abl. of means with **cadet = caedatur;** *cf.* **telo,** v. 99.

337. purpureo: the color called in Latin **purpureus** varied from a deep red to a light violet hue. At Rome and elsewhere "purple" was a mark of distinction. Vergil makes Venus say that it was commonly (**mos est**) worn by Tyrian girls, doubtless because a fine quality of purple dye was made in Tyre, the famous "Tyrian purple." **alte:** the cothurnus came more than half-way to the knee.

338. Agenoris: Agenor was the founder of Sidon and brother of Belus, king of Egypt; *cf.* **28.**

339. fines Libyci: *sc.* **sunt. Libyci** is a pred. adj.; *the country* (about Carthage) *belongs to the Libyans;* lit., "is Libyan." **genus:** in loose apposition with **Libyci;** *i. e.*, with Libyes, *Libyans*, implied in the adj.

340. imperium: 188.

341. germanum: poetic for **fratrem. iniuria:** *tale of wrong.*

342. ambages: *details.* **summa . . . fastigia:** *the main points;* "the high points," as we say colloquially. **sequar:** for **persequar; 115. rerum:** *of the story.*

343. huic: 142. Sȳchaeus: *cf.* **Sȳchaeus,** v. 348, and see note on v. 258. **agri: 140.**

344. Phoenicum: gen. of the whole with **ditissimus. miserae:** *by unhappy Dido*, dat. of agent.

346. ominibus: *marriage rites;* lit., "omens" or "auspices," taken before the ceremony.

347. ante alios . . . omnes: pleonastic (**208**).

348. Sȳchaeum: see note on v. 343.

350. superat: *lays low.* **securus amorum germanae:** *heedless*

of his sister's love (for her husband); see note on v. 290 and contrast the meanings of **securus** and **secura.**

351. aegram . . . amantem: *the lovesick bride.*

352. malus: with adverbial force.

353. inhumati: this word adds to the cruelty of his fate, since the unburied could not cross the Styx for a hundred years.

354. modis . . . miris: *in wondrous wise;* note the alliteration.

355. crudeles: *pitiless;* the adj. is transferred from the murderer to the altars; *cf.* **saevum tridentem,** v. 138, and the note.

356. nudavit: *revealed . . . laid bare,* zeugma (**189**) and perhaps hysteron proteron (**191** with note). **caecum:** poetic for *secret, hidden.* **retexit:** note the force of **re-** and see note on **recludit,** v. 358, below.

357. celerare: see **181.**

358. auxilium: *as an aid,* in apposition with **thesauros.** **viae:** objective gen. with **auxilium.** **recludit:** *disclosed,* probably by telling Dido where it was concealed. Note the force of **re-,** which is applicable to opening a chest or trunk by throwing "back" the lid. This general meaning of **re-** is then extended to words like **retexit,** v. 356, with the force of English *un-.*

359. ignotum: *concealed,* known to none.

360. his: that is, by the apparition and its words. **parabat:** note the tense.

361. conveniunt: *sc.* **ei,** antecedent of **quibus.** **quibus . . . erat:** *who felt;* **quibus** is dat. of the possessor.

364. pelago: *over the sea,* **154,** *a.* **dux . . . facti:** another proverbial expression; *cf.* v. 203.

365. devenere: note the prefix. Motion toward the shore was thought of as "down"; toward the deep, as "up." **cernis:** *you behold;* as is shown by v. 419, this is anticipatory. Some read the fut. **cernes,** but that would not harmonize with **nunc.**

366. novae: see note on v. 298.

367. mercati: for the story see **28.** **Byrsam:** = **Byrsam appellatam; Byrsam** is in apposition with **solum.** For the meaning of the word see **28.**

368. possent: subj. in implied indirect discourse, quoting the terms of the agreement suggested by **mercati** (**sunt**).

370. quaerenti: *sc.* **illi,** referring to Venus, and **respondit.** **talibus:** *sc.* **verbis.**

372. pergam . . . vacet . . . componet: mixed future condition, the protasis being "less vivid" and the apodosis "more vivid."

374. ante: adv., *sooner; i. e.*, before the tale is told. **clauso . . . Olympo:** abl. abs. denoting means; the participle should be translated as a verbal noun. Olympus is conceived of as closed at night, like a house, and opened in the morning.

377. forte sua: *at its own caprice*, a variation of the familiar expression **sua sponte.** Conington renders by "the storm's wild will." The repetition of the same word in a different sense (**forte,** v. 375) would be avoided in careful English, but the Latin writers are fond of such word-plays, even in serious writing.

379. super aethera: *in heaven above.*

380. genus: object of **quaero,** referring to Dardanus, who was reported to have come originally from Italy; see **21. ab Iove:** abl. of source with the verbal idea in **genus.**

381. bis denis: the regular use of the distributive in indications of multiplication, **162,** *a.* **conscendi:** *I embarked upon;* one of Vergil's variations for **conscendere navem;** see **115,** and the note on **forte sua,** v. 377. For the term **conscendi** see note on **devenere,** v. 365.

382. data fata: *oracles* ("declared destiny"), especially the oracle of Apollo at Delos.

383. undis Euroque: may be taken as dat. with **supersunt** and abl. with **convulsae, 159. Euro** is used for *wind* in general; *cf.* **Austris,** v. 51.

384. ignotus, egens: the asyndeton (**188**) is expressive of strong emotion. **Libyae deserta:** contrasted with the civilized countries **Europa atque Asia.**

385. querentem: with **passa,** = **queri.**

387. quisquis es: Venus continues to play the part of a Tyrian maiden who knows nothing of Aeneas and his story. **auras . . . carpis:** *do you draw the breath of life*, a poetic expression for "live."

388. adveneris: subj. in a relative clause of cause.

389. perfer: **per-** has the same force as in **pervenio.**

390. reduces . . . relatam: *sc.* **esse.**

391. in tutum: *sc.* **locum. versis Aquilonibus:** *by a change of wind;* **Aquilones** is used for "wind" in general; *cf.* **Austris,** v. 51, and **Euro,** v. 383.

392. vani: appositive adj. equivalent to an adv., *falsely taught me augury.*

393. The number of swans is the same as that of the missing ships, which have escaped the storm, as the swans did the eagle. **agmine**: with **laetantes,** *in exultant array.* **Agmine,** an orderly *line,* is contrasted with **turbabat,** *was driving in confusion.*

394. aetheria . . . lapsa plaga: *swooping down from the aetherial realms* above the sky.

396. capere . . . captas despectare: *lighting . . . looking down on the places where they are going to alight;* with **captas,** *chosen,* "taken in their minds," *sc.* **terras.** In comparison with the ships **capere terras** corresponds to **portum tenet** and **captas despectare** to *pleno subit ostia velo,* v. 400.

397. reduces: *reunited,* corresponding with **reduces** in v. 390. **stridentibus alis**: *cf.* Milton, *Paradise Lost,* 1, 768, "with the hiss of rustling wings." **ludunt . . . cinxere**: as the tenses show, the swans first circle the heavens with exultant cries and then "sport with whirring wings" as they alight.

399. puppes: see **210.**

400. subit: see note on **subit,** v. 171.

402. avertens: *as she turned* to go. **rosea cervice**: *with roseate neck; cf.* Browning, *A Blot in the 'Scutcheon,* i, 3, "her neck's rose-misted marble."

403. ambrosiae: ambrosia was either a food or a perfume of the gods; here we have the adj. with the latter meaning. **divinum odorem**: the fragrance emanating from the gods is often mentioned by the poets.

405. vertice: = *capite.* **incessu**: *from her (stately) gait;* see note on v. 46. **patuit**: *was manifest.* **dea**: the only example in Vergil of hiatus after a short vowel; **110.**

406. tali . . . voce: = **talibus vocibus**; *cf.* v. 370; but **voce,** *cry,* refers to the whole speech.

407. tu quoque crudelis: as well as Juno and his other enemies.

409. veras: *undisguised; i. e.,* in our true characters, as opposed to **falsis imaginibus,** vv. 407–8.

411. obscuro . . . aere: *a mist.* **gradientes**: *as they go.*

412. circum . . . fudit: **112.** **dea**: appositive and emphatic, *by her divine power.*

414. molirive moram: *or cause* (them) *delay.* **Moliri** implies effort and is used also for the sake of the alliteration.

415. Paphum: a town of Cyprus, a prominent seat of the worship of Venus. **sublimis**: *on high; i. e.,* through the air.

416. **laeta**: *joyfully,* contrasted with **tristior** in v. 228. **centum**: poetic exaggeration, **207,** of which Vergil is rather fond. **Sabaeo**: *Sabaean,* that is, *Arabian,* since the Sabaei were a tribe of Arabia.

418. **corripuere viam**: *have speeded their way;* lit., "seized." *Cf.* Shakespeare, *II Henry IV*, i, 1, 7, "He seemed in running to devour the way." Observe the change of tense in **ascendebant,** v. 419. **semita**: here = **via,** but used for variety. It ordinarily means "a by-path."

419. **plurimus**: appositive adj., *with mighty mass.*

421. **miratur . . . miratur**: emphatic repetition; **199.** **molem**: *the great city;* more lit., "the massive buildings."

422. **strepitum**: *the hum* of the crowded streets. **strata viarum**: *the well-paved roads;* almost = **stratas vias,** but putting more emphasis on **strata.** The Romans were great road-builders and had an admiration for good highways. **viarum** is gen. of the whole; see **139.**

423. **instant**: *busy themselves.*

424. **moliri**: *build;* see v. 414 and the note. **subvolvere**: *roll up* to the height where the citadel was building.

425. **tecto**: dat. of purpose; *cf.* also **210.** The reference seems to be to the individual houses, although **tecto** may be collective. **legunt**: *make* and *choose;* zeugma, **189.**

427. **portus**: the harbors of Carthage were artificial. **theatri**: this, as well as **senatum,** is an anachronism (**211**).

429. **scaenis**: see note on **scaena** (v. 164). The **scaena** included the building at the back of the stage with its three doors and the columns about them. For the case see **148.**

430. **qualis**: *even as the bees toil;* **qualis** agrees with **labor,** "such toil is theirs as busies the bees." *Cf.* v. 316 and the note. *Cf.* Milton, *Paradise Lost,* 1, 768 *ff.*:

> "As bees
> In springtime, when the sun with Taurus rides,
> Pour forth their populous youth about the hive."

432. **lĭquentia**: *fluid,* from **lĭquor, lĭqui**; *cf.* **lĭquentia** in 5, 238, from **lĭqueo, lĭquere.** **mella**: the plur. refers to the various hives and therefore is not a poetic plur.

433. **stipant**: *pack* the cells of the comb. **nectare**: really the drink of the gods (see note on **ambrosiae,** v. 403), but here used metaphorically, as often in English.

434. agmine facto: *cf.* v. 32.

435. ignavum . . . pecus: in apposition with **fucos. praesepibus**: *hives;* lit., "an enclosure"; the word commonly means *stall* or *fold*, and is appropriate to **pecus.**

436. fervet opus: *hot glows the work.* **thymo**: causal abl. **mella**: for the plur. see note on **mella,** v. 432.

437. O fortunati: voc.; Aeneas envies the Carthaginians, since his greatest desire is to found a city of his own.

COIN OF CARTHAGE

438. suscipit: *looks up to.* Aeneas has now descended the hill (see v. 420) and is close under the walls of Carthage.

439 saeptus nebula: and hence invisible; *cf.* v. 411.

440. miscet: *sc.* **se. nec cernitur ulli**: *is not visible to any one,* poetic variation for *nec cernitur ab ullo* (*quoquam*).

441. laetissimus: *luxuriant.* **umbrae**: **140.**

442. quo: with **loco,** *the spot where.*

444. monstrarat: *had shown,* up to that time. **caput . . . equi**: a horse's head is the usual device on the coins of Carthage. The epithet **acris,** *spirited,* implies a war-horse. **fore**: *sc.* some word meaning *it was foretold.*

445. facilem victu: = **facili victu,** *wealthy,* "of easy sustenance."

447. condebat: the tense implies that the work was still unfinished. **numine**: here, *the presence* of the goddess.

448. aerea . . . limina: note the order; *bronze was the threshold at the top of the steps.* For the case of **cui** see **142. limina** is a poetic plural; **127. nexaeque aere**: *bronze-riveted; i. e.,* they consisted of plates of bronze riveted together. The Pantheon of

Agrippa, which was building when Vergil was writing the *Aeneid,* had such girders (**trabes**) or cross-beams above the door.

449. foribus . . . aenis: *the doors with their creaking sockets were of bronze.* See note on 2, 480. In all this description Vergil makes a special effort to avoid commonplace and prosaic language; see note on v. 177.

450. oblata: the part. may be translated by a rel. clause.

452. afflictis . . . rebus: dat. with **confidere, afflictis** meaning *quae adhuc* (up to that time) *afflictae fuerant.*

453. sub: this word implies that Aeneas is looking *up* to the temple and that the pictures are on the outside walls.

454. quae . . . urbi . . . miratur: *marvels at the city's fortune;* that is, at its prosperity. **Quae sit** is not an indirect question, but **quae** is the relative, and *quae fortuna sit* is equivalent to *fortunam* (*miratur*) *quae* (*urbi*) *sit.* The subjunctive is due to implied indirect discourse.

455. inter se: with **artificum** in the sense of *the several craftsmen.* **operumque laborem:** *the fruits of their toil.* The words suggest the magnitude of the work and the labor which it involved.

456. ex ordine: we say "*in* order."

458. Atridas: Agamemnon and Menelaus. **Priamum:** the last king of Troy; see **22.** **saevum ambobus:** *the cruel foe of both,* Hector and the Atridae; referring to his quarrel with Agamemnon and his treatment of Hector (**25**).

460. laboris: *troubles, sorrow.*

461. Priamus: 128. **laudi:** *worth, virtue;* dat. of the possessor, which is commonly confined to persons; see **144.**

462. rerum: *for misfortune.* The meaning of **res** is very general and is often determined by the context; *cf.* v. 178. **mortalia:** *human sorrows, i. e.,* the misfortunes which are the common lot of mortals. The adj. is used as a substantive, **160.**

463. tibi: the so-called ethical, or emotional, dat. It might be rendered by *be assured.* **aliquam salutem:** *some* (*measure of*) *safety,* implying that complete happiness and security are not to be expected by the Trojans.

464. inani: *empty,* since it is a mere shadow of the persons represented. **pascit inani** forms an oxymoron or paradox, **200.**

465. multa: 132. **largo flumine:** much as we speak of "a flood of tears."

466. uti: *how,* introducing an indir. quest., as the mood shows.

In sense, however, it is of the nature of an exclamation. **circum**: anastrophe, see **217.**

467. premeret: *were in hot pursuit.* **iuventus**: *warriors;* remember the exact force of the word and the time of life which **iuvenis** represented.

468. instaret: with about the same force as **premeret,** v. 467.

469. Rhesi: Rhesus was a Thracian king who came to Troy as an ally of Priam. He had a team of famous white horses, and it had been prophesied that if they tasted the grass of Troy or drank of the Xanthus, the city could not be taken by the Greeks. See v. 473. **niveis velis**: an anachronism, *cf.* vv. 169 and 182, since the "tents" of the Homeric age were huts of plank, thatched with grass.

470. primo: *their first sleep,* meaning the earliest and soundest sleep of the night. The case is abl. of means.

472. ardentes: *fiery.* **avertit**: *turned away,* from the place where Rhesus was bivouacking.

473. gustassent . . . bibissent: the subjunctive represents the thought of Diomedes, in the fut. perf. indic., and the mood is due to implied indir. disc. **Xanthum**: the Xanthus was one of the famous rivers of the Troad. According to Homer, it was the same as the Scamander (**19**); but it was really a tributary of that river. Vergil seems to have the same idea as Homer, since he nowhere mentions the Scamander.

474. Troilus: a son of Priam, the hero of Shakespeare's *Troilus and Cressida.*

475. impar congressus: *the ill-matched foe;* more lit., "unequally matched." **impar congressus,** although correlative with **infelix,** gives the reason for it.

476. fertur: *is carried away.* **curru**: dat.; *cf.* v. 157. **inani**: here used literally; *cf.* the figurative use in v. 464.

477. huic: **142.**

478. versa: *reversed,* "turned toward" the ground. **pulvīs**: the original long quantity of the *i* is preserved (**108**). **inscribitur**: *is scored;* this realistic touch adds vividness to the picture.

479. interea: in another picture. **non aequae**: *unfriendly, partial* to the Greeks; **187.** **ibant**: note the tense; the picture represented the procession.

480. crinibus . . . passis: abl. of attendant circumstances. **peplum**: *the sacred robe.* The **peplus** was the robe characteristic of

Pallas. At Athens a crocus-colored **peplus,** richly embroidered, was carried to the temple of Athena Polias in the great Panathenaic procession.

481. suppliciter: modifying the entire sentence and not **tristes** alone. **tunsae:** the perf. part. has about the force of the present; **185. pectora: 135.**

482. solo: 154.

483. raptaverat . . . vendebat: as the tenses show, the picture represented the ransom of Hector's body, *after* he had been dragged around the walls of Troy. In the *Iliad* he is said to have been dragged, not about Troy, but around the tomb of Patroclus. **Hectora:** a Greek acc. form; see **122.**

484. auro: abl. of price.

486. ut . . . ut . . . ut: 198. currus: Priam's chariot, in which he had come to Achilles' tent; poetic plural, **127.**

488. principibus Achivis: for the case see **152.**

489. nigri: *swarthy.* Memnon, son of Aurora (**73**), was king of the Aethiopians.

490. Amazonidum: 85. lunatis . . . peltis: *crescent shields,* characteristic of the Amazons. The case is abl. of quality.

492. subnectens: the present participle has nearly the force of a perfect; it is equivalent to **habens subnexa.** See **185** and *cf.* **tunsae,** v. 481.

493. virgo: in an emphatic position and contrasted with **viris** (**213**), "though a maiden"; *cf.* **dea,** v. 412.

494. haec miranda videntur: *these marvels are viewed;* **miranda** (*cf.* English "memorandum") is used as a substantive; see **160. Aeneae:** dat. of the agent.

495. stupet: choose an appropriate English word. **obtutu . . . defixus in uno:** *rapt in one long gaze.*

497. incessit: *stepped forth;* for the force of the word *cf.* **incedit,** v. 46. **stipante:** *thronging about her.*

498. qualis: for the form of expression see v. 316 and the note. **Eurotae:** the Eurotas was the principal river of Laconia, where Diana (Artemis) was especially worshipped. **Cynthi:** Cynthus was a mountain of Delos, the birthplace of Diana; **53.**

499. exercet: *leads;* for the general meaning *cf.* v. 431. **Dīāna:** elsewhere in Vergil the *i* is short.

500. Oreades: a Greek word meaning *mountain nymphs;* see **73.**

501. deas: *goddesses though they are;* see note on **dea,** v. 412.

502. **Latonae**: the mother of Diana; see **53.** **pertemptant**: *thrill.*

504. **medios**: *sc.* **iuvenes,** *men,* and see note on **iuventus,** v. 467. **operi regnisque futuris**: *the work on her rising kingdom.*

505. **foribus divae**: the entrance to the **cella,** or shrine of the goddess. Vergil seems to have in mind a building like the Pantheon; see note on v. 448. **media testudine**: *under the central dome,* which covered the main part of the temple. **resedit**: *she took her seat.*

506. **solio**: abl. governed by a compound of **nitor.**

508. **aequabat . . . trahebat**: *cf.* **dabat,** v. 507 and the note. **Sorte trahebat** is a Vergilian variation for **sortem trahebant.**

509. **concursu . . . magno**: *amid a great throng;* abl. of attendant circumstances.

510. **videt**: **175.**

511. **aequore**: **154,** *a.*

512. **penitus**: *far away.* **oras**: **137.**

516. **dissimulant**: used absolutely, *keep concealed.* **nube cava**: *the enfolding cloud.* **speculantur**: *they watch to see,* followed by indirect questions.

517. **fortuna**: *sc.* **sit.** **linquant**: in English a perf. would be more natural.

518. **quid**: *why;* adverbial acc.

519. **veniam**: *grace, favor.*

520. **coram**: *sc.* **regina,** *before the queen.*

521. **maximus**: *sc.* **natu.** **placido pectore**: the calm dignity of Ilioneus is contrasted with the excitement of his companions; see v. 519.

522. **condere**: object of **dedit.**

524. **maria omnia**: *over every sea,* a Greek construction; *cf.* **154.** *a.*

525. **infandos**: *awful;* lit., "unspeakable."

526. **pio**: *god-fearing;* see note on **pietate,** v. 4. One or another aspect of **pietas** may be stressed, according to circumstances. **propius aspice**: *look more graciously;* **propius** in meaning is opposed to **aversa;** *cf.* v. 482.

527. **populare**: infin. of purpose, used in poetry, especially with verbs of motion: **181.** **Penates**: *homes;* lit., "household gods," a Roman idea applied to the Carthaginians: see **72.**

528. **vertere**: *to drive,* used especially of cattle.

529. **non ea vis . . . victis**: two reasons for their peaceful atti-

tude are given: violence is not to be expected of a **pium genus** (v. 526) and is impossible for a vanquished race (**victis**). Note the emphatic position of **victis**.

530. cognomine: *by name;* **cognomen** is lit. "surname," but is used for **nomen**; *cf.* v. 533.

531. potens: with two meanings, *powerful* and *favored, blest;* **ubere terrae**: *with rich soil;* more lit., "richness of soil."

532. Oenotri: an ancient Italic people, dwelling in southern Lucania and Bruttium; hence **Oenotria,** "Wineland," was another poetic name for Italy. The name **Italia** as a designation of the whole peninsula was comparatively late. **minores**: *sc.* **natu,** *their descendants.*

533. Italiam: for the quantity of the first *I* see **105.** **ducis**: namely **Italus,** a legendary hero.

534. hic . . . fuit: *this was our course.* On these unfinished lines see **14** (end).

535. subito . . . fluctu: *with sudden swell;* abl. of manner. **nimbosus**: *stormy;* lit., "cloudy," in the sense of "attended with clouds" (note the derivation). Orion rises at about midsummer. Its setting in November is attended with storms, but not necessarily its rising.

536. caeca: *hidden;* lit., "blind." *Cf.* **caecus** in v. 349 and note the difference in meaning. **penitus**: with **distulit**; for the meaning *cf.* v. 512. **procacibus**: *boisterous.*

537. superante salo: abl. of quality with **undas,** *waves of mighty* (overpowering) *surge.*

538. pauci . . . annavimus: **pauci** agrees with **nos** implied in the verb, "we few," *a few of us.* **vestris oris**: explanatory of **huc.** For the case see **149.**

539. quae tam barbara . . . permittit: = *quae patria tam barbara est ut permittat.*

541. cient: the subject is the Carthaginians. **prima terra**: *on the borders of their land;* **prima** is partitive in meaning; see **163.**

542. mortalia arma: = **mortalium arma**; *cf.* **fortia corpora,** v. 101.

543. sperate: *expect, look for.* with **deos** as object. **fandi . . . nefandi**: used as substantives; **160.**

544. rex erat Aeneas: this mention of Aeneas prepares the way for his appearance.

546. aura aetheria: the aether was really "the upper air," but

Vergil uses the word loosely, as in our expression "the air of heaven." The abl. is governed by **vescitur.**

547. umbris: *shades,* used for the Lower World. Locative abl., **154.**

548. non metus: *sc.* **est nobis. officio . . . priorem: priorem** has the force of an adv. and **officio** is abl. of specification, *to have striven to take the lead in kindly service.*

549. paeniteat: potential subj. **et:** *also,* as well as the prospects in Italy.

550. Troiano a sanguine: abl. of source without a word denoting origin, such as **natus.**

551. liceat: jussive subj. **subducere . . . remos:** *i. e.,* to lay up the fleet for the winter and prepare it for sailing in the following spring. **Stringere remos** means to strip branches of their leaves, in order to make oars of them.

553. datur: *is given us; i. e.,* is granted by the gods, or perhaps by the fates.

554. Italiam: the repetition of the word lays stress upon the main quest of the Trojans; see **199. laeti:** *joyfully, gladly; cf.* **laetissimus** in v. 441 and note the different meaning.

557. at: *at least.*

558. regem: *for our king,* in apposition with **Acesten.**

559. talibus: *sc.* **verbis dixit. ore fremebant:** *applauded; i. e.,* expressed their assent by murmurs of approval.

560. Dardanidae: see **21,** and note on v. 534.

561. vultum: 135, *a.*

563. res dura: *dire necessity.*

564. talia . . . moliri: *to do such deeds,* for the purpose of guarding her territory. On the force of **moliri** see v. 414. **custode:** collective.

565. quis . . . nesciat: *who could be ignorant of.* Dubitative subj. **Aeneadum:** *cf.* v. 157 and the note.

566. virtutesque virosque: note the assonance, the alliteration, and **-que . . . -que.** On the last see **113.**

567. non obtunsa . . . ab urbe: note the order and the emphasis which it gives to **obtunsa** and **aversus.**

568. equos . . . Sol iungit: that is, "we are not so far 'out of the world' as not to know the story of Troy." The Sun god (**51**) was supposed to drive his chariot across the sea from the East to

the West, and to be transported to the East, in a golden boat or in a golden bed, in time for the next day's journey.

569. Saturnia: according to the legend Saturnus, the father of Jupiter (**42**), ruled in Latium during the Golden Age (**75**).

570. optatis: *choose; cf.* v. 425.

571. tutos: *protected*, part. of **tueor.**

572. et: disjunctive, *but, or.*

573. urbem: for the case see **130.**

574. agetur: *shall be treated; cf.* the use of **ducere** in the sense of *consider, think.* This line has become proverbial as an expression of impartiality; see note on v. 203.

575. Noto: *wind* in a general sense. *gale; cf.* **aquilonibus,** v. 391. Why is the literal meaning inappropriate here?

576. afforet: = **adesset,** subjunctive in an unfulfilled wish in present time. **certos**: used as a subst., *trusty messengers;* lit., "trusty men."

577. lustrare: *traverse;* lit., "purify." At a lustral sacrifice (see note on **lustris,** v. 283) the priest "went around" the person or object which was to be purified. **extrema**: *sc.* **loca,** *the farthest limits.*

578. si . . . errat: *if (i. e., in case) he is wandering. Cf.* **vidistis,** v. 322 and the note. **eiectus**: *sc.* **navi,** *a shipwrecked mariner.*

579. animum: **135.**

580. nubem: for the case see **131.**

581. ardebant: remember the force given to the word by **iamdudum.**

584. unus abest: Orontes, see v. 113.

585. dictis: vv. 387 *ff.*

587. se: to be taken both with **scindit** and **purgat; se purgat,** *melts away.*

588. restitit . . . refulsit: *appeared and gleamed;* both words seem to imply suddenness (**166**); with the latter *cf.* **refulsit** in v. 402.

589. os umerosque: **135.**

590. caesariem: commonly used of abundant and beautiful hair. **nato genetrix**: note the juxtaposition of these two words and see **213.** **Genetrix** is the fem. form corresponding to **genitor** (v. 155); see note on **venatrix,** v. 319.

591. purpureum: *ruddy.* On the color of the ancient "purple" see note on v. 337. **afflaret**: = **afflaverat,** *had bestowed, had shed.* **laetos**: *joyous.* **honores**: *lustre, brilliance.*

592. **quale**: *as when.* See note on v. 430. **manus**: *hands* of an artist.

593. **Parius lapis**: *Parian marble,* a very white and fine variety from the island of Paros in the Aegean Sea.

594. **alloquitur . . . ait**: *sc.* **Aeneas.** **cunctis**: dat. of agent with **improvisus.**

598. **reliquias Danaum**: *cf.* v. 30 and the note.

599. **exhaustos**: *worn out.*

600. **urbe . . . socias**: *givest a share in thy city* (see vv. 572 *ff.*). For the construction of **urbe** see **152.** **urbe domo**: asyndeton; **188.**

601. **opis . . . nostrae**: *in our power,* pred. gen. of possession. The genitive of **ops** is rare. **nec quicquid . . . Dardaniae**: = *nec opis est Dardanorum omnium.* The neuter **quicquid** is used instead of **quicumque.**

602. **orbem**: *sc.* **terrarum.**

603. **si qua**: see note on v. 18. **respectant**: *regard;* lit., "look upon." **quid**: predicate, *is anything; i. e.,* "amounts to anything, is of any importance."

605. **ferant**: optative subjunctive. **quae . . . saecula**: *cf.* **quae . . . patria,** v. 539, and translate accordingly.

607. **dum current**: see **176.** **dum . . . convexa**: *as long as on the mountains the shadows* (of the clouds) *sweep over the hollows.* For the meaning of **lustrabunt** see note on **lustrare,** v. 577.

608. **polus**: here used for *heaven* or *the heavens,* **210.** **pascet**: *feeds.*

610. **quae . . . cumque**: tmesis; **112.**

611. **Ilionea**: a Greek acc. form, **122.** Note the chiastic order; **215.**

613. **primo**: with **aspectu,** but with adverbial force, *at first* or *first.* **Sidonia**: see **29.**

616. **immanibus oris**: *savage shores,* with reference to the natives, the Libyans, as well as to the dangerous coast.

617. **ille**: *that,* implying that Aeneas was famous. **Dardanio Anchisae**: a spondaic verse with hiatus; see **100** and **110.**

619. **Teucrum**: *Teucer,* a Greek who, because he returned from Troy without his brother Ajax, was driven from home by his father Telamon, and founded a new Salamis in the island of Cyprus; not the same, of course, as Teucer, the founder of the Trojan race. **memini . . . venire**: **memini** sometimes take the pres. infin. to in-

dicate merely the occurrence of an action without indicating its completion. As we say in English, "I remember his coming."

621. Sidona: a Greek acc. form; **122**.

622. dicione tenebat: *cf.* v. 236.

623. tempore . . . illo: *from that time on.*

624. Pelasgi: = **Graeci.**

625. hostes: with concessive force. **ferebat**: *extolled.*

626. volebat: *would have it that he was; i. e.*, he claimed descent from the Trojans.

630. non . . . disco: another proverbial line. One might have expected **didici**, but **disco** means *I am learning* by experience.

632. indicit honorem: *proclaims a sacrifice.*

633. sociis: be careful of the translation; see note on v. 198.

634. viginti . . . centum . . . centum: indefinite round numbers, as we way "hundreds of" or "thousands of."

636. munera . . . dei: *gladsome gifts of the (wine)-god;* hendiadys.

637. domus interior: *the palace within.* **Interior** is used partitively; *cf.* **alta**, v. 26, and see **163.**

638. mediis . . . tectis: about equivalent to **interior domus,** but having reference to the separate rooms, *amid the halls.*

639. arte laboratae: predicate, *sc.* **sunt.** **vestes**: *sc.* **stragulae,** *coverlets* for the couches.

640. ingens argentum: *massy silver plate;* **argentum** is used collectively, as "silver" sometimes is in English. **auro**: referring to cups and other vessels of gold, with figures in relief.

643. consistere: *to rest.*

644. praemittit: *sends forward;* **prae-** emphasizes the idea of haste in **rapidum.**

645. ferat: implied indir. disc.; for an imperative of the direct form. **moenia**: = **urbem.**

646. cari: with active force, *fond.* **stat**: *rests on, is centered in.* The simple verb is used in place of the compound **consistere; 116.**

647. Iliacis: adj. in place of the gen. **Ilii**; *cf.* **Tiberina,** v. 13.

648. pallam: a long *robe* or *mantle.* **signis auroque**: *with figures wrought in gold;* **186.**

649. circumtextum: *bordered.* **acantho**: a favorite with ancient artists.

650. Mycenis: *from Mycenae*, the city of Agamemnon, in Argolis.

651. Pergama: Troy; strictly the citadel of Troy. **peterēt**: for the quantity see **108.**

652. Ledae: Leda was the mother of Helen and Clytemnestra, as well as of Castor and Pollux; see **81.**

654. maxima: *sc.* **natu.** **collo**: *for the neck;* dat. of purpose, **148.**

655. bacatum: *hung with pearls, i. e.*, a necklace from which were hung jewels (pearls) shaped like berries (**bacae**). **duplicem**: *with a double circlet:* a Vergilian variation.

656. haec celerans: *speeding these gifts;* **131. tendebat**: *sc.* **cursum.**

657. Cytherea: **55.**

658. Cupido: **73** (end). **ut veniat**: a subst. clause of jussive origin, in apposition with **consilia** and **artes.**

659. furentem: proleptic, *to madness, with mad love;* **206.**

660. ossibus . . . ignem: the bones and especially the marrow were considered the seat of feeling.

661. quippe: see v. 39 and the note. **ambiguam**: *treacherous.* **bilinguis**: *double-tongued,* that is, *false,* saying now one thing and now another. There is perhaps a reference also to the forked tongue of a snake and the consequent superstition that serpents had two tongues. Vergil doubtless had in mind the Roman feeling expressed by **Punica fides,** which would here be an anachronism, although the Carthaginians had already deceived the Libyans (**28**).

662. Iuno: *i. e.*, the thought of Juno and of her wrath against the Trojans. **urit**: *galls, torments.* **sub noctem**: *at nightfall.*

664. mea . . . solus: = *qui solus es mea potentia magna.*

665. Typhoia: *i. e.*, with which he slew Typhoeus; see **44.**

666. tua . . . posco: *I appeal to thy power;* some word meaning "aid" is to be understood as the second acc.

668. iactetūr: see **108.**

669. nota: the plural refers to the many adventures of Aeneas, implied in *omnia circum litora iactetur.* **doluisti . . . dolore**: *grieved with my grief.* The repetition emphasizes the idea of sympathy; Page compares *Romans* 12, 15: "Rejoice with them that do rejoice and weep with them that weep."

670. tenet . . . moratur: Venus anticipates what is about to happen.

671. quo . . . hospitia: (*what*) *the outcome of Juno's hospitality*

(*may be*); lit., "whither it may turn itself." Venus speaks of **Juno's** hospitality because Carthage was under her special care.

672. cessabit: *sc.* **Iuno,** implied in **Iunonia.** **cardine**: *crisis,* "turning point." **Cardine** is the socket in which a door-post turned. In a similar way we speak of a "cardinal point" as one on which something else "hinges." For **rerum** see note on v. 204.

673. capere . . . flammis: metaphors from the siege of a town.

674. quo numine: *any* (divine) *power,* referring to Juno.

675. mecum: *with me; i. e.,* "as I am."

676. qua . . . possis: in apposition with **mentem.** With **qua** *sc.* **ratione,** "in what way."

678. Sidoniam: see **29.**

679. pelago et flammis: abl. The usual construction is **de** with the abl., but prepositions are often omitted in poetry.

680. sopitum somno: *lulled to sleep. Cf.* Eng. "slumber and sleep," which also is alliterative. **Cythera . . . Idalium**: both favorite resorts of Venus, in each of which she had a temple (**sacrata sedes**); **47** (end).

682. qua: *cf.* v. 676. **mediusve occurrere**: *intervene* and so frustrate the plot (**dolos**).

683. faciem: for the meaning see v. 658. It is acc. governed by the verbal phrase **falle dolo,** *counterfeit, feign.* **noctem**: acc. of duration of time; **amplius** does not affect the construction.

684. notos: *familiar.*

685. laetissima: *in the midst of her joy* in the festivities. **Lyaeum**: here an adj.; see **59.**

686. mensas: here with the meaning *feast.*

688. fallas: *sc.* **eam,** *poison her unawares.* The original meaning of **venenum** was *a love potion,* from **Venus**; see Vocab.

690. gaudens: taking a mischievous pleasure in the deception.

691. Ascanio: **142.** **irrigat**: *pours,* like dew.

693. Idaliae: called **Idalium** in v. 681; see note on v. 680.

695. ibat: *was on his way.*

697. venit . . . locavit: historical present and present perf. instead of the historical perf. and the pluperf.; on **venit,** see **174.** **auleis**: these seem to be "hangings" or "curtains" suspended from the roof over the couches. The whole phrase might be rendered *on a gilded couch amid* (beneath) *lordly hangings.*

698. aurea: here a dissyllable; see **106.** **mediam**: *in their midst,* that is, in the midst of the company.

700. discumbitur: *they take their places.* **super**: adv. with **strato,** *spread over the couches.*

701. manibus: *on their hands,* referring to the guests, really dat., ind. obj. of **dant.** Trans. **dant** *pour.* **Cererem**: see v. 177 and the note. Here the word means *bread.*

702. tonsis . . . villis: *with close-cut nap.*

703. ordine longo: *in long array.* **struere**: *i. e.,* to arrange the courses on **fercula** or *trays,* to be carried to the tables.

704. flammis . . . Penates: *honor the Penates with flames,* a poetic expression for "keep up a bright fire." The **Penates (72)** were placed in a niche over the kitchen hearth.

707. et: *also,* as well as Dido and the Trojans. **nec non: 187.**

708. toris . . . pictis: *on the embroidered couches; i. e.,* adorned with embroidered coverlets. **Pictus = acu pictus,** "adorned with the needle." **discumbere**: see note on **discumbitur,** v. 700.

710. flagrantes: *glowing,* a word appropriate to the god of love.

711. Repeated from v. 649.

712. pesti: *ruin.* Her death is described in 4, 659 *ff.*

713. mentem: 135.

715. pependit: *hung* upon the neck and in the embrace.

716. falsi: *deluded; cf.* **falle,** v. 684.

718. gremio fovet: *fondles him in her bosom.*

719. insidat: *rests upon her.* **miserae**: *sc.* **ei,** *to her sorrow.*

720. Acidaliae: see **55** (end).

721. vivo: as contrasted with her devotion to the memory of Sychaeus. **praevertere**: = **praeoccupare,** *surprise,* "take by surprise." **Prae-** suggests "before she is aware of it."

722. resides . . . desueta: *calmed* (note the derivation) and *unused to love.*

723. postquam . . . quies: *sc.* **fuit,** *when the first lull came.* **mensae remotae**: *sc.* **sunt,** a general term for bringing a meal to an end; *cf.* v. 216.

724. crateras: *bowls* in which the wine was mixed with water. **vina coronant**: *crown the wine.* The plural **vina** is used for the various drinking-cups and the meaning seems to be that the cups were wreathed with garlands. The corresponding Homeric expression (κρητῆρας ἐπεστέψαντο ποτοῖο) means "fill to the brim," but while that meaning might apply here, it would not suit 3, 525. It is possible that Vergil misunderstood his original.

725. **strepitus**: *hum* of conversation, which had been somewhat restricted during the meal.

726. **dependent**: *cf.* Milton, *Paradise Lost*, 1, 726:

> "From the arched roof
> Pendent by subtle magic, many a row
> Of starry lamps and blazing cressets
> . . . yielded light."

lychni: *lamps.* The word is Greek and is perhaps used as a less common term than the Latin **lucerna**; *cf.* v. 177 and the note, and see **115.** These ancient lamps were hardly less primitive than the torches (**funalia**); the means employed by the Romans to light their houses must have been very unsatisfactory. **aureis**: two syllables; see **107.**

727. **incensi**: the lamps seem to have been lighted now for the first time, as is indicated by the emphatic position of **incensi.**

729. **mero**: *unmixed wine* (see Vocab.); *i. e.*, not mixed with water, as it usually was for drinking. Unmixed wine was used in libations.

730. **a Belo**: *of Belus' line; i. e.*, Belus and all his successors. On **Belus** see v. 621. **facta silentia**: *sc.* **sunt.** A verb of saying (praying) is implied; apparently a poetic pl. (**127**).

731. **loquuntur**: equivalent in meaning to an impersonal verb, *they say, men say.*

733. **velis**: optative subj.; so also **adsit.**

734. **bona**: this adj. comes naturally from Dido, since Juno was friendly to her city.

735. **coetum . . . faventes**: *grace the gathering with your favor.*

736. **laticum**: appositional gen. with **honorem,** *an offering of wine.*

737. **libato**: *when the libation had been made;* **155.**

738. **increpitans**: *with a challenge,* to drink promptly and deeply. **impiger**: *briskly,* accepting the challenge.

739. **pleno . . . auro**: *drank deep from the brimming gold.*

740. **crinitus**: *long-haired,* a fashion of bards, in imitation of Apollo.

741. **personat**: *makes* (the hall) *ring.* **Atlas**: see **78.**

742. **errantem**: *cf.* Shakespeare, *Midsummer Night's Dream,* iv, 1, 103, "swifter than the wandering moon." **labores**: *eclipses.*

743. **unde**: *i. e.*, the origin of.

744. Arcturùm . . . Triones: 31 *ff.*

745. tantum . . . properent: *are in such haste.* In other words, why the days are so short in winter and the nights so long. Note the contrast between **properent** and **tardis.**

747. ingeminant plausu: *shout again and again.*

748. nec non et: *cf.* v. 707. **trahebant:** *prolonged;* note the lit. meaning.

749. longum . . . amorem: *drank deep draughts of love.* **Longum** repeats and emphasizes the idea expressed by **trahebat.**

750. Note the chiastic order, **215. super:** *concerning;* this meaning of **super,** for the usual **de,** is rare except in poetry.

751. Aurorae filius: *Memnon;* see note on v. 489. His arms were made by Vulcan.

752. Diomedis equi: the reference probably is to the horses which Diomedes took from Rhesus (see vv. 469 *ff.*). **quantus:** perhaps referring to the hero's size, but more probably also to his prowess and fame. **immo:** *nay;* that is, instead of answering disconnected questions.

755. portat . . . errantem: *bears thee a wanderer.*

BOOK II

1. conticuere: observe the difference between this tense and that of **tenebant** at end of the line. **intenti**: join closely with **ora tenebant,** as if an adverb.

2. toro: at Dido's banquet Aeneas acts in accordance with the Roman custom and reclines on a couch, thus departing from the fashion of the Homeric days. **orsus**: from **ordior**; *sc.* **est.**

3. infandum: most emphatic because placed first and followed by a pause. Observe the derivation of the word and note its double force, "indescribable" and "terrible." Perhaps Vergil intended to suggest both ideas here.

4. ut: *how,* with **eruerint** (v. 5), a subj. of indir. question, the object of the idea of *telling* contained in **renovare dolorem.**

5. Danai: *i. e.,* the descendants of Danaus the Egyptian who settled in Argos; Vergil's favorite name for the Greeks. Other names, as **Argivi, Grai,** etc., apparently are employed merely for variety or metrical convenience. **quaeque**: a rel. clause; trans. **-que** *both.* Aeneas proposes to tell his own personal experiences, and to describe scenes of which he was an eye-witness.

6. fando: a gerund in the abl. but equivalent to a pres. part. in the nom.

7. Myrmidonum Dolopumve: tribes of Thessalian Greeks, followers of Achilles and his son Neoptolemus, and regarded by the Trojans as cruel and unfeeling. **duri**: this adj. seems to classify Ulysses with the others, but Vergil may be thinking of Homer's constant epithet for him, *viz.,* "patient," "much-enduring." **Ulixi**: see **122.**

8. temperet: a deliberative subjunctive. Trans. with *could. Sc.* the reflexive **sibi** and the phrase signifies *control himself, i. e., refrain.* **umida**: an epithet very commonly used with **nox.** *Cf.* the use of **celer** with **sagitta,** a stock epithet. **caelo**: *i. e.,* **de caelo.** Night personified is regarded as driving through the heaven by night as the sun by day. As she is coming down the slope, dawn is approaching.

9. cadentia: *i. e.,* disappearing as the light of dawn approaches. Trans. accordingly. **somnos**: **127.** The acc. of the thing, which

is regular with verbs of persuading and the like, along with the dat. of person; here *sc.* **nobis.**

10. amor: *sc.* **est vobis,** = **vis** (verb); hence the inf. follows.

11. supremum . . . laborem: not the story of the ten years' warfare, but the final struggle ending in the overthrow of Troy. *Cf.* 1, 754 *ff.*, where Dido tells just what she wishes to hear: first, the stratagem of the wooden horse; second, the destruction of the city as Aeneas saw it; lastly, his own wanderings.

12. horret . . . refugit: a strange change of tense. Perhaps the perf. **refūgit** shows his feeling at the moment Dido made her request, but now past.

13. fatis: the power behind, and higher than, the gods; **45.**

14. labentibus: *cf.* this use with that of the pres. tense by Cicero with **iam dudum** or **iam pridem,** etc. Many years *had* gone; others *were slipping by.*

15. instar: an indecl. noun, followed by the gen., with the force practically of a prep. From its derivation (**sto, stare**) it seems to be "that which stands for" something else, *i. e.*, the "likeness of," or "having some characteristic of." Here the *size* of the horse is to be emphasized, so render: *as huge as.* **Palladis arte:** this goddess Pallas was the patroness of skilled handiwork, especially of spinning and weaving. She seems to have sided with the Greeks in the Trojan war.

16. secta: lit. *sawn,* may conveniently be rendered here and elsewhere: *with planks of.* **intexunt:** Vergil is comparing the covering with planks of the uprights (ribs) of the horse with the weaving of cloth by crossing the threads of the warp with those of the woof. It is most appropriate here, where he has just spoken of the dependence of the Greeks in this war on the Goddess of Weaving (v. 15). **abiete: 107.**

17. votum: *sc.* **esse;** it is the perf. pass. inf. of **voveo.** The horse has been built with an avowed object, to win the favor of the gods in securing to the Greeks a safe return to their homes. **ea fama:** for **talis fama,** perhaps referring to their building of the horse, but more probably to their intention of going home.

18. huc: explained by **caeco lateri** in the following verse. **delecta:** this part., used in connection with **sortiti,** seems to involve a contradiction. Perhaps a number of the bravest heroes, more than the horse could hold, was first chosen. From these a smaller num-

ber was drawn by lot. **virum**: gen. pl.; **121.** **corpora**: with **virum** equal to **viros,** a poetical periphrasis.

19. **caeco lateri**: a poetical use of the dat. for **in** with the acc.; joined with **includunt,** it presents a twofold idea in condensed form, *i. e.*, "they bring there and shut in." **penitus**: join with **complent** in trans. No space is to be left unoccupied. **cavernas**: with **uterumque** of the following verse; hendiadys, **186.**

20. **milite**: used collectively, as we in military matters speak of "a thousand horse."

21. **Tenedos**: nom.; the Greek form retained. Obviously an island only four miles away from the coast can easily be seen.

22. **opum**: gen. either because it depends on an adj. expressing fullness, **dives** being equivalent to **plena,** or a gen. of specification, **140.**

23. **tantum**: for **nihil est nisi.** **statio**: this word suggests a bend in the coast-line which affords some protection, but very little, to ships in a storm. **male**: before an adj. it has nearly the force of **non.**

25. **nos**: emphatically placed at the beginning of the verse. **abiisse**: *sc.* **eos** as its subj. **rati**: from **reor**; *sc.* **sumus,** a most unusual omission. **Est** is frequently, but other forms rarely, omitted. **vento**: abl.; trans. as if **secundo vento.** **Mycenas**: for **Graeciam** by synechdoche, **210.**

26. **solvit se**: for **solvitur** or **soluta est.** This verse, consisting entirely of spondees except in the fifth foot, is nevertheless not a spondaic verse; **100.**

27. **panduntur**: observe the emphasis gained by position and order. Imitate in English: *open swing the gates.* **Dorica castra**: the unfortunate sound **ca castra** in this verse has occasioned much criticism of Vergil.

29. **tendebat**: an instance of anachronism; **211**; see on **niveis velis,** 1, 469.

30. **classibus . . . locus**: during their long stay at Troy the Greeks had drawn their ships up on shore and built a wall of defense on the side toward the city of Troy. *Sc.* **erat** with **locus.** **certare**: the chief fighting took place on the plain of Troy, in front of the western or Scaean gate.

31. **stupet**: see **131.** **Minervae**: though this is a gen. case, *of* does not convey well the meaning in English. The gift is offered by the Greeks *to* Minerva, and may well be called **exitiabile** by

Aeneas in the light of subsequent events already known to him while telling his story.

33. duci: 181.

34. dolo: Thymoetes had reason for hating Priam if we accept the story that Priam had caused Thymoetes' wife and child to be put to death. An oracle had said that a child born on a certain day would prove to be the ruin of Troy. Both Paris and the son of Thymoetes were born on that day. **ferebant**: intransitive here. *Cf.* by way of contrast the use of **stupet**, v. 31, with note.

36. pelago: dat. for **in pelagus, 149.**

37. praecipitare, urere: especial care must be used in translation here. The conjunction **-que** between these two words presents some difficulty. We must suppose that the real proposal of these more sensible people was *either* to destroy the horse (*i. e.*, by sinking or burning) *or* to open it and inspect its contents.

39. incertum: a characteristic epithet describing a crowd, *e. g.*, *fickle.* But here it emphasizes the doubt of the people as to the best way to act in this particular matter. Then comes Laocoon to sway them one way, and Sinon to lead them the other, followed by the appearance of the monstrous snakes from Tenedos and the fate of Laocoon, which decides their action.

40. primus: probably meaning the first to *act,* as Thymoetes had been the first to *advise.*

41. summa . . . arce: the high fortified part of the town, its acropolis, called *Pergama* in Troy, where were not only the citadel but also the temples of the gods. In verse 201 we are told that Laocoon was a priest of Neptune, which explains his coming from the **arx.**

42. procul: *sc.* a verb, *e. g.*, **clamat.** **quae tanta**: in such connections never trans. **tanta** by *so great.* It is used for an emphatic **magna**; here perhaps, *what terrible.*

44. notus: a verb. Ten years' experience should have taught the Trojans to be wary of Ulysses and his friends.

45. ligno: by metonymy the material is put for that which is made of it; **ligno** is equivalent to **ligneo (equo)**; **196.**

46. machina: the Romans commonly used towers in attacks upon walled towns, which enabled them to fight on a level with their foes. Evidently Laocoon is suggesting the possibility of the Greeks using this monstrous horse in some such way.

47. inspectura, ventura: **184.** **urbi**: *cf.* 1, 6, **Latio; 149.**

48. ne credite: 180. How are prohibitions expressed in prose?

49. et: *even.*

51. inque: *i. e.*, **in** and **-que.** The conjunction is unnecessary when the preposition is repeated. Observe the emphasis gained by repeating **in,** and give the force of **-que** by translating it *yes even.* **feri: 160.** Not to be taken in its literal sense, but simply as *animal, creature.* **compagibus:** an abl. of means or cause limiting **curvam.** In trans. render the two words as if an adj., *jointed.*

52. illa: *i. e.*, **hasta.**

53. cavae: in pred. after **insonuere.** **gemitum:** there is a story that the spear wounded one of the Greeks. The vigilant Ulysses, however, quickly suppressed his natural outcry.

54. fata deum: *sc.* **non laeva fuissent** as pred. from what follows and trans. **laeva** first as *unpropitious*, then as *blinded, stupid.*

55. impulerat: in place of a subj., perhaps to suggest that he nearly carried out his intention.

56. arx alta: voc. of direct address, as **maneres** shows.

57. manus: with **revinctum, 135.**

60. hoc . . . strueret: frequently in Vergil the second half of a verse explains the first. So trans. **-que** by *namely.* See on 1, 27.

61. animi: locative case. **in utrumque:** *for either outcome,* explained by the two phrases in the next verse.

62. versare dolos: in trans. add *successfully.*

63. visendi studio: the obj. gen. of the gerund limiting a noun of feeling. Trans. simply *eager to see.*

64. circumfusa ruit: *come crowding around him.* **certant:** observe the change of number from **ruit** with same subject. *Cf.* in vv. 31, 32, **Pars . . . stupet . . . mirantur.**

65. accipe: *sc.* **animis,** or better **auribus,** *listen to*, etc. **ab uno crimine:** *i. e.*, the charge is brought against one only, but he is a type of them all. Trans. **crimine,** *charge.*

67. namque: omit in trans., as it adds nothing to the sense.

68. This verse is spondaic in spite of the fact that four of its feet are dactyls. *Cf.* v. 26. **Phrygia:** *i. e.*, **Troiana;** the historical Phrygia was southeast of the Troad, but it is in the neighborhood of the place he is describing and Vergilian geography is often inaccurate.

70. denique: observe the climax formed by this word preceded by **nunc** (v. 69) and **iam** (v. 70).

71. super: *besides.* **ipsi:** *even.* He is an outcast from the

Greeks; he might fairly look for a friendly reception from their enemies.

72. **cum sanguine**: this defines **poenas**; trans. *and* (*the shedding of my*) *blood.*

73. **animi**: *feelings.*

74. **impetus**: *violence.* **cretus,** *sc.* **sit**: apparently the Trojans do not at once recognize him for a Greek.

75. **quidve ferat**: *what* (*account of himself*) *he has to offer.* **memoret**: regard this as parallel with **fari** (v. 74) but with change of construction to the subj. with **ut** omitted. **fiducia**: he has given himself up willingly; surely he must have something to tell on which he relies for safety.

76. This verse in substance is inconsistent with v. 107. Also the repetition of **fatur** immediately by **inquit** in v. 78 is awkward. Moreover, the verse is omitted in several Mss.

77. **cuncta**: with **vera,** v. 78, *the whole truth.* Observe the great emphasis in the position of the two. *Cf.* **infandum,** v. 3. **fuerit quodcumque**: *whatever the consequences.* The fut. perf. is used for an emphatic future.

79. **hoc primum**: *sc.* **fatebor.** **nec**: *for . . . not.* **si**: *though.*

80. **vanum**: *i. e.*, unreliable. **mendacem**: this implies deliberate intention to deceive by falsehoods. **improba**: join emphatically with the verb, as if an adv.

81. **aliquod**: not to be rendered lit. with **nomen** but by *ever* with **venit.**

82. **Belidae**: observe the long *i* of the penult. This should come from a primitive **Beleus,** not **Belus.** *Cf.* **Atrīdae** from **Atreus**; **Pelīdes** from **Peleus.** **Belus** should give a patronymic with a short penult. It seems arbitrarily lengthened by Vergil. See **105.** **Palamedis**: apparently the Trojans know why Ulysses hated Palamedes, who had forced him to come to the war against his will. To introduce a story generally known, in the midst of his false tale, would incline the Trojans to believe the whole.

83. **proditione**: *testimony.* The Greeks are said to have produced a forged letter and a sum of gold from the tent of Palamedes, and to have charged that these came from Priam. Of course the Greeks had placed them there.

84. **infando indicio**: as **proditione** referred to the charge brought by the Greek accusers, so this refers to the material evidence offered.

Scan the line orally and observe the triple repetition of **in.** Whether or not Vergil intended this, with the ictus upon it in each case, we seem to feel indignation in the tone of the speaker.

85. neci: poetically for **ad necem,** as if he had written **ad Orcum. nunc**: asyndeton, emphasizing the contrast between their former attitude and the present one.

86. illi: the apodosis begins with this word. **comitem et . . . propinquum**: this connection is awkward to trans. Two reasons are offered why Sinon went to the war. First, his father was poor; secondly, as war was a profession out of which he might gain a fortune, he was sent to his relative Palamedes, to serve as his squire.

87. in arma: *i. e.*, **in bellum. primis ab annis**: perhaps signifying Sinon's youth, or simply referring to the early years of the war.

88. regno: *authority*, not *kingdom*, as is shown by the following clause, **regum . . . consiliis.**

89. et nos: *I also*, the so-called editorial plural, referring to the speaker alone.

90. postquam: (*but*) *after*, etc. **Ulixi**: see note on v. 7.

91. haud ignota: *i. e.*, what every one knows; **187.** This seems to refer only to the statement that it was the hatred of Ulysses that brought about the death of his patron Palamedes. **superis . . . oris**: a euphemism for **mortuus; 201.** The dead are everywhere described as the **inferi,** and the living occasionally are in the same way called the **superi,** especially in poetry. More commonly, however, **superi** is used for the gods. **Ora** is usually the dividing line between land and sea, *coast, shore;* here of that between the upper and the lower world.

92. afflictus: *i. e.*, he is no longer possessed of any importance, having derived what he formerly had from the prominence of his patron, Palamedes; "like master like man." **tenebris**: referring in a metaphorical way to his state of mind, not intimating that he went into hiding. **trahebam**: a word which seems chosen to indicate how wearisome to him his life now was.

93. mecum: not to be rendered literally here or in similar instances; perhaps *by myself* or *in my own heart.*

94. nec tacui: **nec** is for **sed non**; trans. *I spoke my thought.* Observe the force of the tense, in contrast with the preceding imperfects; so also the two perfects in v. 96. These represent single acts coming as a result of his continued state of mind described be-

fore. **tulisset**: *cf.* the use of **fero** in v. 34 and see the note. Trans. *offered.* Sinon pretends to be quoting his past thought, and the subjunctive is due to the idea of indirect discourse. As it occurred to his mind originally it was a future perfect indicative, which informal indirect discourse and sequence of tenses has changed to the pluperfect subjunctive.

95. si . . . remeavissem: for **remeavissem**; see note preceding on **tulisset**; apparently he thinks he has no chance at Troy but expects to secure his revenge at home. **Argos**: synechdoche for Greece; Sinon is said to have come from Euboea. See **210** and *cf.* **Mycenas**, v. 25.

96. ultorem: in apposition with **me,** v. 94. **odia**: *i. e.*, of Ulysses. The plural may be simply a poetical use (**127**) or it may refer to various acts of hatred.

97. hinc: this may be causal in meaning but is better taken as temporal. Sinon had been unhappy before, but is now himself in the gravest sort of peril. **prima mali labes**: trans. freely, *this mistake led the way to my undoing.* What is the literal rendering? On **mali** see **160.** The noun **labes,** connected with **labor,** *to slip,* suggests a familiar metaphor.

98. hinc: emphatic anaphora, **198.** **terrere, spargere**: historical infinitives representing indicatives with subject nominatives; they may be conveniently rendered by *began to* or *sought to.* So also **quaerere** in the following verse. **voces**: qualified by **ambiguas** in the following verse, this implies that the remarks of Ulysses were vague but such as made the Greeks suspicious of Sinon.

99. conscius: *i. e.*, Ulysses, knowing his own guilt, feared the revenge which Sinon threatened to take. So he sought means of destroying Sinon. Of course he is not searching for weapons in a literal sense, but some means or trick by which he might accomplish his purpose.

100. Calchante: from a nominative **Calchas,** the name of the famous Greek soothsayer.

101. sed quid: **quid** is adv. accusative; **132.** Sinon cleverly breaks off his story just at the most interesting point. The effect upon his hearers is well shown in vv. 105, 106. **autem**: we should not expect this after **sed.** The usage is common in conversation, however, and in comic poetry. Trans. *but indeed.* **revolvo**: the prefix **re-,** *back,* seems to suggest that Sinon is going through these events a second time by telling of them, *repeating* them. **nequi-**

quam: he pretends that the story of his ill-treatment cannot help him with the Trojans. With this he introduces **ingrata,** implying that the Trojans, who are eagerly attentive, do not care to hear more of his personal concerns.

102. moror: *sc.* **vos. uno ordine**: *i. e.*, you hate all Greeks without exception and desire revenge on any you may seize.

103. id: *i. e.*, that I am a Greek. **iamdudum**: this word seems to imply that the punishment ought to have been inflicted long before.

104. Ithacus: used merely by way of variety for Ulysses, Sinon's chief enemy. **velit**: an apodosis with protasis implied; *e. g.*, if you should desire to please your worst enemies. **Mercentur** is to be taken in the same way. **magno**: irregular for **magni,** as indef. value is expressed.

107. prosequitur: the verb is used intransitively. Trans. *goes on, continues.* **pavitans**: *cf.* v. 76 **formidine deposita.** His terror seems to have returned.

110. saepe: this harks back to **saepe** in v. 108; every time they started, just so often, etc. **ponti**: from **pontus.**

111. hiems: not of the winter, but of weather which resembles that of winter. Best rendered perhaps by an adj. qualifying **ponti**: *a rough and stormy sea.* **Auster**: not the *south* wind specifically but used for the wind in general. **euntes**: for **ituros**; in several languages the present tense of the verb *to go* has a future sense.

112. contextus: see note on **intexunt,** v. 16. Again the idea of weaving is applied to timber work. **acernis**: Vergil changes a number of times the name of the wood employed in building the horse. In v. 16 he speaks of *fir* (*spruce*), here of *maple;* later, v. 186, of *oak*, and again in v. 258 of *pine.* He certainly likes variety and prefers mentioning each time a definite kind of wood to saying *wood*, or *wooden* simply. So also with his various names of the Greeks, **Grai, Danai, Pelasgi, Achivi.** See also note on **Auster,** v. 111.

114. Phoebi: Apollo's chief temples were at Delphi and Delos in Greece, but he had shrines in Asia as well.

116. sanguine . . . et virgine: the maiden was Iphigeneia; see **24.** For the hendiadys, **186.**

118. quaerendi: *sc.* **sunt. Quaero** here means to *strive to gain.* **litandum**: *sc.* **est.** It is used impersonally, but trans. as if **anima Argolica** were the subject.

119. vox: *answer.*

120–121. animi: probably subject nominative, but it may be a locative; **157. gelidus . . . tremor**: *shiver of dread.* **per ima (ossa)**: *over them* simply. It is best not to be too literal at times. **cui . . . parent**: *sc.* **mortem,** *death,* as the object of **parent.** The clause is one of indirect question depending upon the idea of wondering or asking implied in **tremor.** So also the following clause; see **179.**

122. hic: *just then.* **magno tumultu**: Ulysses and Calchas are purposely making a great deal of noise in order to attract attention.

123. quae . . . sint: freely, *that he explain this expression of the gods' will.* The gods clearly demand the sacrifice of some one of Greek birth; who the person is to be the seer must tell.

124. crudele: this adjective may be translated with **scelus** as it stands, or it may be transferred and translated with **artificis,** by the figure called *enallage,* or *transferred epithet;* **195. canebant**: from its sense of *predict,* it passes over naturally to the meaning *tell beforehand, warn.*

125. artificis: *i. e.,* Ulysses. **taciti**: not to be taken literally, of course. They were not silent if they talked at all. Trans. *quietly, i. e.,* not saying anything in my support. **ventura**: *what was coming.*

126. tectus: *hiding his knowledge;* used as a Greek middle voice, and in a metaphorical sense, not of hiding himself. See **164.**

128. vix tandem: opposed emphatically to **composito** at the beginning of the next verse. He hesitates (**vix**), but nevertheless he is acting *by agreement* with Ulysses.

129. rumpit vocem: trans. **vocem** *silence;* the accusative showing the effect produced.

130. quae: for **ea (mala) quae,** with **ea** the object of **tulere** (v. 131) and having **conversa** in agreement with it.

131. unius miseri: *i. e.,* Sinon himself. The rest, who are now free from all anxiety now that Sinon has been chosen, endured his treatment very easily.

132. parari: historical infinitive with three separate subjects. These details are calculated to impress his hearers and rouse their indignation.

135. lacu, in ulva: apparently a favorite hiding-place for hunted people. *Cf.* the case of Marius in the marsh at Minturnae.

136. dum vela darent . . . dedissent: an indir. statement af-

fecting only these two clauses and not the sentence as a whole. Sinon when in the swamp decides to stay until the Greeks "set sail, if only they shall have done so." Now he is reporting this past thought. See note on **tulisset,** v. 94.

138. dulces natos: not quite in keeping with v. 87, if **primis ab annis** are supposed to indicate the youth of Sinon when he came to the war.

139. quos: with **poenas,** two objects, one of the person *from whom* and the other of the thing, following a verb of *demanding,* **reposcent.** But it is possible instead to take **poenas** as an appositive of **quos. fors et:** *perhaps, perchance.* It is said to come from **fors (est) et,** *i. e., there is a chance and,* believed to be an ancient way of saying *there is a chance that;* see **173.**

140. hanc: *my, i. e., this of mine.* **miserorum:** the gods will still demand a victim. Perhaps the escape of an intended victim in itself constituted a fault in the eyes of the gods and must be expiated by those nearest of kin.

141. quod: an adv., trans. *therefore.*

142. per: the entire clause through **fides** is looked upon as an acc. case governed by this preposition. **si qua est:** apparently Sinon thinks that no pledge still exists on earth which men hold sacred. **restet:** a clause of characteristic.

144. animi: *a soul, i. e., one who,* etc.

145. lacrimis: an abl. of cause. **ultro:** *actually, even.* The underlying idea of this word is that of **ultra,** going *beyond* what is expected. Here, not content with letting him live, they go further and pity him.

146. viro: **142** and *cf.* **montibus,** 1, 607.

148. quisquis es: not to be taken as implying doubts of his story but as emphasizing his welcome. Being a Greek, ill-treated, he is to be admitted as a Trojan. **amissos:** *whom you have lost, i. e.,* they have not treated you as a fellow-countryman, hence you are free to leave them. **hinc iam:** *from now on.*

150. molem . . . equi: *this monster of a horse,* or better, *huge and monstrous horse,* object of **statuere.** **auctor:** *i. e.,* Ulysses, for he suggested the stratagem. Epeos is named below (v. 264) as the **fabricator,** *builder.*

151. quae religio: the contrast with **machina belli** shows the meaning to be "object of sacrifice." Change the form of the question and trans., *is it a sacrifice to the gods or,* etc.?

152. dolis et arte: 186.

154. ignes: *i. e.*, the **sidera** of the preceding verse. **non violabile**: *holy;* see on **haud ignota,** v. 91.

155. enses: the singular would be more natural. Not *sword,* but *knife,* referring to the sacrificial knives of the priests.

156. vittae: *fillets* or head-bands made of wool and worn both by priests and victims. Perhaps derived from **vincta (vincio)**.

157. fas: in the most emphatic position in this verse and the following. It signifies the law of heaven as **ius** does the law of men. He is in this way seeking to justify his intended betrayal of his countrymen. **resolvere iura**: as a soldier he is breaking his military oath, the **sacramentum** sworn to his commander.

158. ferre sub auras: *reveal.*

159. tegunt: *sc.* **illi,** *i. e.*, the Greeks as subject. **patriae legibus**: he is both a traitor to his country and faithless to his commander. See note on **resolvere iura,** v. 157.

160. promissis: *sc.* **in**; trans. with **maneas,** *stand by, keep.*

161. Troia: voc. case; Sinon appeals to the personified Troy.

162. fiducia: *i. e.*, their confidence in the outcome of the war.

163. auxiliis: the abl. expresses cause or means. **stetit**: it was able to *stand* only with her support; hence trans. *relied upon.* **impius**: perhaps a general characteristic of Diomedes, whom Homer describes as wounding the god Ares in battle, and also the goddess Aphrodite, when she was aiding her son Aeneas against him. So Ulysses is characterized as **scelerum inventor.** **ex quo**: *sc.* **tempore.**

164. sed enim: regularly used by Cicero to introduce an objection, always implying an ellipsis, *i. e.*, an omission which may be supplied from the context. Here the completed statement might be "but this was no longer true, for," etc. *Cf.* **sed enim,** 1, 19. Trans. *but in fact,* etc.

165. fatale: observe the emphatic position of this adj. and its noun at the beginning of verses. Here the adj. has its earliest meaning, "having to do with fate," *i. e.*, *fateful.* The destiny of Troy was bound up in the presence or absence of this image of Pallas. So it had been declared by the oracle, and hence it was that the two Greek leaders had ventured to carry it off.

167. cruentis: an aggravation of their act of sacrilege.

168. virgineas; transfer and trans. with **divae.** See note on **crudele,** v. 124.

169. ex illo: correlating with **ex quo** (v. 163). The rel. clause is placed first emphatically, and with like emphasis the antecedent phrase **ex illo** is introduced later at the beginning of the main sentence. Sinon, apparently with the utmost exactness, is stating the moment when the Greeks became hopeless of success. **fluere:** historical infinitive; so also **referri.** The metaphor seems to be taken from the ebbing of the tide after reaching its full, though other explanations have been offered.

170 ff. spes: the Greeks became hopeless; their attack feeble; the favor of the goddess was lost. To this last point all that follows is attached. She shows her anger and the Greeks, led by the advice of Calchas, prepare to depart; before doing so they seek to propitiate the goddess by this huge offering. Calchas, as reported by Sinon, shows how the Trojans may turn this to their own advantage.

171. nec dubiis: equivalent to **certis,** but stronger; **187. ea signa:** indications of her anger; **ea** is for *of this.* **Tritonia:** *i. e.*, Minerva; **50.**

172. simulacrum: *i. e.*, the Palladium. **arsere:** from **ardeo.** In prose we should probably have a temporal conj. *when,* joining this clause to the one introduced by **vix.** In poetry we usually find the conj. **-que** instead of the asyndeton.

173. luminibus arrectis: the eyes of the image, like those of a living person, flashed forth the sense of resentment felt by the goddess. This makes it necessary to strain the meaning of **arrectis** somewhat. Trans. *from her angry eyes.* **artus:** of the Palladium.

174. ipsa: *i. e.*, the whole image, as contrasted with the **lumina** and **artus.**

176. temptanda: *sc.* **esse. canit:** *declares;* the early oracles were given in hexameter and so were **carmina,** to which of course **cano** is appropriate.

178. omina ni repetant: it was a practice of Roman generals, having once taken the omens and found things beginning to go badly, to return to Rome and start again with fresh omens to "change the luck." Vergil seems to have this in mind. **numen reducant:** these words may refer to the actual image of the goddess, the Palladium, or perhaps simply to the "favor of the goddess." If it refers to the image, then this is simply an explanatory remark of Sinon's. That would compel us to assume that, in spite of the signs of the goddess's wrath the image displayed, they had sent it

to Greece and must now go after it. On the other hand, if the remark is one made by Calchas, it should have its verb in the subj. A completely satisfactory solution of the difficulties of the passage does not seem to have been hit upon.

180. quod: *as to the fact that,* etc. This use of **quod** in a substantive clause of *fact* is quite common in Caesar and in letter-writing.

181. arma: probably reinforcements. **deos:** see note on v. 178. There is the same ambiguity here as to the meaning, whether it is the Palladium or simply the favor of the goddess. **comites:** acc., an appositive of **deos.** **remenso:** the deponent **remetior** has a passive meaning here for its perf. part.

182. digerit: *interprets.*

183. pro: in this and the following verse we have the equivalent of three purpose clauses, two represented by **pro** alone. Trans. the first time by *to replace,* then by *to propitiate.* Observe the emphasis in the position of **hanc . . . effigiem.**

185. hanc . . . immensam . . . molem: *to build this of monstrous size.* It is vitally important that the horse should be large, and the translation should emphasize this, as the Latin does.

186. roboribus textis: the "weaving" continues, though the kind of wood is different. See notes on **intexunt,** v. 16, and on **acernis,** v. 112. **caelo: 149.**

188. antiqua sub religione: *i. e.,* as the Palladium had protected them before. Trans. *as their former worship had done.* **tueri:** *sc.* **posset.**

189. nam: here Sinon returns to the indirect discourse and gives the words of Calchas dependent on **canit** (v. 176), or upon a word of *saying* to be supplied from it, requiring secondary sequence. Thus the mood is determined for the principal clauses in the infinitive, **futurum** *sc.* **esse** (v. 191) and **venturam** and **manere** (v. 194). The subordinate clauses have their verbs **violasset** and **ascendisset** in the pluperfect subjunctive, as they represent future perfect tenses in the direct form, *i. e.,* in the original statement of Calchas. **dona Minervae:** see note on v. 31.

190. exitium: the mere mention of the word was ill-omened. Hence the immediate prayer, **quod . . . convertant,** by which the speaker seeks to avert from himself any evil that might come upon the original speaker of the statement, **ipsum,** *i. e.,* Calchas.

191. convertant: a possible future wish; hence subjunctive pres-

ent. The **quod** which introduces the clause is equivalent to **et hoc (exitium)**. **Phrygibus**: *i. e.*, **Troianis.**

193. ultro: *i. e.*, not waiting to be attacked. See on **ultro**, v. 145. **Asiam**: *i. e.*, Troy. **Pelopea moenia**: *i. e.*, Greek cities, and in Homeric times the Peloponnesus, over which portion of Greece Pelops, a mythical ancestor of Agamemnon, was supposed to have ruled.

194. manere: here with the meaning *await* and transitive. The meaning of the word allows it to be in the present tense, though the other verbs it parallels are future.

196. res: *story, tale.* **capti**: *sc.* **sumus**; see on **rati**, v. 25. **coactis**: *forced.* His pretended grief succeeded where physical force had failed.

198. non . . . non: emphatic anaphora (**198**) for **nec . . . nec.** The Greeks are said to have come against Troy with over a thousand ships and fought unsuccessfully for ten years; then a bit of strategy won.

199. hic: *i. e.*, just at this moment when Sinon had finished his story. **aliud**: apparently we must translate this by *another* (*portent*), which forces us to consider the appearance of Sinon with his strange story as the first. From the standpoint of the Trojans all this affair is the working of destiny, of which the first strange event is the coming of Sinon. Later, while they hesitate to accept his advice about the horse, comes a second and far more terrifying omen in the fate of Laocoon, which carries much more weight (**maius**) than Sinon's words. **miseris**: **160**; dative, depending on **obicitur.**

201. Neptuno: see **142** and *cf.* **viro**, v. 146.

202. sollemnes: *annual*, its earlier meaning; see Vocab. for derivation. Laocoon seems to have been engaged in a regular, stated, *annual* sacrifice, when he was attacked. Trans. *in annual sacrifice.*

203. a Tenedo: the serpents coming from Tenedos are meant to symbolize the coming of the Greeks later from the same place.

205. incumbunt: used of motion and joined with **a Tenedo**; **it** has about the same meaning as **tendunt.** Our phrase would seem to be "pushing on." Supply a verb for **gemini** (*i. e.*, **duo**) **angues,** meaning *appear;* and render the verbs **incumbunt** and **tendunt** by English participles.

207. superant: *pass over.* Trans. **arrecta** in the pred. after this

verb. The bodies of the serpents curl and writhe, but the uplifted, erect heads and necks move on steadily.

208. volumine: this word (observe its derivation) aptly pictures the movement of the serpents' bodies; trans. *with a rolling movement.* **terga**: *bodies.*

209. fit sonitus . . . salo: trans. freely: *the sea foams and roars, i. e.,* the effect upon the sea of the huge bodies of the serpents as they approach the shore. Observe the frequent use of the consonant *s* in vv. 207–211. The alliteration in v. 209 suggests the hiss of the water on the beach, but perhaps the hiss of the serpents is not forgotten.

210. suffecti sanguine et igni: trans. in the pred. by two adjectives qualifying **oculos.**

212. diffugimus: note the force of the prefix. **agmine certo**: *i. e.,* **cursu certo.** It signifies that their attack on Laocoon and his sons was not accidental; they had been sent by divine intention against them, and so "moved straight on" them.

215. miseros: *i. e.,* of the unfortunate youths. **morsu depascitur**: *grips with its fangs.*

216. post ipsum: *then the father.* **auxilio**: a dat. of purpose. **ac tela ferentem**: *weapon in hand.*

217. Compare with this description of the fate of Laocoon and his sons the illustration of the well-known group of statuary representing it (p. 51). The group was not found till 1506 A. D. at Rome near the Baths of Titus on the Esquiline Hill. As it is now generally thought to belong to the Alexandrine period which just preceded the Christian Era, it is possible that Vergil may have seen the group, though the differences with his description are many.

218. collo: dat. case depending on **circumdati,** which, despite tmesis (**112**) nevertheless retains the dat. construction.

219. terga: **135.** Trans. *winding their scaly bodies around,* etc. **capite**: for the plural. Trans. this and **cervicibus** as if dir. objects, rendering **superant** by *lift high above him. Cf.* a very different use and meaning of **superant** in v. 207.

223. mugitus: acc. pl. obj. of **tollit** to be supplied.

224. incertam: *ill-aimed, i. e.,* missing a fatal spot.

225. lapsu: trans. closely with **effugiunt,** *gliding away, make their escape to,* etc.

227. deae: we must assume that at Troy, just as at Athens, there was on the Acropolis a large statue of Athena in armor. See

the illustration of the well-known statue of Athena with snakes at the bottom of her shield. **teguntur**: *hide themselves;* **164.**

228. novus: the serpents had destroyed the priest Laocoon, who had attacked the horse and advised its destruction, and then had retreated directly to the statue of the goddess, as if she had sent them to do this act as her instruments of vengeance. This added to the Trojans' fear. **cunctis**: see on **viro,** v. 146.

229. insinuat: *makes its way, creeps;* a trans. verb used intransitively. *Cf.*, for the opposite, **stupet,** v. 31, and note.

230. Laocoonta: **122. ferunt**: *i. e.*, **dicunt. qui**: causal for **cum ille. laeserit** (**laedo**) and **intorserit** (**intorqueo**), perf. subj. for two possible reasons. **tergo**: *against the body.*

232. ducendum: *sc.* **esse**; not to be trans. *lead.* Why?

233. numina: poetic pl.; **127.** Here *good-will, favor.*

234. muros: perhaps it is best to keep the usual meaning for **muros** and render **moenia** by *city.*

235–236. accingunt: *sc.* **se**; *cf.* 1, 210. **rotarum . . . lapsus**: *i. e.*, **rotas labentes,** which are necessary to move the horse. The important idea is "rolling," which is made more emphatic by the noun substituted for an adjective.

237. scandit: this is the primitive verb from which we get compounds in English, *ascend, descend.* Its use makes the horse seem alive, as if it had the power of climbing. **fatalis**: this seems almost to have a double meaning here, the earlier *fateful* and the secondary *deadly.*

238. armis: used for **armatis** (*sc.* **hominibus**) as frequently.

239. sacra: *sc.* **carmina** from **canunt.** A cognate accusative.

240. minans: this is often said of anything unusually high or tall. It seems to *threaten* the sky; *cf.* 1, 162.

242. ipso: *right on,* etc. A most unfortunate place for an omen to occur, as it was especially significant. But the Trojans were so enthusiastic in what they were doing that the omen went unnoticed, though repeated four times; so it was also with the clashing of arms within the horse; it failed to betray the presence of the Greeks.

244. furore: *eager enthusiasm.*

245. infelix: *disastrous.* Aeneas speaks with his later knowledge of the evil consequences of bringing the horse into the city. **sacrata arce**: among the temples on the Acropolis.

246. etiam: *i. e.*, the stumbling and the sound should have

warned us, but even Cassandra's warning is added to these in vain. **fatis**: abl. of manner.

247. dei: *i. e.*, Apollo; see **51.** **credita**: this can be taken equally well and with the same meaning with either **Cassandra** or **ora.**

248. quibus . . . esset: either causal or concessive. If causal we must look at it as explaining **miseri**; if concessive as showing a contrast with **festa velamus fronde.** **miseri**: this adjective is also from Aeneas' later knowledge. Certainly at this time the Trojans were not **miseri** in their own estimation, and had not the slightest thought that this was the last day of life for their city. See note on **infelix,** v. 245.

250. vertitur: the idea seems to be that the earth is fixed and flat, while the sky is spherical and revolving; one of the hemispheres of the sky is dark and one is light. **ruit**: here used of moving *up*, not as is usual of moving *down.* **Oceano**: *i. e.*, as the Homeric conception regarded it, a river flowing around the earth and establishing a boundary on every side.

252. dolos: with this word **involvens** is used figuratively, not with a literal meaning as with its other objects in the sentence. Roman writers are fond of double applications in one phrase, but English writers are not. Trans. **involvens** by *concealing* with **dolos** but differently with the first two objects. **moenia**: *i. e.*, **urbem.**

254. phalanx: *i. e.*, **exercitus.** The Macedonian phalanx was merely a peculiar form of the earlier Greek battle formation, which bore the same name.

255. lunae: obviously Vergil is open to criticism for intimating that the moonlight was a help in an expedition which certainly needed the aid of darkness.

256. regia: *i. e.*, Agamemnon's ship.

257. extulerat: the starting of the fleet is signalled to Sinon in this manner and he sets about his task within the city. **fatis deum**: no more than **dis** alone.

259. laxat: zeugma (**189**); as the second action, **laxat claustra,** necessarily precedes the first, it is also an example of hysteron proteron (**191**). The important statement is placed first, **laxat Danaos**; the second, being less important, we should place in a subordinate clause, but by Latin idiom it is made parallel and co-ordinate. Follow the Latin order but use a participial phrase in second part, **thus**: *sets free* (*by*) *opening,* etc.

263. Pelides: the patronymic alike of the son, Achilles, and in this place of the grandson, Neoptolemus, who was also frequently called Pyrrhus. **primus**: it does not appear why he is thus designated; Machaon can hardly have been the first to climb down when he is mentioned seventh in a list of nine, and he is certainly not the most prominent.

264. fabricator: Ulysses suggested the stratagem, but Epeus did the building of the horse.

265. somno vinoque: *drunken slumber*, **186.** There is no reproach to be thought of as intended here. Aeneas is simply explaining why there is not more effective resistance.

267. conscia: *i. e.*, of comrades.

268. mortalibus aegris: Vergil is imitating a phrase of Homer's, and suggesting that at best man's lot is a weary one, which the gods improve somewhat by the gift of sleep.

272. raptatus, etc.: the ghost has all the disfiguring marks which Hector's body bore at the time of his death or shortly after. Achilles had dragged the body, fastened behind his chariot, around either the walls of the city or, as Homer tells the story, around the tomb of Patroclus. Homer also represents Apollo as using his divine power to prevent the body's being mangled by this treatment. In this statement Vergil does not imitate him. *Cf.* 1, 4.

273. perque . . . tumentis: a peculiar confusion of grammatical relations; we should expect to have **loris** an abl. of means and **pedes** to be an acc. of specification indicating the part affected. Instead we find **lora** in the acc. and **pedes** governed by **per.** See **115.**

274. ei mihi: *ah me!* An interjection followed by the ethical dat. **193. qualis, quantum**: observe that these are exclamatory, not demonstrative in force, as **talis** and **tantum** would be.

275. redit: the historical present, indicating that Aeneas vividly recalls before his own eyes the picture of Hector's return. **exuvias indutus**: **164** and **135,** *a.* **Achilli**: **122.** *Cf.* **Ulixi,** v. 7.

276. This and the preceding verse refer to two of Hector's great triumphs in the war; first, to his success in driving the Greeks back to their rampart, and setting fire to the ships; and secondly, to the time when he slew Patroclus, who was wearing the armor of Achilles. Hector believed at the time that he had slain the mighty Achilles himself.

278. vulnera: trans. with this **plurima,** taking it out of the rel. clause following. This arrangement occurs quite frequently in Ver-

gil. The wounds may refer to those previously received, not in this last encounter only.

279. ultro: *i. e.*, without waiting for his visitor to speak.

283. exspectate: for **exspectatus** in agreement with the subj. of the verb **venis;** but attracted to the voc. **Hector. ut:** trans. *how gladly.* The obvious meaning of the exclamation requires this.

285. Quae causa, etc.: these questions are strangely out of place. Why Vergil should represent Aeneas dazed enough to forget that Hector is dead, and the manner of his death, does not appear.

287. ille . . . moratur: *sc.* **me** and **moratur** with **ille nihil;** *i. e.*, he pays no heed to me nor does he regard my foolish questions, a peculiar meaning for **moror. vana: 132.**

289. heu fuge: this appeal to Aeneas to save his life for the future benefit of his countrymen comes fittingly from Hector, who represents the ruling house of Priam. Aeneas is of the younger branch and the normal successor to the throne.

291. sat: *i. e.*, neither king nor country can ask more of his loyalty; moreover, to save the country is impossible, as Hector's fate has shown.

293. sacra, Penates: *i. e.*, the Trojan religion is to be carried over the sea, everything else abandoned. On **Penates** see **72.**

295. magna: bring in predicately; observe its emphatic position. **denique:** the time of journeying is to be long. **Per** in **pererrato** also implies great distance. The city foreshadowed is certainly that of Augustus, not merely Lavinium, the little city founded by Aeneas.

296. vittas Vestamque: 186; the words describe the image of Vesta which was brought out.

297. aeternum: this suggests the origin of the Vestal fire kept ever burning at Rome, as its extinction was believed to be prophetic of the destruction of the city. As tradition had it, Aeneas somehow contrived to keep this fire burning on his way from Troy to Italy.

298. diverso . . . luctu: *on every side, meanwhile, confused cries of agony fill the city.* **Miscentur** suggests the idea of great confusion.

299. secreta: *i. e.*, at some distance from the other houses. Trans. *apart, by itself;* in the predicate after **recessit.**

301. clarescunt: with inceptive force, as the ending shows. **horror:** *i. e.*, **horribilis sonitus,** *dread clashing;* or we may take **armorum** less exactly and render the two, *dreadful battle-din.*

302. excutior somno: *i. e.*, by the noise of the battle drawing

nearer. **summi**: this may be taken with **fastigia,** though it agrees with **tecti.** See on **crudele,** v. 124.

303. ascensu supero: trans. together, *I climb up to.* **arrectis auribus**: see on 1, 152.

304. veluti: Aeneas is compared in this simile to a shepherd who witnesses, from some high position, a scene of devastation caused by a fire in a field of ripe grain or by a wild mountain torrent in flood. Hearing (**accipiens**) the sounds and seeing the flames he is dazed (**stupet**) and is at a loss to explain the cause (**inscius**). **flamma**: *blazing spark.* **furentibus austris**: abl. expressing the time, or, better, the circumstances of **flamma incidit.**

305. rapidus: *rushing.* **montano flumine**: perhaps best taken as an abl. of quality.

306. sternit: emphatic anaphora, **198.** **laeta**: when used of crops *joyful* easily passes over into *plenteous.* Similarly in English poetry we read of "smiling fields." **boum**: irregular form of the gen. pl. of **bos, bovis.** **labores**: *i. e.*, the results of those labors. The oxen which drag the plough surely play no small part in the events leading up to a harvest.

309. tum vero . . . fides: *and now the truth is clear.* The scene before his eyes convinces Aeneas that Hector's ghost has brought him a true message.

312. Ucalegon: for **domus Ucalegontis.** **Sigea freta**: the waters about a promontory of this name, to the west of Troy.

314. nec sat rationis: *though I have no definite plan.* **in armis**: *sc.* **capiendis.**

315. arcem: *i. e.*, any high position capable of better defense than where they were.

316. ardent animi: *my hot anger impels me to*, etc.; **animus** in pl. frequently means *anger.* **mentem**: *judgment.*

317. pulchrum: *sc.* **esse** and bring this in predicately; it is neuter to agree with **mori,** which is practically a noun. **succurrit**: *sc.* **mihi in mentem.** The subject for this impersonal verb is the entire phrase.

319. arcis Phoebique: *priest of Apollo in the citadel;* **186.** At Troy, as at Rome, we may suppose that the chief temples of the gods were near the **arx.**

320. sacra: perhaps hendiadys with **deos,** referring to an image of Apollo which he is carrying. **victos**: *i. e.*, unsuccessful in pro-

tecting Troy. **parvum**: take literally; not used of affection simply, as often.

321. **trahit**: zeugma; first meaning *carries*, then *leads*. **cursu**: join in one idea with **tendit** (*sc.* **iter**); *hurries*. The little child cannot keep pace with him. **limina**: *i. e.*, the house of Anchises; *cf.* v. 300.

322. This verse admits of more than one interpretation. **Quo . . . loco** may be used literally for **ubi** or figuratively for **quo . . . statu.** **Res summa** may mean *chief fighting*, or perhaps better *our affairs, our fortunes.* Trans. *how do matters stand for us?* **Panthu**: Greek vocative form; the long *u* stands for a Greek diphthong *oe;* see **122.** **prendimus**: **165.** **arcem**: evidently not the main citadel of Troy, for Panthus is running away from that; but simply some position suitable for defense. Trans. *to what defensive point are we rallying?* Panthus seems to have fled to Aeneas, as the latter is the greatest of Troy's warriors now left.

324. **summa**: *i. e.*, **suprema.** **ineluctabile**: observe carefully the etymological meaning. Everyone will at once think of Gray's *Elegy* and "the inevitable hour."

325. **fuimus**: this and **fuit** following are used euphemistically for **periimus** and **periit.** *Cf.* Cicero's use of **vixerunt** when he announced the death of the fellow-conspirators of Catiline, whom he had just had executed. See also **167.**

326. **ferus**: *i. e.*, from Panthus' point of view, *relentless* and persistent in his purpose to favor the Greeks and destroy the Trojans. **omnia**: *all power.*

327. **incensa . . . dominatur . . . urbe**: a bit of Latin condensed phrasing. We should trans. as if **incenderunt urbem et,** etc.

329. **victor**: *i. e.*, he has successfully accomplished what he was sent to do; contrast **victos,** v. 320. **miscet**: *i. e., sets (fires) here and there.*

330. **insultans**: trans. with **victor,** *mockingly triumphant.* **bipatentibus**: the general idea of the phrase is surely "wide-open" gates, through which the Greeks are thronging, meeting little resistance.

331. **milia quot**: *i. e.*, **tot milia quot,** etc. **207.**

332. **angusta viarum**: **139**; the adj. is used as a subst. Not a poetical equivalent for **angustas vias,** but used of places blockaded for self-defense, or as rallying points for the fleeing Trojans.

333. **oppositi**: *barring the way;* see the latter part of the note on

angusta viarum, v. 332. **acies ferri**: put here poetically and with emphasis for **gladius acutus,** *the sharp sword.*

334. primi: the guards at the gates would be the first to receive the larger body of Greeks rushing into the city.

335. caeco Marte: *fighting blindly,* more lit., *in blind warfare;* **195.** This implies simply the desperate attempts of panic-stricken men to secure their own escape from immediate danger.

336. dictis, numine: causal ablatives with **feror**; better to translate them with a participle supplied, *e. g., roused by,* etc. Everywhere Vergil emphasizes the fact that Aeneas is a distinctly religious character, always controlled in his acts by the higher powers, thus justifying the constant epithet given him of **pius.**

337. Erinys: 41. Here the word is used in the singular to personify *battle-fury,* which, in war, is said to drive men on to commit slaughter.

339. maximus armis: *a valiant fighter;* how literally translated?

340. oblati: pl. because referring to a number of individuals mentioned. Trans. as if reflexive: *presenting themselves;* see on **teguntur,** v. 227.

341. agglomerant: *sc.* **se** from **se addunt** in v. 339.

342. illis: *i. e., recent.* In the next verse appears the definite reason why Coroebus had come from his home in Phrygia to help the Trojans.

343. insano: *overpowering, irresistible.*

344. Phrygibus: for **Troianis**: Vergil frequently speaks of Phrygia as if it were identical with **Troas** simply because it lies near it. Here, with **Priamo,** it gives him an alliteration, which he likes to employ.

345. furentis: *inspired.* **Furens** and **insanus** frequently occur, describing those who are thought to possess the power of prophecy. In ancient or modern times such power could hardly be expected to be possessed by people in a normal state of mind; so in a trance or ecstasy their words might possess abnormal wisdom.

346. audierit: rel. cl. in the subjunctive as giving the reason why he is called **infelix.** Apparently Coroebus was no exception to the rule that no one was to believe Cassandra's prophecies.

347. confertos: an adj. but derived from the past part. of **confercio.** **audere in**: *eager for.* They already have courage enough to fight, but after the speech of Aeneas which follows, they become like maddened wolves in their fury.

348. **super**: an adv. The words are not needed, for the men are courageous enough; yet he speaks them. **his**: *sc.* **verbis.** The sense of the passage may be brought out by introducing as an equivalent for **ubi,** *although I . . . already . . . still* (**super**) *I address them first* (**incipio**). **frustra**: no bravery will save Troy now.

349. **vobis**: dat. of possession with **est** supplied with subj. **cupido.** **extrema**: an adj. used as an adverbial acc. with **audentem; 132.**

350. **fortuna**: *condition;* but join closely with **rebus** and trans. *situation.*

351. **excessere**: this may allude to an old practice, said to have prevailed among the Romans, of calling upon the gods of an enemy's city to depart on the eve of its capture. Thus the valuables within the temples, which served as the ancient treasuries, might be taken without committing sacrilege. It is said that Rome's real name and that of her protecting god were never given out for fear that similar treatment might befall her.

352. **quibus** and **steterat**: see notes on **auxiliis** and **stetit,** v. 163.

353. **moriamur et ruamus**: as they stand, these two actions are obviously reversed in order of occurrence; an instance of hysteron proteron, **191.** We may trans. the second verb with the **et** preceding by an English present participle showing the means or manner of bringing about the action of **moriamur; et ruamus**: *rushing,* etc. See on v. 259.

354. **una**: *the only.* **salus**: a pred. nom. after **est** supplied, which has **sperare** for its subject.

355. **sic**: *i. e.,* by these words of mine. **animi**: in the pl. **animus** may mean *courage* as here. It also, in the pl., may mean *anger, cf.* v. 316. This is not necessary, however, as in the sense of *hearts,* with **additus,** meaning *instilled,* we get a very suitable rendering. **furor**: see note on **audere,** v. 347. This new feeling of **furor** is entirely due to the words of Aeneas.

356. **raptores**: *ravening, plundering;* **161,** *a.* **nebula**: possibly in using this word a parallel with the smoke from the burning buildings is intended. **ventris**: from **venter.** Combine with **rabies** in verse following and trans. *maddening hunger.*

357. **caecos**: trans. in the pred. after **exegit.**

358. **per tela, per hostes: 199.**

359. **haud dubiam**: *i. e.,* **certam; 187.** *Cf.* vv. 154 and 171.

360. **(mediae) urbis iter**: *i. e.*, they travel along the city's principal street. A descriptive gen. They are not thinking of escape but of selling their lives dearly.

361. **quis, quis**: *cf.* v. 356 and the note. Vergil delights in alliteration, as this verse and the one following show, **funera fando, lacrimis, labores**; Page translates this well: *losses, language, tears, troubles.*

362. **explicet, possit**: the dubitative or deliberative subj., implying that no one can do this.

364. **sternuntur**: *lie stretched.* **inertia**: in this connection evidently referring to the *dead.* Observe the sequence of the thought in this and the two following verses. The Greeks kill some in the streets (**vias**), others they follow into their homes or find there (**domos**); and even in the temples of the gods fugitives and priests are not safe.

366. **poenas dant**: contrast with **sumite poenas** in v. 103. In early use **poena** stood for money or equivalent value which a wrongdoer gave or paid in lieu of punishment. Later the phrases were used in a general sense and the one who inflicted punishment of any sort was said to "take" it, and the one who suffered punishment to "give" it.

367. **victis**: **142**; *cf.* **cunctis**, v. 228. **praecordia**: used only in the pl.

368. **victoresque cadunt**: **200.**

369. **pavor**: **108.** **plurima mortis imago**: *i. e.*, *death in many forms.*

371. **Androgeos**: **122.** **socia agmina**: *a company of friends.* Poetic plural; **127.** **Socia**, usually a substantive, here an adj. **161**, *a*; *sc.* **nos esse** with **credens.**

372. **inscius**: emphatic; see note on **infandum**, v. 3. **ultro**: *at once.*

373. **nam quae**: **nam** is unnecessary. Probably the force of the two words is the same as **quaenam** the interrogative, expressing surprise.

376. **dabantur**: observe the force of the tense.

377. **fida satis**: with **neque** for **non** (v. 376) *unsatisfactory*, lit., *not sufficiently trustworthy.* **delapsus**: the regular Latin construction after **sensit** would be **delapsum esse.** In Greek a verb of perception would be followed by the part. in indir. disc.; in the nom. if, as here, it referred to the subj. of the verb of perceiving.

378. retro: unnecessary, but adding emphasis to **re-** in **repressit. pedem repressit,** *drew back.* **cum voce**: *with a cry of alarm,* when he discovered the truth.

379. aspris: syncope for **asperis.**

380. humi: locative, with **nitens.** The latter from **nitor,** not **niteo.** Trans. the two together, *with firm step;* there is a strong contrast shown between the manner of his approach and his attempted retreat. **refugit**: the perf. may be gnomic or explained by **166.**

381. iras: for **iratum caput,** the abstract for the concrete, **212. colla**: **135**; **tumentem** is intransitive.

382. haud secus: **187**; *i. e., in just the same way; cf.* vv. 154, 171, 359. **abibat**: note the force of the imperfect.

383. circumfundimur: *we dash upon,* lit., *surround ourselves with.* See **164** and *cf.* **teguntur,** v. 227.

385. aspirat . . . fortuna: *success attends;* this drops the metaphor, which suggests a favorable breeze.

386. successu exsultans animisque: **successu** is clearly an abl. of cause, but **animis** does not seem quite parallel to it. Taking **exsultans** to illustrate zeugma (**189**) we may render, *made triumphant by success and elated in spirit.* The meaning seems best given in some such way as *enthusiastic over our success,* or *his spirits elated over our success.*

388. dextra: join this closely with **se** as if it were **dextram**; in Latin it is attracted into agreement with the subj.

389. insignia: pl.; of **insigne,** the neut. form of the adj. **insignis,** *that which distinguishes one from another;* here evidently the chief parts of the Greek armor, **galea, clipeus, ensis,** as given below.

390. dolus an virtus: *sc. sit,* as the verb of the indirect question. **in hoste**: *in dealing with, in the case of,* etc., a very frequent use of **in** with the abl. of a person. "All's fair in love and war" is an ancient view which seems not altogether discarded now. **requirat**: dubitative subj.

391. comantem: having a plume made of horse-hair.

392. clipeique insigne decorum: a poetical inversion for **clipeum insigni decoro.** In this passage **insigne,** differing from **insignia** in v. 389, must mean the device upon his shield, the proof of some exploit.

393. induitur: *cf.* **indutus,** v. 275, and see **135,** *a.*

394. ipse: *also.* Not emphatic as usual. **iuventus**: *warriors;*

so frequently in the Aeneid. These were naturally the younger men.

395. recentibus: *i. e., newly-won.*

396. haud numine nostro: *under the guidance of gods not our own.* The abl. expresses attendant circumstances. The Trojans in putting on the Greek armor apparently had adopted their gods as well. This, however, could not long serve for their protection.

398. Orco: 149. Orcus is, strictly speaking, the god of the Lower World, not the place. The name is synonymous with Hades or Pluto; **68.**

400. fida: alluding to the barricade about the ships which gave them confidence; see note on v. 276.

402. invitis: the gods would not aid the present wearers of the arms, who, in order to get them, had killed those whom the gods had favored. **divis:** dative following **fidere.**

403. trahebatur: observe the force of the tense and the change to **tulit** in v. 407. **passis:** from **pando. Priameia virgo:** *Priam's daughter.* Pallas destroyed Ajax for this; see 1, 39–41.

404. templo adytisque: not exactly a repetition; **templum** means from its derivation the entire place set aside and consecrated; the **adytum** is the "holy of holies," the part not to be entered unless by the High Priest. Temples and churches in days not so many centuries ago served as places of refuge for fugitives.

405. tendens: as a suppliant she would naturally raise her hands toward heaven. Being unable to do so she *lifts* her eyes; the word which would be most appropriate with **palmas** does not fit with **lumina.**

407. non tulit: *could not bear.* The perfect indicative, especially with negatives, is frequently rendered by "could." **furiata mente Coroebus:** *the infuriated Coroebus;* an abl. of description having the force of an adj.

408. periturus: *destined to die;* **184,** *a.*

409. densis armis: probably best taken as a dat. case referring to the Greeks, who seem greatly to outnumber Aeneas and his band of followers.

410. hic primum: they are fighting close by the temple of Minerva. The stratagem which has helped them up to this time now proves fatal. From three quarters they are attacked, first by their own friends on the temple roof, who are misled by the armor they wear; also by Ajax and his followers, from whom they have

just rescued Cassandra; and also by Greeks, whom they had previously routed, who now see through their disguise.

411. obruimur: *cf.* **pavor,** v. 369, and note. **miserrima**: appropriate because it was largely the work of their own friends.

412. facie et errore: abl. of cause; join by hendiadys and trans. *owing to the deceptive appearance.*

413. gemitu atque ira: hendiadys. **ereptae**: the participle has the force of a noun, as **conditam** in the phrase **ante urbem conditam.** Trans. *at the rescue of the maiden.*

414. acerrimus: doubtless appropriate generally to Ajax the Less (Oileus); but as Cassandra has just been taken from him it would seem to refer chiefly to his present state of mind.

415. gemini: poetic for **duo. Dolopum**: always associated with the Myrmidones as the fiercest of fighters, followers of Achilles and his son.

416. adversi . . . venti: in order to represent in a simile the various changes of a battle, Vergil makes the winds fight the winds when his hurricane breaks forth. Strictly speaking, the wind does not blow from different quarters at the same time, but it sometimes shifts so rapidly that it seems to do so.

418. Eurus equis: **equis** is an abl. of cause limiting **laetus**; *cf.* **tegmine laetus** in 1, 275. The East Wind is elsewhere spoken of as a horseman, and in Horace we find the phrase **Eurus equitavit. stridunt**: observe the alliteration beginning with this word. **tridenti**: **160.** This accounts for the *i* of an *i*-stem in the abl. The *trident* which is usually an attribute of Neptune is here given to Nereus (**62**), who seems to act for Neptune.

420. si quos: for **quoscumque. obscura nocte**: *under cover of the darkness.*

421. insidiis: *i. e.*, the exchange of their own for Greek armor.

422. primi: the quarrel over Cassandra had apparently not revealed the deception practised by the Trojans. It had been simply a struggle to determine the ownership of a prize of war. **mentita**: *deceitful;* the weapons, genuine in themselves, mislead enemies to think that the wearers are their friends.

423. ora: Homer and Vergil both assume that the Greeks and the Trojans spoke the same language; it seems to have been a difference in accent and dialect that betrayed the Trojans.

424. ilicet: *on the spot, immediately;* for the derivation see Vocabulary.

425. armipotentis: an appropriate epithet for Athena (Minerva), who appears in Homer as a far mightier god of war than Ares himself; see **50** and **54.**

426. unus: this word is frequently joined with a superlative to make it even stronger. *Cf.* **magis omnibus unam** in 1, 15, for a similar use.

427. aequi: **160**; an objective gen.

428. dis aliter visum: this does not deny the truth of what the preceding verses state. It seems to have been used by the ancients to indicate acquiescence in the will of heaven. The contrast lies in this; men believed that such a man should not have died, but the gods willed it otherwise. **visum**: *seemed best, pleased*

429. plurima: for **maxima.** **Panthu**: see on v. 322.

430. labentem: in place of the inf. **labi**; it depends upon **texit,** which has the construction of **prohibuit.** Trans. with *from* as if after **prohibeo.** **infula**: less common than **vitta** (*i. e.*, **vincta**), signifying a ribbon covered or wound with strips of wool, worn by priests, also by victims, and used to decorate altars, etc. Here it should have shown him to be a priest and protected him.

431. cineres et flamma: voc. case; Aeneas apostrophizes his burning city. He looks upon it as a funeral pyre consuming the bodies of his dead countrymen.

433. vitavisse: *sc.* **me** and make dependent on **testor.** **vices**: *hazardous encounters;* lit., *changes, i. e.*, "changing fortunes," "dangers of battles." **si fata fuissent**: *if I had been destined to*, etc.; as the equivalent of a verb of *resolving, determining*, this phrase is followed by an object clause with **ut.**

434. manu: *i. e.*, had the Greeks killed him they would have paid dearly for his death with the lives he actually did take that night without injury to himself.

435. Iphitus, etc.: Aeneas may now withdraw, without reproach to himself, to find other helpers, as he now has but two followers, one old and the other wounded.

436. Ulixi: trans. the force of the gen. freely: *dealt by Ulysses.* For the form of the gen. see **122** and *cf.* **Achilli,** 1, 475.

438. pugnam: the obj. of **cernimus** in v. 441, but replaced by **Martem,** v. 440 (**204**), which in turn is followed by details of the battle to the end of v. 441.

439. forent: for **essent.**

440. ad tecta: the attack *above* in which the **scalae** play their

part, contrasted with the attack *below* (**limen,** v. 441), in which the **testudo** figures.

441. testudine: this seems to mean that form of **testudo** (lit., *tortoise*) which was made by a body of men holding their shields interlocked above their heads. Thus **acta testudine** lit. means: *with a tortoise driven* (*against it*), *i. e.*, "by an advancing column of sheltered men."

442. haerent . . . scalae: this suggests our modern "hook and ladder." **parietibus: 106**; *cf.* **abiete,** v. 16. **postisque sub ipsos**: *i. e.*, close by the very door-posts, indicating almost the exact point where the ladders were placed.

443. nituntur: *sc.* **Danai** as subj. of this and of the two verbs following. **gradibus**: *i. e.*, the rungs of the ladders. **protecti**: *guarding themselves;* **164. sinistris**: this connects itself equally with **protecti** and **obiciunt; 159.**

445. contra: adv., *on their part.*

446. his: emphatically qualifying the noun **telis** in the following verse with about the same force as **talibus**; trans. *with such missiles.* **quando**: *since.* **ultima**: explained at once in the following verse by the phrase **extrema in morte.** Under such circumstances anything may serve as a weapon.

449. alii . . . imas: other Trojans below (observe **imas**), in distinction from those on the roof. A party of Trojans faces the Greeks attacking the roof, another those below.

450. obsedere: these are the defenders awaiting a breach through the door. **servant**: with the same subject as **obsedere.**

451. instaurati: *sc.* **sunt. animi**: *courage, cf.* v. 316. **succurrere**: **181,** so with the other infinitives following. Seeing the vigorous resistance offered, Aeneas and his friends determine to take part in it.

452. vim: power.

453. limen: Vergil gives us much detail about this; it was a secret entrance to the palace at the back, and so away from the chief fighting at the front, and as yet undiscovered by the Greeks. Thus Aeneas was free to enter by it and make his way up to the roof and perhaps help his friends. Apparently Vergil gives four expressions for the same thing. **Limen** is further described by **caecae, pervius, relicti, a tergo.** It was *secret, a much-used passageway, unguarded* (*i. e.*, the Greeks were not in possession of it), *in the*

rear of the palace. **pervius usus**: a curious Vergilian inversion of words, *much travelled use* for *much-used passage;* see **115** (end).

454. inter se: trans. freely: *connecting the parts of.*

455. infelix: when he tells this story, Aeneas is aware of the awful fate that befel her in the death of her son Astyanax and of Hector, her husband, heir to the throne.

457. ad soceros: Priam and Hecuba, parents of Hector. **avo**: **149. trahebat**: appropriately suggestive of the little fellow's efforts to keep pace with his mother. *Cf.* v. 321.

458. evado . . . culminis: the prefix **e** in **evado** suggests that he gets out from the lower part of the building upon the roof, *I mount up.* There he can see what goes on in the hall of the house and also aid in resisting the Greeks attacking the roof.

459. irrita: not that their weapons had no effect, but that they did not stop the attack upon the palace.

460–463. turrim: properly the object of **aggressi** (v. 463) and **convellimus** (v. 464). It is better, however, to translate it as a nominative; *there was a tower,* etc.; in v. 463 *sc.* **hanc** (**turrim**), *this we attacked,* etc. **in praecipiti**: *right on the edge* (*i. e.,* of the roof); *sc.* **loco.** The tower rises directly from the verge of the roof.

461. tectis: this may refer equally well to the roof of the main building *from the roof,* or to the roof of the tower itself. In the latter case the whole phrase, **summisque . . . tectis,** may be rendered, *with its lofty roof reaching far toward the stars.* **videri**: *sc.* **solita est.** Trans. actively, and as if **solita est** were in the first person plural. It was a place regularly visited when a wide view over Troy was desired.

463. ferro: by metonymy (**196**) put for the appropriate article made of steel, *i. e., axes, crowbars. Cf.* **aena, 1, 213. labantes**: *weak;* lit., *tottering,* a meaning which hardly applies to **iuncturae.** The point where the tower was attached to the roof of the main building was the natural point of attack. When blows were struck at this point, the tower's hold would be weakened and it would totter.

464. tabulata: *flooring, i. e.,* the topmost timbers of the roof of the main structure to which the tower was attached. **convellimus**: a conative present. It suggests a number of repeated attempts; then follows **impulimus,** a perfect tense, indicating a single completed act. **altis**: *high.*

466. trahit: this verb as opposed to **dare** in the phrase **ruinam**

dare used elsewhere, indicates a somewhat prolonged fall. The whole phrase, from **ea** through **trahit,** may be rendered, *losing its hold suddenly it comes thundering, crashing down.*

467. subeunt: *take their places.*

469. vestibulum: this seems to be a passage outside the main entrance, at the end of which was the door of the house. It has nothing to do with **vestis** or our idea of "vestibule"; see Vocabulary.

470. exsultat: *leaps about in triumph.* This word seems to retain its earlier meaning here (from **salio,** *to leap*) and also to suggest the feeling of triumph which Pyrrhus may well have felt. **telis et luce aena: 186;** transfer the adjective **aena** from its noun **luce** and translate it with **telis.**

471. in lucem: join closely with **convolvit** in v. 474; these words contain the chief point of the simile. They form an obvious contrast and balance for **sub terra** in v. 472. The light of the fire flashes from the polished armor of Pyrrhus just as the sunlight (**ad solem,** v. 475) flashes from the new skin of the snake. **mala gramina:** it was an old belief that a snake gained its venomous power from poisonous herbs, which, unharmed itself, the snake could pass on to its victims through its fangs.

473. positis: for **depositis. novus, iuventa:** some see in these words an intentional allusion to the other name by which Pyrrhus was known, Neoptolemus (v. 500), the "new warrior." He had come lately to the war, after the death of his father Achilles, from the home of his grandfather Lycomedes on the island of Scyros.

474. terga: *body.*

475. arduus ad solem: *high toward the sun.* Join in translation with **sublato pectore. linguis:** abl. of instrument; see **151. micat:** intransitive, *move quickly;* later, *flash;* here, *darts.* **trisulcis:** *forked.* Omit the reference to number. A snake's tongue has but two, not three, divisions.

480. perrumpit, vellit: conative presents, implying repeated attempted action. **postes:** these formed part of the door itself and ended in a pivot at either end, above and below, which fitted into and turned in a socket, one in the threshold and the other in the lintel above. The doors were kept from being opened by a bar which ran horizontally across the middle of both, but they were kept upright only by these pivots in their sockets. If these were wrenched away, necessarily the door went too. Nothing at all re-

sembling our hinges is to be thought of, hence translate **cardine** by *socket.*

481. aeratos: the **postes** were frequently encased in bronze to enable them to stand the wear and tear of use in turning. *Cf.* 1, 448–9, where bronze-cased timbers in the temple of Juno at Carthage are mentioned. **excisa trabe:** probably referring to the action described in the following expressions, **cavavit robora** and **dedit fenestram.** Translate: *cutting away the timber*, etc. Observe the change to the perfect tense, telling what he *has* done because of his former attempts.

482. dedit: *made;* lit., *gave.* **lato ore:** abl. of description.

485. vident: *sc.* **Danai** as subject. These **armatos** are the **alii** of v. 449.

486. domus interior: not differing from **domus intus** of v. 483. Aeneas has a splendid vantage-point on the roof from which he can see how things are going within and without the palace. See on v. 458.

487. miscetur: a favorite word with Vergil to indicate confusion. Trans. as if it were active, with the real subject as the object and with the ablative as subject: *confused sounds of terror and piteous excitement fill the house within.* **cavae aedes:** *echoing halls;* the term **cavaedium** was sometimes employed, apparently without distinction, for **atrium,** and as Vergil throughout this description seems to have the plan of a Roman house in mind, he may be alluding to the **atrium** under this name.

488. femineis: adj. for the gen. **feminarum.** *Cf.* note on 1, 13. **ferit:** from **ferio.** **ululant:** an imitative word, **onomatopoeia; 192.** A strange expression to use of a house.

491. vi patria: *i. e.*, as strong as his father Achilles.

492. sufferre valent: *i. e.*, **ei resistere possunt.** **ariete: 106;** *cf.* **abiete,** v. 16. Perhaps **aries** is to be taken as referring loosely to the blows of the axe of Pyrrhus; better it seems to assume it means a battering-ram, an instance of anachronism; see **211** and *cf.* v. 29. **crebro:** equivalent to *before the many strokes of*, etc.

494. via vi: an obvious word-play; see **203,** *a.* A modern writer would surely avoid it.

495. milite: used with collective meaning, *soldiery.*

496. non sic, etc.: join **sic** with **furens** taken adverbially, and **spumeus amnis,** the subject, with the main verbs, **exiit** and **evicit,** instead of with the subordinate clause. **aggeribus:** perhaps re-

ferring to artificial barriers erected to hold back a river in time of flood; then we may also take **moles** in the following verse to mean the same barriers.

498. cumulo: *cf.* 1, 105; and 2, 323.

499. vidi ipse: Aeneas, as a mere spectator taking no part, does not live up to the expectations foreshadowed in vv. 314–318.

501. nurus: trans. *daughters.* According to the traditional account Priam had fifty sons and fifty daughters. **Nurus,** properly *daughters-in-law,* here includes both. **per aras**: for **inter aras.**

503. illi: *the well-known, the famous;* Homer has already spoken of them. **spes tanta**: in loose apposition with **thalami.** So also **postes** in v. 504.

504. barbarico: Aeneas speaks from the standpoint of the Romans. They, in imitation of the Greeks, called all foreigners barbarians. Trans. *foreign.*

506. requiras: potential subjunctive.

508. medium: transferred epithet; for **mediis,** agreeing with **penetralibus.** *Cf.* v. 302.

511. ferrum: direct object of **cingitur,** used with the force of the Greek middle voice; *cf.* **exuvias indutus,** v. 275. **fertur**: *i. e.,* he starts off but is called back by his wife.

512. nudoque sub aetheris axe: this refers to the central portion of the *atrium* which, in a Roman house, would be without a roof; the open space in the roof was called the **compluvium,** beneath which in the floor below was the **impluvium,** near which apparently was the altar of the Penates with an old bay tree growing close by.

516. praecipites: *seeking refuge from;* lit., (*driven*) *headlong.* **tempestate**: an abl. of means with the verbal idea in **praecipites.**

517. condensae: *huddled together.* **amplexae simulacra**: the degree of protection afforded was fancied to be greater the nearer the suppliant was to the images of the gods.

519. quae mens tam dira: *what terribly mistaken idea?*

520. his cingi telis: **cingi,** with the force of a Greek middle is, in this instance, followed by the abl. of means. We might have had **haec cingi tela**; *cf.* v. 510, **ferrum.**

521. defensoribus: not that he is too old to offer an effective resistance, but that all defense other than that of the gods is hopeless. **istis**: demonstrative pronoun of the second person, apparently used scornfully, as very often in Cicero.

522. non: *sc.* **egeret,** from **eget,** as apodosis to **si adforet.** If

Hector, the young and splendid warrior, when at his best, could not defend them, surely this feeble old man could not; prayers to the gods alone are left as a resort.

525. ad sese: *to her side.*

526. Pyrrhi: subjective genitive; *i. e., which Pyrrhus dealt; cf.* **Ulixi,** v. 436. **caede**: *deadly blow.* We are to assume apparently that the fatal blow has been struck before Polites comes into the sight of his parents, where he falls and dies.

528. porticibus: *i. e.*, the narrower corridors, between the columns surrounding the central open place and the side walls. **vacua**: this seems to mean simply that Polites had a clear space in which to flee as contrasted with the crowded corridors.

529. saucius: emphatic position; see note on **inscius,** v. 372. **infesto vulnere**: *with deadly aim,* or *with leveled spear;* **vulnere** is used of the intended result.

530. iam iamque: *i. e.*, opportunity to deal this final blow seems to come over and over again, but Pyrrhus does not act at once. **premit hasta**: if this means anything more than **infesto vulnere insequitur,** it must describe the delivery of the fatal blow, after receiving which Polites just manages to reach the spot in front of his father and mother. This seems to fit well with v. 538. Otherwise we must translate: *closes in* (*upon him*) *with his spear.* See note on **caede,** v. 526.

533. in media morte: *i. e.*, though death threatened on every side.

534. pepercit: *refrain from.* lit., *spare: cf.* for a similar use, 1, 257. **voci iraeque**: **186.**

535. at: *but,* implying an unexpressed thought of the speaker's, as, for example: *I* am helpless to take vengeance, *but may the gods,* etc. **ausis**: the neuter of the perfect participle of **audeo** used as a substantive, **ausum, -i,** with passive force.

536. si qua: "if" properly implies doubt, but in this phrase it often does not, but makes rather a strong assertion. Here we may translate: *just so surely as,* etc. **pietas**: *justice.* As men are in duty bound to act in a certain manner toward the gods, so the gods are equally bound to regard the rights of those who worship them. Men must be dutiful and reverential toward the gods, but the gods on their part must be kindly and just toward men. **Pius** and **pietas** express both relations of this reciprocal arrangement.

538. cernere: poetical for **ut cernerem** following **fecisti; 181.**

539. foedasti funere vultus: funere is used for **morte** or **caede,** but there is no suggestion that the son's blood bespattered the father. The father was rendered religiously impure, contaminated, by seeing his son killed.

540. mentiris: *i. e.,* his claim must be a false one, for such acts as his are unworthy of the son of such a father.

541. in hoste: in, as often, means *in the case of;* trans. the whole phrase, **talis . . . fuit,** freely: *did not treat his enemy thus.* **iura fidemque:** *rights and trust* (*confidence*); these words are the direct object of **erubuit,** which is used transitively, *respected, had regard for;* **131.**

542. supplicis: *i. e.,* Priam. Achilles had pledged his word that Priam should be allowed to return unmolested with Hector's body from the Greek camp to Troy. **Iura supplicis** seems to refer to this pledge and **fidem** to Priam's reliance upon it. Homer's account of the return to Troy gives a different impression of Achilles' sense of honor. It is thought necessary for the gods to intervene in order to bring Priam back safely before Achilles should awake from his slumbers and probably refuse Priam what he had granted him the night before. **sepulcro:** *for burial;* dat. of purpose.

544. sine ictu: *vainly, ineffectually; i. e.,* his stroke merely struck the shield, not reaching his opponent's body.

546. umbone: usually a rounded or even a pointed piece of metal, projecting from the middle of a shield with the purpose of turning aside the points of weapons directed toward it. There would seem to have been a leather covering on this shield, as Priam's weapon, feebly cast, clings to it.

547. referes, ibis: in an imperative sense. The first is the important command, and the second a necessary detail. See note on **moriamur,** v. 353. As has been pointed out, **re-** in **referre** means not *back* or *again,* but *duly.*

549. degenerem: trans. as a noun; *the degeneracy of,* etc., a pointed allusion to Priam's words in v. 540. **narrare memento:** severely sarcastic; **narrare** rather than **dicere,** because it signifies a full detailed account; **memento:** *be sure not to forget.*

550. trementem: due to age and excitement; there is no suggestion of fear; *cf.* v. 509.

554. haec finis: the noun is usually masculine. **fatorum:** *fortunes,* not as in v. 506. **hic exitus illum** (**sorte tulit**): *thus fate determined he should die;* what is the lit. rendering?

556. populis terrisque: some regard these as datives of reference with **regnatorem** and translate *over so many tribes*, etc. Others, perhaps more naturally, explain them as ablatives of cause limiting **superbum.** This emphasizes the contrast between the Priam who was the lord of Asia, proud of the extent of his dominions, and this poor old man so miserably slain.

557. iacet: the use of the present tense brings the scene vividly before the eyes of the listeners. **litore:** according to one story Priam was dragged away to the shore and killed near the tomb of Achilles, Pyrrhus's father. It is very likely that in this description Vergil had in mind the murder of Pompey the Great on the shore of Egypt.

558. sine nomine: a headless body and so not likely to be recognized.

559. at me tum primum: up to this time Aeneas had thought only of selling his life as dearly as possible. He seems not to have thought at all of what might be happening to Anchises, Creusa, and Ascanius in his absence. The death of Priam and the revelation to him by his mother that the gods, not men alone, are destroying Troy, and her reminder that his duty is now to his own kindred, all afford the best of reasons why he should abandon the defense, return to his home, and prepare to leave the country.

560. subiit: *sc.* **mihi in mentem.**

561. aequaevum: *just such another old man* (*i. e.*, as Priam.)

562. deserta: *defenseless.*

563. direpta domus, casus Iuli: he is picturing the probabilities only. As we learn soon, they were all safe when Aeneas arrived.

564. copia: the sing. has the usual meaning of the plural, **copiae.**

566. ad terram misere: Aeneas is now alone on the roof; the others have left in one or the other of two ways. Translate **et** in the previous verse as *either* and use present participles in English for **misere** and **dedere.**

567–588. These verses do not occur in some of the best Mss. of Vergil. This, and the fact that in Book 6, 510 *ff.*, Vergil gives us a very different account of the doings of Helen on that night of Troy's overthrow, have led to the omission of these verses in some earlier editions of Vergil. They are very necessary to the context, however, and quite worthy of Vergil. Hence it seems best to include them. It is probably due only to the fact that Vergil had no chance to revise his poem as a whole, that he did not himself

remove one or the other of these accounts which are so inconsistent with each other.

567. **adeo**: omit in trans.; it limits and emphasizes **iam.** **super**: separated from **eram** by tmesis; **112.**

568. **servantem**: *remaining in, staying in.* She hopes that she will not be seen and that the temple will in any event afford her protection.

569. **Tyndarida**: *i. e.*, Helen. **Tyndaris** is the nominative form of the feminine patronymic from Tyndareus. Tyndareus had been king of Sparta.

570. **erranti**: this seems to refer to Aeneas and his movements on the roof.

571. **eversa**: **160**; *cf.* **ereptae,** v. 413.

572. **deserti coniugis**: *i. e.*, Menelaus.

573. **Troiae . . . Erinys**: *the curse alike of Troy*, etc. Helen is compared to one of the Furies (**41**) because, on her account, disaster had come to both Troy and Greece.

574. **invisa**: associate this word in meaning with **invideo,** *hate*, and bring it in predicately; (*was crouching*) *hated* (*by all*).

575. **ignes**: *hot anger.* **ira**: *a furious impulse.* Supply **mihi in mentem** with **subit** and see on **succurrit,** v. 317.

576. **ulcisci**: in loose apposition with **ira**; so also **sumere. sceleratas sumere poenas**: a strange way of saying *vengeance for her guilt, i. e., on the guilty woman;* see **115.** Possibly, however, it may refer to Helen's being in or near the temple, where it would be a crime to kill her no matter how guilty she was.

577. **Mycenas**: for **Graeciam**; **210.** Helen's ancestral home was Sparta, the rule of which had been surrendered to Menelaus, her husband, by her father.

579. **coniugium**: for **coniugem.** Menelaus is now at Troy; but the idea is that she will return to Greece and to all her home relations in spite of all the disaster brought on by her action. **patres**: for **parentes,** Tyndareus and Leda. **natos**: according to the prevailing story, she had but one child, a daughter Hermione, when she fled with Paris.

580. **comitata**: a deponent, but with passive force here.

581. **occiderit**: observe the use of the future perfect in this and the two verbs following. They certainly emphasize the indignation of the speaker; although the verbs represent action to be completed in the future, he is talking of past events. *Shall Priam perish* (*as*

he has), etc. In vv. 578–579, on the other hand, the acts are still to occur and are placed in the future tense.

583. memorabile nomen: *fame to be won.* **habet laudem:** *is there glory in* (*such*), etc.

584. feminea: for **feminae.** *Cf.* **femineis,** v. 488.

585. nefas: *a guilty wretch;* lit., *guilt, crime;* **212. merentis:** a genitive singular used as a substantive. Explain as an objective genitive; *upon her as she deserves.* Regularly in prose **sumere,** meaning *inflict,* is followed by the ablative of the person with **de.**

586. laudabor: an idea of "saying" is involved in "praising," and so the infinitive follows here where more commonly we should find a clause with **quod. animum explesse** (for **explevisse**) . . . **ultricis flammae:** *to have satisfied my heart's eager longing for vengeance.* What is the literal translation? The genitive following **explesse** is in imitation of the Greek construction with verbs of "filling."

587. cineres: the ashes from the funeral pile represent the dead. It is strange that this word here should stand for the spirits of the dead in the Lower World.

588. ferebar: 164; as Aeneas starts at this point to leave the roof and attack Helen, his mother stops him. He leaves the roof at v. 632.

589. videndam: in agreement with **se** and expressing purpose. **clara:** with **parens;** bring in predicately.

590. pura in luce: perhaps this refers to the radiance (*cf.* "halo") supposed to be characteristic of supernatural beings. But we learn from vv. 255 and 340 that it was a moonlight night. It can hardly refer to the light of the blazing city.

591. confessa deam: *her divinity acknowledged;* lit., *confessing* or *acknowledging the goddess.* There is no disguise this time; contrast this with the reproach in 1, 407–8. **qualis . . . et quanta:** *just as* (*beautiful*) *and as* (*stately*) *as,* etc. Substitute specific, descriptive adjectives in place of the general relative adjectives.

592–593. prehensum continuit: *i. e.,* for **prehendit et continuit. insuper:** *then; i. e.,* spoke, besides holding him back.

595. nostri: an objective genitive with **cura;** trans. *love for me.* So great is Venus' interest in Anchises, Creusa, and Ascanius, that she identifies herself with them. Any danger threatening them also threatens her. Aeneas in forgetting them has forgotten her.

596–597. prius: not that he is to return and kill Helen later, but

that this return to his home should come before anything else. **ubi . . . liqueris**: not lit. of course. He probably knows where his father is, not, however, of what assistance he may stand in need.

599. resistat: in prose this would be imperfect tense and the two verbs in the next verse pluperfects. The use of these tenses of the text is an archaism. *Cf.* **faciat, ferant** in 1, 58–59, and see **177.**

600. tulerint, hauserit: *sc.* **eos** from **quos** as the object of these verbs. The verbs seem somewhat inappropriately joined with their subjects taken literally; but **fero,** *bear, sweep away, seize,* may be used of flames; and **haurio,** *drink, consume, destroy,* of a sword, and the last meaning in each case may be used here.

601. tibi: ethical dative; **143.** *You should understand that it is not,* etc. For the use of this dative with an interjection, *cf.* v. 274. **facies**: *beauty.*

602. culpatus: treat this as if it were **culpa** followed by **Paridis,** thus balancing **facies Tyndaridis. inclementia**: in the English insert *but* before this. **divum**: for **divorum, 121.** These words and the vision of the gods warring against Troy immediately shown to Aeneas, are meant to indicate the folly of seeking revenge upon human enemies under the circumstances, and to make it honorable for Aeneas, now the surviving leader of the Trojans, to seek a place of safety. See note on v. 559.

604. omnem: with **nubem,** v. 606. **tuenti**: *sc.* **tibi,** depending on **obducta.**

605. tibi: **142.**

606. ne: join with **time,** v. 607; for the prose construction, **noli timere**; **180.**

607. parere: object of **recusa.**

609. mixtoque undantem pulvere fumum: *smoke and dust rolling up in billows together.*

610. Neptunus: **61**; as god of the sea the Homeric epithet applied to him is the *earth-holder,* the *earth-shaker.* He had taken part in building the walls of Troy and been cheated out of the promised reward (**22**). Here he is very appropriately represented as taking his revenge.

612. Scaeas portas: the western gate overlooking the sea and the plain. The plural probably refers to an inner and an outer gate. In his excavations upon the site of Troy, Schliemann claims to have found a gate of this sort.

613. prima: merely of position, *foremost.*

615. arces: this is the direct object of **insedit,** which here is transitive in force. This is due to the preposition; *cf.* the transitive use of **adeo** and **obeo.** **Tritonia**: an epithet of Pallas; *cf.* v. 171.

616. nimbo: this is supposed to mean the cloud which seems regularly to have veiled deities when they visited the earth undisguised. It serves as a background for the radiant goddess. Trans. *flashing forth from her cloud.* **Gorgone saeva**: see **78.**

617. ipse pater: even Neptune, Juno, and Pallas are not deemed enough to show how hopeless resistance would be; Jupiter (**pater**) is opposing the Trojan arms. **secundas**: *i. e.*, the courage and strength to win. No merely human valor will avail against it.

619. eripe fugam: *flee quickly.*

622. apparent: the goddess had promised (vv. 604–7) to enable Aeneas to see something which his human vision could not detect, *viz.*, the presence of the gods themselves in the fighting. This would make clear to him that Troy must fall and that his duty to leave it was undeniable. **dirae facies**: *i. e.*, the forms, as superhuman, inspired fear, not that they were horrible in themselves in appearance. The phrase is at once explained by what follows. Omit the **-que** and trans. **numina magna** as an appositive. **inimica**: *fighting against,* bring in as a predicate adjective.

623. numina: *powers.* See on 1, 8.

625. imo: **160.** **verti**: as constantly in poetry for **everti**; *cf.* 1, 20; also *cf.* **pono** for **depono,** 1, 291. **Neptunia**: see note on v. 610. It is implied that only divine power could overcome the resisting power of structures erected by a god.

627. ferro . . . -que bipennibus: hendiadys. **crebris**: *with repeated blows of;* lit., *frequent; cf.* **crebro,** v. 492.

628. eruere: *lay low;* strictly this word implies that the tree's roots, not the trunk, are severed by the axes. **minatur**: *i. e.*, it keeps threatening to fall.

629. comam: **135.** **vertice**: in English we should make this word the direct object of the verb; see **151.**

630. supremum: with **congemuit**; see **132.** Trans. *has given a last deep groan.*

631. iugis: abl. of separation with **avulsa.** We see from v. 626 that the tree has stood on a mountain ridge, which suggests the proper meaning for **iugis** at once.

632. descendo: this is the time when he leaves the roof. See

note on v. 570. **deo**: strictly we should have **dea.** He means simply that he is under divine guidance.

633. **expedior**: *I make my way through;* lit., *set myself free from;* **164.**

634. **patriae**: adj. with **sedis,** for **patris.** **perventum**: *sc.* **est a me.** Trans. as if active, and personally.

635. **antiquas**: probably, or so thought the ancient commentators (see **18**), this word simply implies an affection for the spot, as we frequently use *old.*

636. **primum**: an adj. in agreement with **quem.** There is an interesting story which has been handed down to us from Roman sources that the Greeks themselves gave Aeneas permission to take with him what he most valued, and that he selected his father; and when given a second choice took the Penates. The Greeks, admiring these two proofs of his **pietas,** let him take anything he would. There are certainly various references in the poem that show he carried with him many objects of value; see, for example, 1, 650 *ff.*

638. **aevi**: with **integer,** *untouched in respect to time;* **140.** *You whose blood has not felt the touch of time; i. e.,* is unimpaired.

639. **solidae . . . vires**: Anchises evidently means that his own strength (**vires**) will not enable him to flee; he will require the assistance of others; hence **suo** is emphatic. Just below he gives the reason for his helplessness.

642. **satis . . . excidia**: *sc.* **est** and **quod** and read: **satis est superque quod una exscidia vidimus,** etc., *it is enough and more that I,* etc. **una**: Anchises is referring to the capture of Troy by Hercules, see **22** (last part).

643. **captae . . . urbi**: trans. the participle by a noun followed by a genitive; *cf.* **ereptae virginis,** v. 413. **superavimus**: as often, **superare** is used with the meaning, and the construction following it, of **superesse.**

644. **sic . . . sic . . . affati**: in order to hasten the departure of Aeneas, Anchises apparently proposes to anticipate the formal leave-taking which was a part of the funeral ceremonies, by stretching himself out in the fashion in which a dead body would lie. He suggests that a farewell spoken to him thus would satisfy any religious need. See on 1, 219.

645. **manu**: possibly this implies suicide; more probably it signifies resistance to the enemy, who for the reason given in the next verse will be compelled to kill him. A very free rendering of the

idea would be, *I shall die fighting.* **miserebitur**: *i. e.*, as he desires death, killing him would be an act of pity, though not so intended.

646. facilis iactura sepulcri: lack of burial, according to ancient ideas, caused the soul of the dead to wander for a hundred years along the banks of the Styx before crossing was permitted; see 6, 322 *ff*. Either Vergil disregards this because of the exigency of the situation, or he wishes to picture the utter despair of Anchises. Render **facilis** *a trifling matter.*

647–648. annos demoror: time seems to move slowly when one is suffering; so Anchises feels about the time since his injury: *I have lived slowly my years,* or *I have lived through slow-passing years,* etc.

648. ex quo: *sc.* **tempore,** *ever since.* **rex**: for the monosyllabic word at end of line see on 1, 65, and 105.

649. fulminis afflavit ventis: *breathed upon me with the blast of his thunder;* perhaps referring to the wind caused by the thunderbolt's motion or to the heat given out by the lightning. Anchises, we are told, had boasted of Venus' love for him, and hence had suffered this punishment.

651. effusi: *sc.* **sumus**; see on **rati,** v. 25. From this verb we get the secondary idea of *entreating* which leads up to the object clause **ne . . . vellet** in the following verses.

652. vertere: for **evertere**; *cf.* v. 625, **verti.**

653. urgenti: the situation is bad enough as it is; Anchises makes it burdensome indeed by his determination to stay.

654. haeret: ancient writers strove for some such an effect as is given here by the double application of this word. It seems objectionable to us, and is used, if at all, only for a humorous turn, *e. g.*, as in Dickens: "Mr. Weller took his hat and his leave." In Vergil we translate the verb **haeret** in two ways, by *clings* with **incepto** and by *remains* with **sedibus,** and call it an instance of zeugma; *cf.* v. 259.

655. feror: not that Aeneas actually leaves the house, as the following verses show, but "starts to."

656. consilium: matters were so bad that no human planning could avail. **fortuna**: they might not even hope for good luck sent by the gods when in such a desperate plight.

658. sperasti: **spero,** *hope,* is normally followed by the fut. inf.; but in the sense of *expect* it may have the pres., as in this place.

nefas: it was certainly a crime against **pietas** for a son to desert a father in peril. **patrio**: for **patris.** See on 1, 13.

660. sedet hoc animo: **hoc,** *i. e.*, what Anchises has decided to do. **Sedet** indicates that there is no room for further argument, "matters are settled." **Animo** for **in animo** in prose. **perituraе**: see on **periturus,** v. 408.

661. teque tuosque: objects of **addere**; *sc.* another **te** as the object of **iuvat.** **isti . . . leto**: **isti** contains no idea of contempt here, but rather suggests "that death you desire."

662. multo de sanguine: *reeking with the blood*, etc.

665. hoc: the meaning of this is shown by the clause **ut . . . cernam** which follows. **erat**: the clause **quod . . . eripis** serves as the subject of this word, *your rescue of me*, etc. The tense is peculiar, but there is a shifting of the time in his mind. The rescue is in the past; the realization of its effects upon him now for the first time comes home to him, and the primary tense **cernam** makes this vivid. **per, per**: *cf.* v. 358.

667. alterum: in partitive apposition with each of those mentioned in the preceding verse; it is masculine because, while it refers to nouns of different gender, it refers to persons. **mactatos**: this is masculine because it refers to persons, though of different gender, but it takes its number not from **alterum,** as one might expect, but from the three nouns preceding.

669. instaurata: not of a new resistance by all the Trojans, but used of Aeneas only, who has left the fight but now wishes to return to it. **revisam**: an object clause after a verb of permission (**sinite**) with **ut** omitted.

670. numquam: stronger than **non**: *by no means*, or *surely* (*we shall*) *not.* It has nothing to do with time here.

671. hinc: temporal. **ferro accingor**: *cf.* vv. 510–511, **inutile ferrum cingitur,** with note.

672. insertabam aptans: the arm was thrust through a strap or handle near the centre of the shield at the back, and then a second strap near the edge was grasped in order to steady the holder's grip.

673. complexa pedes: Creusa tries to delay Aeneas by holding out his child toward him and appealing to him; but she also tries to stop him with her own feeble opposition to his going.

674. patri: perhaps this suggests reproach. Aeneas seems to be abandoning his child when danger threatens. Therefore not **mihi.**

675. periturus: 184, *a; cf.* v. 408 and the note. **et:** *also, too.* **in omnia:** hardly different from **ad mortem.** *Sc.* **pericula.**

676. expertus: Aeneas has already tried the fighting. *Sc.* **arma** as object.

677. primum: no success elsewhere would have any value for him if, in his absence, his family perished.

678. quondam: she says "once called," but she evidently means to reproach him for not protecting her as a wife should be protected.

681. inter: this has its usual meaning with **manus,** but is equivalent to **ante** with **ora.** Both parents are grasping the boy and looking at him.

682. levis apex: *a darting tongue of fire;* this is a strange meaning for **apex,** which usually is employed of a cap worn by the augurs at Rome.

683. lumen: object of **fundere.**

684. pasci: no literal rendering is possible. The fire consumes nothing in this case. Choose rather some verb of motion, as *flit.*

685. nos: *i. e.,* the parents, who evidently have no skill in divination. **trepidare:** *i. e., began to,* etc. Historical infinitive.

686. excutere, restinguere: historical infinitives expressing *attempted* action. **ignes:** there was a similar story told among the Romans of the boy Servius Tullius, who later in life became king.

690. hoc tantum: *sc.* **peto** or **precor,** governing **hoc** as its object. **Tantum** is used adverbially, "so much and no more"; *i. e., only.*

691. firma: naturally two omens would be more convincing than one. But it seems to have been the general practice to appeal for the second omen, even though the Romans claimed to have skill in divination. For if the second omen appeared to be of a different kind from the first it neutralized it. If it was of the same order the proper course of action would be clearer. So we are told by Servius, the ancient commentator on Vergil (**18**).

692. -que: our English idiom looks for **cum** after a clause beginning with vix instead of **-que.** Better translate by *when;* **175.**

693. laevum: *on the left;* see note on v. 54, where this word has a very different meaning. There seems to have arisen some confusion in its use, because the Greek augurs are said to have faced the north in interpreting or looking for omens, while the Romans faced the south. Thus the same quarter, right for one and left for the other, was considered favorable. This must be its meaning here

as elsewhere in Vergil when speaking of lightning and thunder. The adjective is used as an adverbial accusative; *cf.* v. 349.

694. facem ducens: the fiery trail it left served, as a series of torches might, to light up the neighborhood. Trans. the idea rather than the words, *leaving a fiery trail.* **multa cum luce:** *in a blaze of light.*

696. se condere: *descend* or *disappear;* but the addition of **claram** seems to indicate that there was little or no diminution of its brightness until the woods hid it.

697. signantem vias: *i. e.*, indicating that Aeneas and his party were to gather at Mount Ida. **tum:** *i. e.*, after the meteor itself had disappeared. The trail might then seem even brighter than before. **longo limite sulcus:** *the long furrowlike path,* perhaps an inversion for **longo sulco limes;** the ablative expresses quality.

699. ad auras: *up;* often it means no more than this. Anchises has already changed from his position in v. 644, as we see in v. 688. Now he leaves the couch altogether.

700. affatur: perhaps vv. 702–703 give his prayer. It seems more likely that the prayer is not given and we are merely to assume it as offered. It is doubtful also whether v. 701 is addressed to Aeneas and his companions or to the gods.

702. domum: *i. e., family,* and especially referring to his grandson, who will carry on the line.

703. augurium: the gods have sent the omens and are closely interested in Troy's future.

706. aestus: (*tide of*) *heat;* the case is accusative. The burning masses are now so near them that the heat begins to be felt.

707. imponere: for **te impone, 164;** *cf.* **teguntur,** v. 227.

708. subibo: *sc.* **te** for its object; the meaning must be *support.* **umeris;** ablative of means.

709. quocumque: see **112** and *cf.* v. 218 and 1, 610.

710. ambobus: dative plural, as in 1, 458. *Cf.* **duobus** from **duo.**

711. longe: if broken up, the party would be more likely to escape observation; but it may be true, as has been suggested, that Vergil is preparing us to be less surprised at Creusa's disappearance.

712. quae dicam: *i. e.*, **quae dicturus sum.** **animis advertite:** *sc.* **vos** as object; a poetical way of saying the prose version **animos advertite ad quae,** etc.

713. egressis: *sc.* **vobis,** a dative of reference expressing direction (**146**); trans. freely, *as you go out from the city there is,* etc.

714. desertae: perhaps for **desertum**; the epithet belongs really with **templum** but is transferred to **Cereris.** There may be an allusion to the story of the mother Ceres, lonely when deprived of the presence of her daughter Proserpina (**58**). In the former case the word suggests that the temple was in a lonely spot, seldom visited by any one, and so a safe place for the refugees to gather.

715. religione patrum: this explains why the tree had not been felled. Its nearness to the temple had caused their ancestors to regard it as something to be venerated.

716. sacra: either the sacred vessels used in conducting a sacrifice, or the images of the Penates. Treat as an instance of hendiadys and *cf.* v. 320. See the illustration which represents Aeneas as leading the boy Ascanius and carrying his father, who in turn has the **sacra.**

718–719. caede recenti, attrectare: *cf.* the anger of the goddess Pallas when the Greek leaders touched the Palladium with blood-stained hands (v. 167). **vivo**: *running; cf.* **vivo saxo,** meaning the natural rock, **1**, 167.

721. subiecta colla: lit., *my neck thrust under.* Trans. freely the whole phrase **latos . . . insternor,** *bending my broad shoulders and neck I spread over them,* etc. *Cf.* **subibo,** v. 708.

722. veste . . . fulvique pelle: **186**; trans. **veste** as an appositive. **super**: an adverb. **insternor**: see **135,** *a*, and *cf.* **cingitur inutile ferrum,** vv. 510–511.

724. implicuit: the little fellow clings fast, fearing to be separated from his father; **non aequis passibus** helps us realize that the boy can hardly keep up. See note on **trahit,** v. 321.

725. ferimur: *i. e.*, **nos ferimus,** used for **progredimur** but implying haste. **opaca locorum**: *i. e.*, he chooses his way carefully, avoiding the light from the blazing buildings. *Cf.* **angusta viarum,** v. 332, and see note.

726. movebant: *i. e.*, **movere potuerant.**

727. adverso glomerati ex agmine: *facing (us) in a serried line;* **glomerati** suggests the idea of a solid, compact body of enemies, and **ex** is equivalent to **in.**

731. evasisse viam: of course they are not trying to reach the western or Scaean gate (v. 612) but the one leading out to the south toward Mount Ida. The danger lay within the city or at least chiefly there, so Aeneas considers that his way is all but safely com-

pleted (*cf.* e in **evasisse**). **creber pedum sonitus**: *the trampling of many feet.*

735. **mihi**: dat. of separation with **eripuit.** **male amicum**: see on **male fida,** v. 23. **nescio quod**: for **aliquod** with more vagueness of expression and without effect upon the verb construction following.

736. **confusam eripuit mentem**: *bewildered me and made me forget.* See **206** and *cf.* **summersas obrue puppes** in 1, 69. **cursu**: in trans. join closely with **sequor,** v. 737. **avia**: the neuter plural of the adjective **avius** used as a noun.

737. **nota regione**: these words mean "the direction we should naturally have taken." He seems to have chosen his way carefully, however. At all events the only obvious result of his bewilderment seems to be that he forgot all about his wife. He reached the rendezvous himself.

738. **misero**: dat. of separation with **erepta**; perhaps also abl. with **fato**; see **159.**

739. **substitit**: perhaps it is best to regard these as direct questions, and **incertum est,** added after them, as not affecting them at all.

741. **nec . . . quam**: *nor did I miss her* (**amissam**) *or look back for her, or think of her at all until,* etc. It is natural to take **respicere** here in the sense *look back,* something which Aeneas was bound to do, had he not forgotten all about Creusa for the time being. *Sc.* **eam,** with which **amissam** agrees as object of **respexi.** **antiquae**: more easily understood as a transferred epithet of **tumulum**; *cf.* **desertae,** v. 714.

743. **omnibus,** dat. of possessor with **defuit.**

744. **fefellit**: *failed, i. e.,* "did not come safely through and meet," etc.

745. On the scansion *cf.* **111** and note.

746. **eversa urbe**: *cf.* **ereptae,** v. 413.

749. **repeto et cingor**: hysteron proteron (**191**) but easily understood; not quite the same as in v. 353, where see note.

750. **stat**: *sc.* **mihi,** *I am determined.* This verb is used impersonally here, having for its subject the following infinitives, **renovare, reverti, obiectare.**

751. **caput**: *i. e., myself* or *my life.*

753. **vestigia . . . lustro**: *I mark my track, following it back, and watch it closely.*

755. animos . . . silentia: trans. freely, *scenes of horror grip my heart, even the silence too* (**simul**), etc.

756. si forte, si forte: *on the chance, the* (*bare*) *chance that,* etc. The repetition implies the hope in the mind of Aeneas that he might find her there. The subjunctive is due to the implied indirect discourse, the future perfect of his previous thought becoming pluperfect subjunctive. The tense **refero,** being used historically, may take secondary sequence.

758–759. The fire is consuming (**edax**) the highest parts of the building, the flames are mounting higher than the roof, and the heat (**aestus,** *cf.* v. 706) goes higher yet.

762. Phoenix: one of Achilles' teachers, and his companion at Troy.

763. asservabant: evidently to prevent indiscriminate looting by their own men. The proper division of the spoil would come later and in order of rank.

764. mensae deorum: *i. e.*, taken from temples.

765. auro: an abl. of material; it is frequently so found in poetry without an adj. modifier; **150.** Trans. **solidi** as if it agreed with **auro; 252,** *a.* **captiva:** for **capta. vestis:** used in a collective sense.

766. pueri, matres: to be sold as slaves, as was the ancient custom.

768. quin etiam: Aeneas is not content simply to search; he throws discretion to the winds and vainly attempts with a loud outcry to find Creusa. **umbram:** for **noctem.**

770. ingeminans: associate this word in origin with **gemini. iterumque iterumque:** omit the first **-que** in trans.; see **115.**

772. infelix: so mortals might naturally speak of her, as she had lost her life. But her own statement immediately intimates that her present condition is a happy one. *Cf.* **misero fato** in v. 738.

773. nota: abl. *sc.* **imagine.** Apparently as a deity her size has become greater than in life.

774. steterunt: 109.

775. affari, demere: historical infinitives. *Sc.* **ea** as subject.

776. tantum: join with **iuvat,** with which *sc.* **te. insano:** *violent, excessive, cf.* v. 345.

779. fas: the "will of Heaven," usually with omitted **est;** here it seems better to take it with **sinit** as parallel with **ille.** Trans.

aut as if **nec** stood there, since the force of the negation in **nec** in v. 778 is carried on.

780. exsilia: 127; *sc.* **erunt;** this word exile we must understand as referring to all the time spent in searching out and establishing a new home. Thus the adjective **longa** is especially fit in describing it, as it refers to both space and time. *Long will be your period of wandering,* etc. **arandum:** not an uncommon metaphor in many languages when speaking of ships traversing the sea.

781. et: trans. *then.* **Lydius:** tradition has it that the western part of Italy, Etruria in particular, was colonized in very early times by settlers from Lydia in Asia. Hence this term is applied to the Tiber, which rises in Etruria.

782. virum: equivalent to **virorum (121);** to be joined closely with **arva** rather than with **opima.** **Thybris:** Vergil also uses Tiberis, the alternative spelling for the river's name, which associates itself more easily with the modern English form, *Tiber.*

783. res laetae: *happiness.*

784. parta: from **pario.** *Sc.* **est** in agreement with the last of the three subjects **coniunx.** Lit., *are (is) acquired for you;* trans. freely, *are to be yours.* **Creusae:** *for Creusa,* an objective gen.

785. Myrmidonum, etc.: to the Trojans, Achilles naturally appeared as the type of the utmost savagery and cruelty. Hence the names of the tribes he led are chosen to emphasize the harsh treatment Creusa would have expected among the Greeks. Read the fate which Hector anticipates for his wife, Andromache:

"Yea of a surety I know this in heart and soul; the day shall come for Ilios to be laid low, and Priam and the folk of Priam of the good ashen spear. Yet doth not the anguish of the Trojans hereafter so much trouble me . . . as doth thine anguish in the day when some mail-clad Achaian shall lead thee weeping and rob thee of the light of freedom. So shalt thou abide in Argos and ply the loom at another woman's bidding and bear water from fount Messeis or Hypereia, being grievously entreated, and sore constraint shall be laid upon thee. And then shall one say that beholdeth thee weep: 'This is the wife of Hector that was foremost of the Trojans.'" — *Iliad,* 6, 454 *ff.,* Leaf's Translation.

786. servitum: supine of purpose with **ibo.**

787. Dardanis: a feminine patronymic corresponding to the masculine **Dardanides;** *a daughter of Dardanus, i. e., a Trojan woman.*

788. magna deum genetrix: *Cybele* (**43,** last part).

791. deseruit: *sc.* **me** as object with which the participles agree.

792. collo: governed by the compound verb **circumdare,** which has been separated by tmesis; *cf.* v. 218.

793. manus: acc. pl. *grasp.*

794. somno: here *dream.*

795. sic: "when my search and endeavor to find her has come to nothing, as Creusa is dead."

797. admirans: *to my surprise.* **matresque virosque:** see **115.**

798. exsilio: dat. of purpose. **pubem:** this seems to be in apposition with the two preceding nouns, **matres(que) viros(que),** *a sturdy group,* of a vigorous age.

799. animis: their *courage* is good. An abl. of specification with **parati.** **opibus:** carrying with them what they could of their possessions. Trans. freely, *their courage high, their supplies in readiness,* etc.

800. velim: this may be taken either as a potential subjunctive or as implied indirect discourse.

801. Lucifer: the Morning Star; there was need of an immediate departure. This was "the star which Venus loved above all others." It seems introduced here at the starting-point of their travels and wanderings with peculiar appropriateness. It is interesting that Lucifer, or the Morning Star, for moderns is often the planet Venus.

802. obsessa tenebant: *blocked and held.* The old Troy was closed to them forever.

803. opis: *i. e.,* aid from any outside source. They must become a new Troy by themselves in some new home.

804. cessi: cedo can be used in either of its two meanings here; either *yielded, i. e.,* gave up all thought of further resistance; or *withdrew.* Perhaps *yielded* is to be preferred, as **petivi** covers the other meaning.

BOOK III

1. res Asiae: *the power of Asia;* **res** as in 1, 268. It is implied that Troy held sovereignty over Asia, which here means the part of Asia Minor bordering on the Aegaean. **Priami . . . gentem**: *cf. gente sub Hectorea,* 1, 273.

2. immeritam: *guiltless,* since it suffered because of the sin of Paris. **visum**: *sc.* **est,** *it pleased;* lit., "it seemed best."

3. Ilium . . . Troia: see **19.** **humo**: *from the ground;* of utter destruction. **fumat**: note the tense, as contrasted with **visum (est)** and **cecidit.** **Neptunia**: *Neptune's, i. e.,* fortified by Neptune; see **22.** Although its fortifications had been built by a god, the city was not impregnable. Because Laomedon had cheated Neptune of his pay, the god did not fulfil his part of the contract.

4. diversa: *remote* (from Troy). **exsilia**: the pl. refers to the different places in which the Trojans tried to settle; not a poetic plur. (see **127,** *a*) and *cf.* 2, 780. **desertas**: *lonely; i. e.,* unpeopled.

5. auguriis: with special reference to 2, 679 *ff.* **divum**: see 1, 9, and the note. **sub ipsa Antandro**: *hard by Antandrus,* the force given by *ipsa.*

6. molimur: *we build;* see on 1, 424.

7. incerti: Vergil seems to have forgotten the prophecy of Creusa in 2, 781 *ff.* **quo fata ferant**: *whither the fates are leading us.* **detur**: see note on **datur,** 1, 553.

8. contrahimusque viros: *and we muster our men;* survivors of the destruction of Troy, who were wandering about near the fallen city.

9. et: introducing the apodosis of **vix . . . inceperat,** in place of the usual **cum**; see **173** and **175.** **fatis**: *to the fates* or *to Fate,* for the familiar **ventis (dare vela),** and emphasizing the uncertainty of their destination; *cf.* v. 7.

10. cum: = **et tum,** hence the indic.

11. fuit: see **167** and *cf.* **stetit,** 1, 268, and **fuit,** 2, 325.

12. magnis dis: in apposition with **Penatibus,** while **et** connects **Penatibus** with what precedes; **214.**

13. vastis campis: *of wide-spread plains,* descriptive abl. **Mavortia**: *of Mars, of the War God,* with **terra**; see **54** and note on **Scyllaeam,** 1, 200.

14. Thraces arant: parenthetical instead of *quam Thraces arant;* **arant** is a poetic equivalent for *incolunt.* **Lycurgo**: dat. of the agent. In prose **regno** is intransitive.

15. hospitium: *friendly.* **Hospitium** is really a noun. **sociique Penates**: *our household gods were allied with theirs.*

16. dum . . . fuit: see on **dum stetit, 1,** 268.

17. fatis . . . iniquis: *with adverse fates.*

18. Aeneadas: used of the people, *dwellers in Aeneia,* a town in Chalcidice on the Thermaic Gulf. The word also means "sons (or followers) of Aeneas"; see **1,** 157.

19. Dionaeae matri: *to my mother, Dione's daughter,* referring to Venus; see **55.** **divis**: *sc.* **aliis.**

20. auspicibus: *that they might favor;* the word is used proleptically, **206.** **nitentem**: *shining white,* the proper color for a sacrifice to the gods of heaven.

21. caelicolum: = **caelicolarum;** see on **1,** 4. Here we have the ending **-um** used with a noun of the first declension.

23. virgulta: note the deriv.: **virga, virgula, virgul(e)tum. Virgula** is the diminutive of **virga,** *branch,* and the suffix **-etum** with the names of trees and shrubs designates a collection or grove of the tree or shrub in question. **hastilibus**: lit., *spear-shafts.*

24. silvam: *green boughs;* the word is used collectively of a dense and leafy growth.

26. horrendum . . . monstrum: translate the noun first. **dictu**: supine in *-u,* best translated by an English infinitive.

27. quae prima . . . arbos . . . huic: = **huic arbori, quae prima.** On the form **arbos** see **119;** for the case of **huic, 145.**

28. atro . . . sanguine: *of black blood,* abl. of material with **guttae; 150.**

29. mihi: **142.** **gelidus**: proleptic, **206.**

30. alterius: *of a second.*

31. lentum: *tough,* "slow" in yielding.

32. insequor: *I proceed.* **penitus**: *thoroughly;* lit., "deeply."

34. movens: *pondering.* **venerabar**: *I prayed.* **nymphas agrestes**: the Hamadryades, who protected trees; **60.**

35. Gradivum: see **54.** **patrem**: a term used in prayer to all the great gods; *cf.* v. 89, **da, pater,** addressed to Apollo. **Geticis**: *of the Getae,* who lived near the mouth of the Danube. Here used as equivalent to Thrace.

36. **secundarent . . . levarent**: implied indirect discourse; a jussive or imperative in the direct form; *cf.* vv. 85–86.

38. **genibus . . . harenae**: *with my knees wrestle against the resisting* (**adversae**) *sand.* He knelt on the sand and tried to uproot the bush.

39. **lacrimabilis**: passive in force, *piteous, tearful.*

40. **vox reddita**: *an answering voice.* **quid**: *why?* Adverbial acc.

42. **parce**: with **scelerare**; for **noli.** **tibi . . . externum**: *a stranger to thee.* Note the juxtaposition of **Troia** and **externum,** which heightens the contrast.

44. **crudeles . . . avarum**: see on **crudeles aras,** 1, 355.

46. **seges**: *harvest.*

47. **ancipiti formidine**: *doubt and fear;* more lit., "perplexing fear." **mentem**: **135.** **pressus**: *weighed down,* for **oppressus.**

48. **steterunt**: see **108** and *cf.* 2, 774.

49. **quondam**: *once;* see on **olim,** 1, 20.

50. **infelix**: *luckless;* the bad fortune of Priam was proverbial, especially because he lived to a great age, only to see the destruction of his city. *Cf.* 2, 554 *ff.* His usual ill-fortune attended this present act. **alendum**: gerundive denoting purpose.

52. **Dardaniae**: see **21.**

53. **fractae**: *sc.* **sunt.** **Teucrum**: = **Teucrorum, 121.**

54. **res Agamemnonias**: *Agamemnon's cause.* **victricia**: used as an adj. and declined like **felix.** **Victrix** is really a feminine noun of agency, corresponding to **victor**; *cf.* **genetrix,** 1, 689.

55. **fas omne abrumpit**: *breaks every sacred tie;* note the meaning of *fas.*

56. **potĭtur**: instead of the usual **potĭtur**; *cf.* 4, 217, and see **153.** **quid**: **134.**

57. **sacra**: *accursed,* "sacred" to the infernal gods. **ossa**: see note on **ossibus,** 1, 660.

60. **excedere**: in apposition with **animus.**

61. **linqui**: a change to the passive for the sake of variety. **pollutum hospitium**: (*a land of*) *profaned hospitality.* **dare classibus Austros**: a variation on *dare classem ventis.* See on **Austris,** 1, 51.

62. **instauramus**: the technical term for repeating a religious ceremony because of some error or oversight. Vergil often uses it simply in the general sense of *repeat,* but here it has its technical

meaning, since the first burial of Polydorus was without proper rites. **ingens tellus**: *a huge mass of earth.* **Ingens** is used in a partitive sense; see **163.**

63. tumulo: *on the mound.* **stant**: *i. e.*, are erected; the verb denotes the act as completed. **manibus**: see **71.**

64. caeruleis: here, *dark, sombre.* **cupresso**: a sign of mourning, as crape is with us.

65. circum: *sc.* **stant.** **crinem**: **135,** *a.* **de more**: added to connect this Roman custom with ancient Troy.

66. inferimus: *offer,* a technical use of the word, since the offerings to the dead were called **inferiae.** Vergil is rather fond of using such technical terms; *cf.* **instauramus,** v. 62.

67. sacri: *hallowed;* lit., "sacrificial," from the victims which had just been slain. **animam**: *the spirit.*

68. supremum: adverbial acc.; **132.** This "last cry," **conclamatio,** was also a Roman custom; *cf.* 1, 219, and see on **de more,** v. 65.

69. pelago: dat. governed by the verbal noun **fides; 141. venti . . . dant**: see on 1. 66. **Dant placata** = **placant**; see on **laxas dare,** 1, 63.

70. lenis crepitans: *soft-whispering;* Vergil often uses this combination of an adj. with adverbial force and a pres. part.

73. colitur: in this context **colitur** is practically equivalent to **est,** but with the additional idea that the island is an inhabited one.

74. Nereidum: daughters of Nereus (**62**). The verse is spondaic with hiatus (**110**) after **matri** and **Neptuno**; *cf.* 1, 617.

75. pius: *dutiful,* referring to the filial devotion of Apollo to his mother Latona in anchoring the wandering island. **Arcitenens**: *the Archer-god,* Apollo, who had a temple and oracle at Delos; see **51.** **circum**: governing **litora, 216.**

76. Mycono e celsa: we say "bind *to*"; the Romans, with a different point of view, "bind *from.*" Myconos is not high (**celsa**), but low, and Ovid correctly calls it **humilem.** **revinxit**: *bound fast;* **re-** has its ordinary meaning of "back," as in **religare navem.**

77. coli: object of **dedit**; so also **contemnere.**

78. haec: *sc.* **insula.**

79. veneramur: *we pay homage to,* for a different meaning of **veneramur** see v. 34. **Apollinis urbem**: Delos.

80. rex hominum: a common Homeric expression. **idem**: *at the same time, at once;* **idem** is nom.

81. tempora: **135**, *a*. **lauro**: the laurel, or bay, was sacred to Apollo; *cf*. v. 91.

82. Anchisen: in apposition with **amicum**; for the form see **122.**

84. templa: poetic plural, **127.** **saxo . . . vetusto**: abl. of material, **150.** **venerabar**: *cf*. **veneramur**, v. 79.

85. propriam: *enduring*. **Thymbraee**: an epithet of Apollo; see **51.**

87. Pergama: the citadel of Troy; see **19.** **Danaum**: one of the many poetic names for the Greeks.

88. sequimur: *are we to follow*, pres. with fut. force; *cf*. 2, 322, and see **165.**

89. augurium: used without regard to the original meaning of the word, which contains **avis**, *bird*. **illabere**: *inspire*, lit., "glide into."

90. vix eram . . . visa: *sc*. **sunt**, the paratactic form of a "**cum-inversum**"; see **173** and **175.**

91. liminaquē: lengthening of a naturally short *e* (**108**); the same lengthening of **-que** occurs sixteen times in Vergil, of which fourteen are before a double consonant.

92. mons: Mount Cynthus. **cortina**: *the tripod*, made in the form of a cauldron (the first meaning of **cortina**).

93. summissi . . . terram: *i. e.*, "we prostrate ourselves."

94 ff. Oracles were often given in vague and misleading language, as in the present instance, when the Trojans misunderstood Apollo's meaning. **Dardanidae**: an appropriate address, since Dardanus was of Italian origin; see **21.** **duri**: *hardy*, implying also that hardships await them in the future. **Durus** is here equivalent to the Homeric πολύτλας, "much enduring."

95. prima: with adverbial force. **ubere**: *bosom*. **laeto**: *fruitful*. For the meaning of **laetus** *cf*. **laetissimus**, 1, 441.

97. cunctis . . . oris: **154** and *a*.

98. The spondaic rhythm gives the line an impressive effect; *cf*. v. 74.

99. haec Phoebus: *sc*. **dixit.**

100. ea moenia: the promised walls of the city to which Phoebus had directed them.

101. quo: *whither*, introducing a new question. **errantes**: used as a substantive, *the wanderers*; **160.**

102. volvens: *cf*. 1, 305. **monumenta virorum**: **virorum** is

probably objective gen., the phrase meaning: *quae de veteribus monent.*

103. spes . . . vestras: that is, "what you have to hope for."

104. Iovis magni . . . insula: because it was the place where Jupiter was brought up; see **42** (end).

105. mons Idaeus: mentioned to establish a connection between Crete and Troy; there was a Mount Ida in each place.

106. habitant: the subject is an indefinite *they* or *men.* **cunabula**: recent excavations have shown high civilization in Crete in pre-Homeric times.

107. maximus pater: *our earliest ancestor,* the founder of the race; we may compare the use of **maiores** (**natu**) in the sense of "ancestors." **Maximus pater** would thus be the original ancestor, from whom the **maiores** were descended.

108. Teucrus: or *Teucer,* a mythical king and ancestor of the Trojans; see **20.** **Rhoeteas**: so called from the Rhoetean promontory on the Hellespont.

109. optavit . . . regno: *cf.* 1, 425.

110. steterant: *been reared; cf.* **stant,** v. 63. **habitabant**: for the subject *cf.* **habitant,** v. 106.

111. hinc: that is, from Crete. **mater**: *Cybele;* see **43** (end). **cultrix**: *who dwells upon; cf.* **venatrix,** 1, 319, and **genetrix,** 1, 590. **Corybantia aera**: *the Corybantian cymbals;* see on **aena,** 1, 213. The *Corybantes* and *Curetes* were priests of Cybele. Their noisy rites were a reminiscence of the legend of the rearing of Jupiter; see **42** (end).

112. hinc: *sc.* **venerunt.** **fida . . . sacris**: *the faithful silence of the mysteries;* lit., "faithful to the mysteries," the *Megalesia,* the mysteries of Cybele.

113. iuncti: *yoked.* Cybele was represented as riding in a chariot drawn by lions. **subiere**: *drew; cf.* 2, 708.

114. sequamur . . . placemus: hortatory subj.

115. Gnosia: *Crete,* so called from Cnossos or Gnossos, one of the principal cities of the island.

116. nec longo: the distance is about 150 miles. **Iuppiter**: as god of the clear sky; see **47.** **adsit**: jussive subj. with the force of a proviso; **169.**

117. sistet: *will land;* lit., "cause to stand."

118. honores: *sacrifices, offerings; cf.* 1, 49. **aris**: locative abl., **154.**

120. nigram: black victims were offered to powers that might exert an evil influence; hence to the gods of the Lower World. **Hiemi**: *the Storm.*

122. Īdomenea: 122. The quantity of the *I* is epic license, like that of the *I* of **Italia**; see note on 1, 2. Idomeneus had made a vow to sacrifice the first thing that met him when he landed. The victim was his own son, and the gods in anger sent a pestilence upon Crete. In consequence Idomeneus was banished and settled in Calabria; see v. 400.

123. hoste vacare domos: Vergil speaks as if the Cretans had departed with Idomeneus. **adstare**: as we say, *stand ready* for occupancy.

124. Ortygiae: *of Quail Island,* the ancient name of Delos. **pelago**: *over the sea;* 154, *a, cf.* 1, 364.

125. bacchatam iugis: *with its mountain revels;* more lit., "on whose hills the revels of Bacchus are celebrated." *Iugis* is a locative abl. and *bacchatam* is the part. of a deponent verb used with the force of a passive.

126. niveam: *snowy,* so called because of the Parian marble; see 1, 593. The adjectives in 125–7 lend vividness and picturesqueness to the story.

127. legimus: zeugma (**189**), *pass by* the island and *pass over* the channels between the islands. **concita**: *surging;* more lit., "made rough," because the narrow passages between the islands caused a swift current.

128. nauticus: = **nautarum**; see note on 1, 13. **vario certamine**: as the rowers vied with one another in their efforts.

129. hortantur: *eagerly cry.*

130. prosequitur . . . euntes: *attends us on our way.* **a puppi**: *astern; cf.* **a dextra,** *on the right.*

131. Curetum: see note on v. 111. **oris**: dat. with **allabimur.**

132. optatae: probably as in 1, 425.

133. Pergameam: *sc.* **urbem.** **laetam cognomine**: *rejoicing in the old name* (Page). **cognomine**: as in 1, 530.

134. arcem . . . tectis: *rear a high-roofed citadel;* **tectis** is abl. of means.

135. fere: *just,* modifying not only **subductae,** but the two following clauses as well.

136. operata: *busied.*

137. iura . . . dabam: *cf.* 1, 264. **subito cum:** a good example of "**cum**-inversum"; **175.**

138. corrupto . . . tractu: *from a tainted quarter of the heaven a wasting and piteous blight came,* etc.

139. satīsque: from **serō.**

140. linquebant . . . trahebant: indefinite subject *they,* or *men,* as in vv. 106 and 110.

141. Sirius: the Dog Star, a conspicuous object in the winter heavens; see **34.** Its rising was supposed to be attended by hot weather and consequent drought, sometimes with pestilence. We still speak of the "dog-days."

142. arebant . . . negabat: descriptive imperfect.

143. remenso: *cf.* 2, 181, and for the pass. part. of a deponent verb, **bacchatam,** v. 125.

144. veniam: *favor, indulgence.* On the meaning of **venia** see on 1, 519.

145. quam . . . ferat: 179. unde: *i. e., from what quarter.* **laborum:** objective gen.

146. vertere: object of **iubeat.**

147. animalia: *living creatures,* men as well as beasts.

148. effigies: the *images* of the gods, which Aeneas had brought with him from Troy. **Penates: 72.**

150. oculos: *sc.* **meos** = **mei,** with which **iacentis** agrees.

151. multo . . . lumine: *the flood of light.*

152. insertas: *inset; i. e.,* set in the wall of his room. In Vergil's time windows were few and small, and placed high up.

153. affari . . . demere: with **visi sunt,** v. 150. The line is repeated from 2, 775. Such repetitions are common in Homer and occur sometimes in Vergil.

154. delato: with **tibi** = *si delatus eris.*

155. canit: *utters.* **cano,** because oracles and prophecies were given in metrical form. **en:** *lo!* **ultro:** *unasked.*

156. Dardania: *cf.* v. 52.

158. idem: *we too.*

159. moenia magnis magna: note the emphasis given by the juxtaposition of **magnis** and **magna. Magnis** is used as a masc. subst., *mighty walls for the mighty,* referring both to men and gods.

161. mutandae: *sc.* **sunt.**

162. Delius . . . Apollo: note the separation of adj. and noun.

Sometimes they stand respectively at the principal pause and at the end, as in v. 181; see **213.** **Cretae**: locative; see **156.**

167. **propriae**: *cf.* v. 85, above.

168. **Iasiusque pater**: Dardanus and Iasius were brothers. Vergil probably uses **pater** in a general sense and refers **quo** to Dardanus, whom he elsewhere mentions as founder of the Trojan race.

169. **age**: *come*, preparing the way for another imperative and regularly preceding it, except in poetry. **laetus**: with adverbial force.

170. **refer**: *report;* **re-** implies *duly*, as in **reddita** (v. 333) and **recepto** (v. 666). **Corythum**: the earlier name of Cortona in Etruria, named from its founder Corythus, who was the husband of Electra, the mother of Dardanus; **21.**

171. **Ausonias**: Italy was called **Ausonia** from the **Ausones**, a tribe dwelling on the southwestern coast of Latium. **Dictaea**: the adj. is derived from Dicte, a mountain in Crete.

173. **sopor**: *a mere dream.*

174. **velatas**: *filleted.* **praesentia**: *actual.*

175. **toto corpore**: **154,** *a.* The prep. is commonly omitted when **totus** is the modifier.

176. **supinas**: *upturned*, with the palms upward; see on 1, 93.

177. **munera intemerata**: *a pure libation, i. e.*, a libation of pure wine; see on **mero,** 1, 729.

178. **honore**: *rite, sacrifice;* see on v. 118, and *cf.* 1, 49.

179. **facio certum**: a poetic variation of the usual **certiorem facio.**

180. **ambiguam**: *double* and hence *doubtful*, so far as the interpretation of the oracle was concerned. The Trojans might be regarded as the offspring either of Dardanus or of Teucer. **geminos parentes**: *two ancestors*, Teucer and Dardanus. For the meaning of **geminos** *cf.* 1, 162; here it is used poetically for **duo.**

181. **novo**: *novel, strange.* **veterum locorum**: note the position of the words and see on v. 162. The juxtaposition of **novo** and **veterum** suggests that the meaning "new" was also in Vergil's mind.

182. **exercite**: *harassed.*

183. **casus**: *fortune*, here used in a good, or at least in a neutral sense. **Cassandra**: see **23.** She foretold the destruction of Troy. **canebat**: *prophesied;* see on v. 155.

184. **repeto**: *sc.* **memoria,** *I recall.* **generi . . . nostro**: note the order. **portendere**: *foretold;* for the tense see on **venire,** 1,

619, **repeto memoria** being equivalent to **memini.** **debita**: predicate to **haec,** *as due.*

185. **vocare**: *named; cf.* **portendere,** v. 184.

187. **crederet**: *was to believe?* The imperfect subjunctive is used of a supposition or possibility in past time, where the common English idiom is "who could have believed?" See **172.** **tum**: emphatic; later her prophecies were verified. **vates Cassandra**: *Cassandra's prophecies;* **vates** is in apposition with Cassandra, "Cassandra as a prophetess."

188. **meliora**: *a better course;* lit., "better things." See **160.**

190. **paucisque . . . relictis**: *leaving a few of our number behind;* added because of the legend that the city of Pergamum, or Pergameia, was founded by Aeneas, *cf.* v. 133.

191. **currimus aequor**: *we speed o'er the sea; cf.* 1, 524, and the note.

194. **caeruleus**: *dark, murky; cf.* v. 64. **imber**: *rain-cloud.* **hiemem**: *storm.* **tenebris**: *darkly;* more lit., "with gloom," abl. of manner, **153.**

196. **aequora**: *seas,* without thought of the original meaning of the word.

198. **involvere**: **166,** *a; cf.* **incubuere,** 1, 84. **nox umida**: *a night of rain.*

199. **ingeminant**: *flash and flash; ingeminant,* usually transitive, is here used without an object. **abruptis**: *rent, riven.*

200. **caecis**: *cf.* **caeca,** v. 203, below.

201. **ipse . . . Palinurus**: the order, as well as the pronoun, gives emphasis. Palinurus was the pilot of the Trojan fleet. **negat discernere**: *sc.* **se,** *says that he cannot distinguish.* **caelo**: locative abl., **154.**

203. **adeo**: with **tres,** *full three days; cf.* 2, 567. **incertos . . . caligine**: *dim with blinding mist;* **soles** is poetic for **dies.** **Caeca** is active in meaning; *cf.* **caecis,** v. 200.

204. **pelago**: *over the sea; cf.* 1, 364.

206. **aperire . . . montes**: *to disclose mountains afar off.* **volvere fumum**: *send up curling smoke;* see **117.**

207. **vela cadunt**: *the sails droop,* or "collapse," as the wind leaves them.

208. **annixi**: *sc.* **remis,** *with might and main;* lit., "throwing themselves upon their oars." **torquent**: *churn.* **caerula**: used as a subst., *sc.* **aequora (161).**

209. Strophadum: west of the Peloponnesus; the name is derived from στρέφω, "turn," meaning "the drifting islands." According to others, they were so named because at that point Zetes and Calais (see v. 213) gave up their pursuit of the Harpies and turned back.

210. stant: nearly = **sunt**; *cf.* **colitur,** v. 73.

211. insulae: semi-hiatus; see **110,** *a.*

212. Harpyiae: derived from ἁρπάζω, *snatch.* The word is pronounced in three syllables, *yi* being a diphthong. **Phineia**: adj. from *Phineus,* a king of Salmydessus in Thrace. He was tormented by the Harpies because of his cruelty to his sons, but was delivered by the Argonauts.

213. metu: *through fear,* of Zetes and Calais, the winged sons of Boreas, who drove the Harpies from the house of Phineus.

214. tristius: with active force, *more awful.*

215. ira deum: *wrath of the gods,* metaphorical for a manifestation of the divine anger.

216. virginei . . . vultus: *sc.* **sunt**: *these birds have maidens' faces;* **volucrum** is possessive predicate gen.

219. huc: *i. e.,* to the Strophades, v. 209. **delati**: *coming* (down) *to land;* see note on **devenere, 1,** 365.

220. laeta: *goodly.* **armenta**: *herds,* the original force of the word (from **aro,** *plough*) has been lost; *cf.* **aequora,** v. 196.

221. caprigenum pecus: an artificial and would-be poetic expression for *herds of goats.*

223. partem . . . praedamque: *to a share in the booty,* a good example of hendiadys; **186. curvo**: *winding.*

224. exstruimus: *we pile high.* **toros**: *couches* of turf.

225. subitae: used adverbially, and emphatic by its position. **lapsu**: *swoop.*

228. tum vox dira: *sc.* **est,** *then came hideous screams.*

229–230. These verses are in part a repetition of 1, 310–311; see note on v. 153.

231. aris . . . ignem: for a second sacrifice; the first one is implied in v. 222.

232. diverso caeli: *an opposite part of the sky;* **160** and **139.**

234. capessant: an imperative clause in indir. disc., object of **edico.**

235. edico: *command* and *declare,* **189.**

236. haud secus ac: *just as;* lit., "not otherwise than"; **187. tectos . . . latentia; 206.**

239. **Misenus**: the trumpeter of the Trojans.

240. **aere cavo**: see note on **aena**, 1, 213, and *cf.* v. 111, above. **nova**: *strange.*

241. **foedare**: in apposition with **proelia**; the same phrase, **ferro foedare,** "to mar with the steel," occurs in 2, 55. **obscenas**: *ill-omened.*

243. **sub sidera lapsae**: *soaring heavenward.*

245. **praecelsae**: *lofty, very high;* **prae-** has intensive force. Note the spondaic rhythm of this and the following verse, introducing the dire prophecy.

246. **infelix vates**: *ill-boding seer;* **infelix** is equivalent to "of evil, of misfortune."

247. **bellum etiam . . . bellum**: *war, even war;* see **199.**

248. **Laomedontiadae**: the word is perhaps chosen with insulting intent, because of the treachery of Laomedon (**22**).

249. **patrio**: *ancestral,* a false or exaggerated statement; see v. 212.

251. **Phoebo**: "Apollo made known the decrees of Jupiter by means of his oracles, either through human beings (Cassandra, Pythia) or through half-human monsters like the Harpies" (Page).

252. **Furiarum**: used by Vergil in a general sense, because of the similarity of the Harpies and the Furies. **maxuma**: *sc.* **natu.**

253. **Italiam . . . Italiam**: the repetition gives a bitter emphasis (**199**). They shall reach Italy, but there a dreadful fate awaits them. **ventisque vocatis**: *invoking the winds.*

255. **datam**: *promised, sc.* **fatis** and *cf.* v. 382.

256. **caedis**: appositional gen.; **caedis** here means *violence,* "*attempted murder.*"

257. **subigat**: this prediction was fulfilled by the eating of the broad wheaten cakes (**quadra**) on which the rest of their meal was served, in lieu of plates. **ambesas**: *gnawed around.* The word suggests the difficulty of eating wooden tables.

259. **sociis**: **142.** **subita . . . sanguis**: note the interlocked order; **216.** **gelidus**: proleptic; *cf.* v. 30 and the note.

260. **nec iam**: = **et non iam.**

262. **sint**: subj. in implied indir. disc., reporting the words of the Trojans. **obscenae**: *cf.* v. 241.

263. **palmis**: *cf.* 1, 93.

264. **numina magna**: since the Harpies are minor deities, the **magna numina** are able to overrule them. **meritos**: *due,* as a

part of the propitiatory rites. **indicit**: see note on 1, 632. **honores**: see note on v. 178.

266. placidi: = **placati,** *graciously.*

267. deripere: *tear . . . from;* the word shows his haste. **excussos . . . rudentes**: *to loosen and shake out the stops.* **Rudentes** are the ropes with which the sail was tied up after being furled.

268. spumantibus undis: *over the foaming waves;* **154,** *a.*

271. Neritos: a mountain in Ithaca, which Vergil, to judge from his reference to Ithaca in the next line, takes for a separate island.

272. scopulos: said in derision of the rocky "realm" (**regna**) of Laertes.

273. Ulixi: objective gen. For the form see **122.**

274. Lucatae . . . montis: the promontory of Leucas or Leucadia, from which Sappho was said to have leaped to her death.

275. Apollo: the god for his temple; *cf.* 2, 312. The temple of Apollo at Actium was founded by Augustus after his victory over Antony and Cleopatra in 31 B. C. **Formidatus nautis** is better suited to another temple of Apollo on the southern promontory of Leucadia. It is quite possible that Vergil confused the two temples.

276. hunc: refers to the temple, but takes its gender from the word **Apollo,** to which it relates grammatically. **urbi**: as appears from v. 280, this must refer to Actium.

277. ancora . . . puppes: for a short stay they backed the ships in to the beach, for convenience in starting off. They were held in place by an anchor, or mooring-stone, cast from the prow, and by stern-cables (**retinacula**) made fast to some object on shore. For a long stay the ships were drawn up (**subductæ**) on the beach.

279. lustramurque: with middle force, *we offer cleansing sacrifices to Jupiter.*

280. celebramus: in its literal sense, *we throng the shores of Actium in games of Ilium.* Augustus instituted quinquennial games in honor of his victory.

281. oleo labente: the epithet **labente,** *slippery,* is transferred from **socii** to **oleo.** The wrestlers rubbed their bodies with oil to prevent their opponents from getting a secure hold. **palaestras**: *wrestling bouts;* **127,** *a.*

283. Argolicas: *Greek;* see on v. 87.

284. magnum . . . annum: *wheels round the mighty circuit of a year.*

286. aere cavo: here *a round* (hollow) *shield;* see note on 1, 213.

287. postibus adversis: *the front columns* of the temple; lit., "the columns facing (us)"; *cf.* **adversa**, 1, 103. **rem**: *the act.* **carmine**: *a verse; i. e.*, an inscription in verse. **signo**: the verb, *I mark.*

288. haec arma: *sc.* **dedicat.** The ellipsis is common in dedicatory inscriptions. **de**: (*won*) *from.*

290. certatim: *emulously.*

291. Phaeacum: *of the Phaeacians,* described in the *Odyssey* as living in the island of Scheria, later called Corcyra, and to-day Corfu. **abscondimus**: *we lose sight of;* lit., "cause to disappear."

292. legimus: *we skirt;* see on v. 127. **portu**: dat.; *cf.* **metu**, 1, 257.

293. Chaonio: Chaonia was a district of Epirus on the coast, north of Corcyra. Its principal port was Buthrotum. **Buthroti**: appositional gen.

294. rerum: modifying **fama**, but not calling for translation; see on 1, 204.

295. Priamiden Helenum: after the fall of Troy Helenus became the captive of Neoptolemus, son of Achilles. Helenus warned Pyrrhus of the dangers which awaited the Greeks who returned by sea, and Pyrrhus returned safely by land. Hence he had a high regard for Helenus, and besides giving him Andromache as his wife, he entrusted the seer with a part of his kingdom.

296. coniugio: = **coniuge**; **212.**

297. patrio: *of her own land,* referring to Asia, not to Troy. Andromache was the daughter of the King of Thebe in Cilicia. **cessisse**: *passed to,* a term commonly used of property.

299. compellare . . . cognoscere: with **amore**; see **181.** **casus**: *events.*

301. cum . . . litabat: *just when, as it chanced* (**forte**), *Andromache,* etc. **tristia dona**: *gifts of mourning.*

302. falsi: *fictitious;* the stream was named after the famous Simois near Troy.

303. libabat . . . vocabat: indic. because **cum** = **et tum.**

304. inanem: in the English trans. take this adj. with **tumulum.** The tomb was a cenotaph, since Hector's ashes were at Troy.

305. geminas . . . aras: see on v. 63. **causam lacrimis**: *a place to weep;* lit., "a cause for tears."

307. monstris: *marvels;* the appearance of the Trojans seemed to her a portent.

308. visu in medio: *as she gazed.*

310. facies . . . nuntius: appositives to the subject of **affers.** The meaning is, "Is it really you, and do you really bring me news?" Note the repetition of **vera . . . verus,** and the position of the two words in the verse.

311. lux . . . recessit: a euphemism (**201**) for "If you are dead."

312. Hector ubi est: that is, "why is Hector not with you?"

313. furenti: *sc.* **ei,** *to her passionate appeal.*

314. subicio: *make a brief reply;* **subicio** implies that he can "get in" (*throw in*) only a word here and there. **hisco**: *gasp;* his emotion makes it difficult for him to speak.

315. extrema: *trials.*

316. vera vides: *the sight is real;* on **vera** see **160**; on the incomplete lines, **14** (end).

317. deiectam: *fallen,* with the same idea as in **deiectus honore,** the implication being that any fortune would be inferior to that of being Hector's wife.

319. Pyrrhin' . . . servas: *are you still wedded to Pyrrhus?*

321. Priameia virgo: Polyxena, daughter of Priam, sacrificed at the tomb of Achilles, since it was at a meeting with Polyxena that the Greek hero was slain by Paris.

323. sortitus: *allotment;* the captives were apportioned among the victors by lot. But Andromache was given to Pyrrhus because he was the son of Achilles, who had slain Hector.

325. nos: emphatic and contrasted with **O felix una,** v. 321. **diversa**: *distant.*

326. stirpis Achilleae: *Achilles' son,* who had slain her husband. **fastus iuvenemque**: *his youthful insolence:* hendiadys, with a not uncommon blending of abstract and concrete; *cf.* **insidias et dona,** 2, 36.

327. enixae: *bearing children.* **qui deinde**: *he then; i. e.,* Pyrrhus.

328. Ledaeam Hermionen: *cf.* **Priameia virgo,** v. 321, and **stirpis Achilleae,** v. 326. Hermione was the only child of Menelaus and Helen, and Helen was a daughter of Leda and Jupiter. Before the Trojan War Hermione had been betrothed to Orestes. Menelaus, however, gave her in marriage to Pyrrhus, who was slain by Orestes in revenge for the loss of his betrothed.

329. famulo famulamque: *a bondmaid and to a bondman,* **-que** adds emphasis, as does also the juxtaposition of **famulo** and **famulam.**

331. coniugis: here means *his betrothed*, "his wife to be"; *cf.* **gener**, 2, 344. **scelerum furiis**: *the Furies of his crimes;* see **41.**

332. excipit: *caught.* **patrias ad aras**: *at his father's altar;* **127.** There was poetic justice in this act, since Pyrrhus had slain Priam at an altar; see 2, 663.

333. Neoptolemi: another name of Pyrrhus. **reddita**: *was assigned*, as his due; see on v. 170.

334. Heleno: with **reddita** and **cessit, 159.** **cognomine**: see note on v. 133.

335. Chaone: a brother of Helenus, who had sacrificed his life for Helenus, or had accidentally been killed by him.

337. tibi: turning to the fortunes of Aeneas. **vescitur aura**: *cf.* 1, 546.

338. ignarum: *unawares.*

339. quid: *what of?* The verb (*e. g.*, **facit**) is no more necessary in English than in Latin. **superatne**: *does he live?*

340. quem . . . Troia: the only example in Vergil of a half-line in which the sense is incomplete. Here we may have a case of aposiopesis (**193**). Andromache guessed the truth from Aeneas' expression and broke off suddenly.

341. tamen: *i. e.*, in spite of her death when he was so young.

348. multum: *freely;* adverbial acc., **132.**

349. simulata: *copying, i. e.*, made in the likeness of. **magnis**: *sc.* **Pergamis.**

350. arentem: a contrast with the "eddying Xanthus" of the *Iliad.*

351. amplector . . . portae. The Scaean (left) was the western gate of Troy, which would be on the left of an augur facing north. Aeneas embraces the portal by way of welcome; *cf.* the farewell of the matrons to Priam's palace, 2, 490.

352. nec non et: **188.** **socia**: *friendly;* see on **socii**, 1, 198. **simul**: *sc.* **mecum**, *with me.*

353. porticibus: *cloisters, colonnades*, probably around the **aula**, or hall.

354. aulai: see **120.** **Bacchi**: **204.**

355. impositis . . . dapibus: *while the feast was served on golden plate.*

356. dies alterque dies: *day after day.*

358. his . . . aggredior: although this sentence is not joined to the preceding one grammatically, it has a logical connection with

it, the meaning being: "Since the time for sailing is favorable, I approach the seer"; see **173.** **vatem**: *i. e.*, **Helenum.**

359. interpres: *interpreter;* the seer or prophet acted as interpreter between gods and men.

360. Clarii: see **51.** **sentis**: *knowest,* with a seer's intuition.

361. linguas, pennae: the future was divined from the notes of birds (**augurium, oscines**) and from their flight (**auspicium, praepetes**). As has already been said, Vergil is fond of using, or implying, technical terms.

362. prospera . . . religio: **religio** here means *the gods* or *heaven,* and **prospera,** *with fair words,* is equivalent to an adv. modifying **dixit.** His voyage as a whole is to be successful.

364. petere . . . temptare: **181.** **repostas**: = **remotas.**

365. Harpyia: see on v. 212. **dictu**: the supine in **-u,** commonly used with adjectives, but also with **fas** and **nefas.**

367. obscenam: *revolting, foul.* **vito**: *am I to avoid?* the indic. is used vividly in place of a deliberative subj.

368. quidve sequens: *or by what course.* **possim**: apodosis of a less vivid fut. cond., the protasis being implied in **quidve sequens.**

369. de more: see on v. 65.

370. divum: with **pacem.** **vittasque resolvit**: as a preliminary to receiving the divine inspiration.

371. limina: *the threshold* of the **adytum** or inner shrine; poetic plur., **127.**

372. suspensum: *awe-struck.*

374. nam: giving the reason for **expediam,** v. 379. **maioribus auspiciis**: *under greater auspices,* a technical expression; see v. 361.

376. volvitque vices: *rolls the (wheel of) change;* see **117.** **is . . . ordo**: *such is the circling course,* referring to **volvit vices.**

377. hospita: *strange.*

379. Parcae: see **45.**

380. Helenum: subject of **scire** and **fari.** **Saturnia**: see **48.**

381. Italiam: *i. e.*, the western coast, which Aeneas was trying to reach; the eastern coast lay near at hand (**vicina**). **iam**: *now,* after reaching the neighboring shore of Epirus.

383. via invia: oxymoron; **200.**

384. lentandus: *must be bent,* implying effort.

385. salis Ausonii: *the Ausonian brine;* see note on v. 171. **aequor**: here in its proper meaning of "the surface of the sea."

386. inferni lacus: of Avernus, see v. 442. **Aeaeae**: an adj.

derived from Aea, a city of Colchis, since Circe was daughter of Aeetes, king of Colchis, and Hecate. The island of Circe was identified with the promontory of Circeii (Monte Circello) in Latium.

389. tibi: 143; with **sollicito,** *in thine anxiety.* **secreti:** *retired, secluded.*

391. triginta . . . enixa: *with a litter of thirty young.*

392. alba . . . albi: emphatic.

394. morsus: see note on v. 257.

396. has . . . hanc: the words imply a gesture toward the eastern Italian shores.

398. cuncta: for the distributive use of this word *cf.* 1, 518. **moenia:** = **urbes,** usually a single city, as in the next verse.

399. Narycii . . . Locri: so called from the town of Naryx. They had lost their leader, Ajax Oileus, by shipwreck (1, 39 *ff.*) and had then settled in Locri Epizephyrii in southern Bruttium.

400. Sallentinos: the Sallentini dwelt in Calabria, on the Gulf of Tarentum.

401. Lyctius: adj. from **Lyctus,** a town of Crete, from which Idomeneus came; *cf.* v. 122. **Meliboei:** adj. from Meliboea in Thessaly, a town within the domain of Philoctetes.

402. subnixa . . . muro: *safe with its wall;* lit., "supported." It has been observed that Vergil is fond of modifying a proper name, especially a Greek name, by an adjective which suggests its derivation and meaning. So here, "the name Petilia suggests smallness (archaic **petilus** = *slender*) and **parva** interprets this idea" (Sidgwick).

403. quin: = **quin etiam,** *nay, moreover.*

404. iam: *now, i. e., at last.*

405. velare: pass. imperative with middle force, **164.** It was the regular Roman custom to veil the head when praying to the gods.

406. ne qua . . . turbet: any ill-omened sight or sound marred a sacrifice. Hence the head was veiled, and all who were present were bidden to keep silence. **in honore deum:** *during the worship of the gods.* On **honore,** *cf.* 1, 49.

409. rēligione: *religious observance.* On the quantity see **108.**

411. rarescent: *open.* Seen at a distance, the rocks of the promontory seem to form a continuous barrier, but as one comes nearer they appear to separate.

412. laeva . . . laeva: 199. tibi: 147.

413. dextrum: leading through the Straits of Messina to the

northern coast; "to the right" as they sailed in a southwesterly direction from Bruttium.

414. **haec loca**: = **dextrum litus,** v. 413. **quondam**: *long ago.*

415. **tantum . . . vetustas**: *such vast change can long lapse of time effect.* On **tantum** see **132.**

416. **protinus . . . una**: *one unbroken line.* **Protinus** usually denotes continuity in time rather than, as here, in space. **utraque tellus**: namely, Italy and Sicily.

417. **medio**: *between,* locative abl., with almost the force of an adv.

419. **litore diductas**: *on parted shores;* that is, on opposite sides of the strait.

420. **dextrum . . . laevum**: used of the two sides of the strait, not as in vv. 412 and 413. **implacata**: *insatiate.*

421. **barathri**: a Greek word, *chasm.* **gurgite**: locative abl.

422. **in abruptum**: with **sorbet,** *downwards, into the abyss;* more lit., "down the steep." **sub auras**: *up to the skies.*

423. **alternos**: *in turn.* **unda**: *with spray,* abl., with **verberat.**

424. **Scyllam . . . cohibet**: *cf.* Milton, *Paradise Lost,* 2, 650 *ff.*:

> "The one seemed woman to the waist, and fair;
> But ended foul in many a scaly fold
> Voluminous and vast. . . .
> About her middle round
> A cry of Hellhounds never ceasing barked."

425. **ora**: they were six in number; see **65.**

426. **prima**: with adverbial force, *above.* **hominis**: *of a human being.*

427. **pube tenus**: *to the waist.* **postrema**: *below,* contrasted with **prima** in v. 426 and in a similar construction.

428. **commissa**: **135** and *a.* We may translate freely, *having the tails of dolphins joined to a belly of wolves; i. e.,* composed of, or girt with, wolves (see v. 432).

429. **metas**: *goal;* not a poetic plural, since the goal consisted of three conical shafts. The Trojans were to round the promontory of Pachynus as one would a goal in the race-course, and then follow the southern shore of Sicily.

430. **cessantem**: *lingering.*

431. **quam**: *than;* **praestet** has the force of a comparative. **informem**: note the deriv. from **in-** and **forma,** and trans. accordingly.

432. caeruleis: *sea-green.* **canibus**: the same as the **lupi** of v. 428.

433. si qua est: here this does not imply doubt; *cf.* 1, 375, and see on 1, 13. **prudentia**: *foresight; i. e.*, knowledge of the future. **vati**: governed by **fides** (est); note the emphatic position of the word.

434. veris: **160.**

435. unum illud: *this one thing,* explained by vv. 437 *ff.* **proque omnibus unum**: *this one thing above all.*

437. Iunonis . . . Iunoni: **199.** **primum**: adv.

439. supera: *win over.* **victor**: *i. e.*, having obtained your wish; *cf.* **supera.**

440. fines: **137.** **mittere**: note the quantity of the penult; what does it indicate?

441. Cumaeam . . . urbem: Cumae was a Greek colony northeast of Naples, founded partly from Calchis in Euboea and partly from Cyme in Aeolis.

442. divinos: *haunted* by divine powers. There were two lakes separated by a narrow strip of land, the Lucrine near the sea and Avernus farther inland. The latter, the fabled entrance to the Lower World, is the one which Vergil has in mind especially. **Averna**: apparently a heteroclitic plural from **Avernus,** like **loca** from **locus.** **silvis**: abl. of respect, "rustling with woods"; *i. e., with its rustling woods.* The sound of the woods is imitated in that of the words **sonantia silvis; 192.**

443. insanam: *inspired; cf.* **furentis,** 2, 345. The Greeks connected μάντις, *prophet,* and μαίνομαι, *be mad,* and primitive peoples, such as the American Indians, regard the insane with awe. Of the prophetic women known as Sibyls, ten or twelve in number, the Cumaean Sibyl was the most famous with the Romans. **rupe sub ima**: this means a cave in the rocks. *Cf.* 1, 166, **fronte sub adversa.**

444. canit: *foretells; cf.* 2, 124. **foliis**: leaves were used in early times as writing material, and palm leaves have been used for that purpose in some countries in comparatively recent days. One of the Sibyl's prophecies was written upon several leaves and could be read and interpreted only when these were arranged in the proper order. **notas et nomina**: *signs and symbols,* apparently a kind of cipher writing.

446. digerit in numerum: *arranges in order;* see note on **foliis,**

v. 444. For the meaning of **digerit** *cf.* 2, 182. **seclusa**: *stored;* more lit., "shut away."

448. verum eadem: **eadem** refers to **volantia carmina.**

449. ianua: *the door,* meaning the opening of the door.

450. numquam deinde: *never thereafter.*

451. situs: *their places; i. e.,* their order. **curat**: *does she take the trouble.*

452. inconsulti: *unadvised.*

453. tibi: *in your eyes;* dat. of the mental standpoint. **morae dispendia**: *loss in delay,* a forced expression for "loss of time." **tanti**: *of such importance.*

454. cursus . . . vocet: *thy voyage invite thy sails.*

455. sinus implere secundos: for *sinus ventis secundis implere.*

456. quin adeas: *that you visit not; i. e.,* "to prevent you from visiting." **ne . . . fuerint . . . tanti** is equivalent to **nihil impediat.**

457. canat . . . resolvat: object clauses with jussive force, governed by **poscas.** **vocem . . . resolvat**: *open her lips and speak.*

460. venerata: with passive force, *when besought;* see on v. 143.

462. ingentem: proleptic, *in greatness.* **factis**: with **fer ad aethera.**

464. graviā: **108.** This license is rare in the case of a final vowel. **secto elephanto**: *plates of ivory;* more lit., "sawn ivory."

465. stipatque carinis: *and stows in the hulls, = carinas argento stipat.*

466. ingens argentum: *massy silver plate;* see on 1, 640. **Dodonaeos lebetas**: *cauldrons from Dodona.*

467. loricam . . . trilicem: *triply woven with rings of gold.* An elaborated phrase for "with triple links of gold."

468. comam . . . comantes: = *galeam insignem cono cristisque comantibus.*

469. sua: *special, his own; cf.* v. 494 and 1, 461.

470. equos: Epirus was celebrated for its horses. **duces**: *guides.*

471. remigium: *rowers;* see **212** and *cf.* **coniugio** for **coniugi** in v. 296. These oarsmen were in place of those whom Aeneas left in Crete; see v. 132 *ff.*

473. ferenti: *favoring;* lit., "bearing (on)," *sc.* **naves.** *Cf.* 4, 430, **ventosque ferentes.**

474. Phoebi interpres: Helenus; see on v. 359.

475. dignate: *cf.* **remenso,** v. 143.

476. bis . . . erepte: the first rescue was when Troy was destroyed by Hercules; see **22** and *cf.* 2, 642.

477. ecce: Helenus points to the part of Italy opposite to Epirus, having in mind Italy in general. Then he adds, correcting himself (**et tamen**), that the part in which Aeneas is destined to settle lies far away on the other side of the peninsula. **tibi**: **143.** **arripe**: = **occupa.**

482. nec minus: as well as Helenus.

484. nec cedit honori: *nor falls short in honoring him.*

486. quae monumenta . . . sint: *to be memorials.*

487. longum: *lasting; cf.* in a different sense **longum amorem,** 1, 749.

489. super: *surviving,* with the force of an adj. or of a relative clause.

490. sic . . . ferebat: *such eyes had he,* etc.

491. pubesceret: *i. e.,* he would be a youth like Ascanius; an apodosis contrary to fact, *sc.* **si vixisset.**

492. obortis: *flooding, welling up.*

493. quibus . . . peracta: *whose destiny is accomplished.*

494. nos . . . vobis: note the emphasis and contrast.

495. parta: in the same sense as in 2, 784.

497. effigiem . . . videtis: see vv. 349–351.

499. fuerit: the subject is **quae,** referring to **Troia** and hence singular. The force of the tense might be expressed by "will prove to be."

502. olim: *in days to come;* see on 1, 20. **cognatas**: the beginning of the apodosis.

503. Epiro, Hesperia: locative ablatives.

504. idem casus: *the same fortune.*

505. animis: *in spirit;* abl. of respect with **unam.**

506. vicina . . . iuxta: they first sailed northward to the point where the distance between Italy and Greece is the shortest (v. 507). The Ceraunia, or Thunder Mountains, run northwest along the coast and end in the promontory of Acroceraunia, Macaulay's "great Thunder Cape." (*Lay of Virginia,* 555.)

508. opaci: proleptic, *in darkness.*

509. sternimur: **164.**

510. sortiti remos: *having allotted the oars.* It is natural enough

that this should have been done the night before, in preparation for an early start.

511. corpora curamus: *refresh ourselves*, including food, bathing, sleep, etc. **irrigat**: *pervades*. *Cf.* 1, 692.

512. Nox . . . acta: Night seems to be thought of as traversing the sky in a chariot, as the Sun-god did by day.

513. haud segnis: *alert*.

514. auribus . . . captat: *listens for a breeze*.

516. Arcturum: see **33**. **pluvias Hyades**: see note on **subnixa . . . muro**, v. 402. Vergil here connects **Hyades** with ὕειν, *to rain*, but the Latin name of the constellation (**Suculae**) suggested a derivation from ὗς, *pig*. **geminos triones**: see **34**.

517. circumspicit: *scans*. The word implies a close examination.

518. cuncta . . . constare: *that all is quiet*.

519. clarum . . . signum: with the trumpet.

520. velorum: appositive gen.; with **velorum alas**, *cf.* **velivolum**, 1, 224.

523. Italiam . . . Italiam . . . Italiam: **199**.

525. cratera: **122**.

527. celsa: *cf.* 1, 183. The stern was raised above the rest of the deck and there the images of the gods were kept.

528. maris . . . tempestatumque: objective gen. with **potentes**.

530. patescit: *cf.* **rarescent**, v. 411.

531. Minervae: with **arce**, *Minerva's Height*, referring to **Castrum Minervae** in Calabria, a few miles north of the Sallentinian promontory; see v. 400.

532. vela legunt: *they furl the sails*.

533. ab . . . fluctu: abl. of agent of a non-person; **151**, *a*. This is the only instance in Vergil, but the usage is fairly common in Ovid.

535. ipse: *sc.* **portus**. **latet**: *lies hid*. **gemino . . . muro**: *a double wall*, one line on either side of the harbor.

536. turriti: *towering*. **refugit**: *recedes*. At first the temple seems to be just at the back of the harbor, but as they approach the sloping height upon which it stands, it seems to recede from the shore.

537. primum omen: the first object which met their eyes was considered to be an omen of the future.

539. Anchises: subject of **ait**, v. 543. Anchises is said to have

received the gift of prophecy from Venus. **bellum . . . bello . . . bellum**: **199.** **hospita**: *stranger; cf.* v. 377.

540. **armenta**: for the meaning see note on v. 220. Here the word is chosen because of the assonance (**203,** *a*) with **armantur.**

542. **iugo**: *under the yoke;* really an instrumental abl. **concordia**: adj. with adverbial force; the epithet is transferred from **quadrupedes** to **frena.**

543. **et**: *also.*

544. **armisonae**: *of the echoing arms.*

545. **capita . . . velamur**: *cf.* v. 405 and **164.**

546. **praeceptis**: abl. of accordance. **maxima**: *as of the greatest weight,* attracted from **praeceptis** into the relative clause.

547. **Argivae**: a significant epithet, since it designates Juno as the patron deity of the Greeks. It also has reference to her special worship at Argos. **adolemus honores**: *we offer sacrifices.*

548. **ordine**: =**rite,** *in due form.*

549. **obvertimus**: *sc.* **vento,** *we turn windward the tips of our sail-clad yards,* in order to sail "on the wind." **velatarum . . . antemnarum**: note the rhyme; **214.**

550. **suspecta**: *cf.* v. 398, *cuncta malis habitantur moenia Grais.*

551. **hinc**: temporal, *next,* after rounding the Sallentinian promontory. **Herculei**: *i. e.,* founded by Hercules, although the reputed founder of Tarentum was one Taras, a son of Neptune. In reality, Tarentum was colonized in 708 B. C. by Phalanthus, of Sparta, one of the Heraclidae, or descendants of Heracles (**108**). Many local legends and myths connected Heracles with southern Italy.

552. **Lacinia**: so named from the Lacinian promontory on the eastern coast of Bruttium, on which there was a temple of Juno. A few columns of this temple still stand and give the headland its modern name of *Capo delle Colonne.*

553. **Caulonis . . . Scylacaeum**: cities on the coast of Bruttium; Caulon lay beyond Scylacaeum, but owing to the configuration of the shore it would be seen first.

554. **e fluctu**: *rising from the wave.*

556. **audimus**: after they had rounded the southern end of Bruttium, the Straits were forty miles to the north. **fractasque . . . voces**: *broken sounds along the shore.*

557. **aestu . . . harenae**: *cf.* 1, 107, *furit aestus harenis.*

558. **illa Charybdis**: *that Charybdis*, of which Helenus spoke; see vv. 420 *ff*.

560. **eripite**: *sc.* **vos.** **insurgite**: *rise to, i. e.*, "throw your weight on."

561. **haud minus ac**: *cf.* v. 236. **rudentem**: *roaring*, as the prow cuts through the water.

562. **laevas . . . laevam**: **199**; with **laevam** *sc.* **manum.**

564. **in caelum**: **207.** *Cf.* 1, 106. **idem**: *and again.*

565. **ad Manes imos**: *to the shades below*, **207.** **desedimus**: **166.**

567. **elisam**: *dashed up*, a not infrequent meaning of **ex** in composition. **rorantia . . . astra**: see on **in caelum**, v. 564.

569. **Cyclopum . . . oris**: on the shore of Sicily near Mount Aetna. In the *Odyssey* the Cyclopes (**40**) are located on the northwestern coast.

570. **ab accessu ventorum**: *from the winds' approach.*

571. **ipse**: *in itself*, but its advantages are nullified by the nearness of the volcano. **ruinis**: *volleys*, referring to the showers of ashes and rocks which were thrown up by the mountain and then fell to earth; see note on 1, 129.

572. **prorumpit**: transitive.

573. **turbine . . . piceo**: *pitchy eddies.*

574. **sidera lambit**: **207.** For the meaning of **lambit**, *cf.* 2, 684.

577. **cum gemitu glomerat**: *whirls with a roar.*

578. **Enceladi**: see **44** (end). According to the usual tradition it was Typhoeus (**44**) who was placed under Mount Aetna.

580. **ruptis . . . caminis**: *its riven furnaces*, referring to the sides of the mountain, through which the flames burst forth.

581. **mutet**: *shifts;* subj. in a subordinate clause in ind. disc.

582. **subtexere**: *veils.*

583. **monstra**: *portents*, explained by **nec . . . videmus** in v. 584.

585. **lucidus . . . polus**: *the sky bright with starry radiance.*

587. **nox intempesta**: *the dead of night.*

588. **primo . . . Eoo**: *the earliest morning star.* **Eoo** is an adj., "eastern," here used as a substantive.

590. **confecta**: *worn out*, agreeing in gender with **forma.**

591. **cultu**: *guise.*

593. **respicimus**: *we look back* from the sea.

594. **consertum**: *fastened.* **tegumen**: *garb.* **cetera**: **132.**

598. **sese tulit**: *he rushed.*

599. **testor**: for **obtestor,** *I beseech.*

600. **hoc**: with a gesture. **caeli . . . lumen**: *this air of heaven which we breathe;* light and air are identified in the language of the poets.

601. **terras**: **137.**

602. **scio**: either the *o* is treated as short (**109**) or **scio** is pronounced in one syllable by synizesis, **107.** **Danais**: the poets use proper names as adjectives, either without change or by altering the ending to **-us.** *Cf.* 1, 686; 3, 440; etc.

603. **petiisse**: *attacked.*

605. **spargite me**: *fling me piecemeal.*

606. **si pereo, hominum**: **110**; *cf.* 1, 16. **manibus**: see note on **telo,** 1, 99.

607. **volutans**: *grovelling.*

608. **qui sit**: *what man he is,* slightly different from **quis sit.**

610. **multa**: **132.**

611. **praesenti**: *immediate,* by offering his right hand.

613. **infelicis**: *ill-starred,* corresponding to the Homeric πολύτλας, *much-enduring.*

614. **genitore . . . paupere**: abl. abs. denoting cause. This story of Achemenides seems to be Vergil's own invention.

618. **sanie . . . cruentis**: a bold use of the abl. of quality with **domus.**

619. **opaca, ingens**: **188.** **ipse**: *the master;* the Cyclops contrasted with his dwelling; see on **ipse,** 1, 114.

621. **nec visu facilis**: *forbidding of aspect.* **ulli**: dat. of the agent with the verbal adj. **affabilis,** *to be accosted by none.*

622. **visceribus**: *flesh;* see on 1, 211.

627. **tepidi**: *warm,* because just killed; *cf.* **trementia,** 1, 212.

628. **haud impune**: *sc.* **haec fecit.**

630. **expletus**: *gorged.* **vinoque sepultus**: *cf.* 2, 265.

631. **inflexam**: *drooping, bent.* The giant was lying upon his back with his neck bent forward.

632. **immensus**: trans. on the model of **plurimus,** 1, 419.

633. **mero**: see on 1, 729.

634. **numina**: **131.** **sortiti vices**: *having allotted our parts.*

635. **telo**: according to the fuller description in Homer this was a huge stake, which they whirled about like an augur.

636. **solum**: best taken with **lumen.** **latebat**: *lay sunken, lurked.*

637. clipei: the Argive shield was round, like the sun (**Phoebi lampas**), and covered almost the whole body. So, too, the eye of the Cyclops was large and round.

639. funem rumpite: *cut the cable;* lit., "break," instead of casting it off, which would be expressed by **solvite.** *Cf.* **incidere,** v. 667.

641. qualis quantusque: as their lit. meaning shows, these adjectives refer respectively to appearance and size; *cf.* 2, 591 and 592. The sentence may be translated: *for as hideous and as huge as Polyphemus, who . . . a hundred other . . .*

643. vulgo: = **passim,** *everywhere.*

644. montibus: *cf.* **pelago,** 1, 364.

645. tertia . . . complent: *i. e.*, it is the third month.

646. cum . . . traho: *since I have been dragging out my existence;* **traho** represents an action begun in the past and continued into the present. **deserta**: *lonely; cf.* 2, 714.

647. lustra: *haunts, lairs.* **Cȳclopas**: for the quantity see **105.**

649. infelicem: *sorry, i. e.*, wretched.

650. vulsis: *uptorn* by the roots.

651. hanc: with a gesture. **primum**: = **tandem,** *at last.* This was the first sign of aid that he had seen.

652. fuisset: implied indir. disc., representing the thought of Achemenides in the fut. perf.

653. addixi: to be taken with **me,** *I surrendered myself.* **Addixi** is a strong word, used technically of committing a debtor in slavery to a creditor.

654. vos: in emphatic contrast to **gentem nefandam.**

655. cum . . . videmus: **175.**

658. ingens: with **monstrum.** The metre of the line and the asyndeton are adapted to the description of the monster.

659. trunca . . . pinus: these words suggest the huge size of the giant, for whom the trunk of a pine tree served as a staff.

660. ea: *they,* referring to **oves,** but taking its gender and number from the predicate noun **voluptas.** **sola . . . solamen**: note the assonance, amounting almost to a pun; see **203,** *a.*

663. inde: = **de fluctibus** or **de aequore.**

664. dentibus infrendens: see **151.** **aequor medium**: not to be taken literally, but = "the open sea," as often.

667. supplice sic merito: *a suppliant so deserving,* since he had warned them of the dangers of the place.

669. sonitum vocis: *the sound of the plash* (of the oars); for this sense of **vox** *cf.* v. 556.

670. affectare: **181.** The intensive verb indicates the effort which Polyphemus makes to grasp the fleeing ships.

671. potis: *sc.* **est,** = **potest.** **aequare**: *match, i. e.,* he cannot wade through the sea as fast as the ship glides over the waves.

672. quo: *at which;* the antecedent is **clamorem.** Abl. of means; **tremuere** = **motae sunt.**

674. curvis: *winding,* far within the mountain; *cf.* **penitus** in v. 673.

678. caelo: **149.**

679. vertice celso: *on a mountain height.*

681. constitĕrunt: gnomic perf. The original short *e* is retained; **109.** **Iovis . . . Dianae**: the oak was sacred to Jupiter; the association of the funereal cypress with Diana is due to her identification with Hecate; **69.**

682. quocumque: *for any course whatever,* provided they leave the land of the Cyclopes. **rudentes excutere**: see note on v. 267, above. Here it is a preliminary to setting sail.

684–685. contra . . . parvo: *on the other hand the commands of Helenus warn them* (the crews of the ships) *not to hold their course between Scylla and Charybdis, either way but a hair's breadth removed from death;* **ni** = **ne.** **utramque . . . parvo**: "either course with a slight remove from death," "a course on either hand but slightly removed from death."

686. certum est: *sc.* **nobis,** *we resolve.*

687. sede: *headland.*

688. vivo . . . saxo: a natural harbor; *cf.* 1, 167.

689. Pantagiae: a small river whose mouth is enclosed by rocks, forming a harbor. **iacentem**: *low-lying.*

690. relegens . . . retrorsus: *retracing his former wanderings* with Ulysses.

692. Sicanio . . . sinu: later the Great Harbor of Syracuse. It is protected by the island of Ortygia on the north and the promontory of Plemyrium on the south.

693. Plemyrium: see the preceding note. **undosum**: *wave-washed,* an interpretation of πλημμύριον, "the place of surges"; see notes on **subnixa muro,** v. 402, and **pluvias Hyadas,** v. 516.

695. occultas . . . vias: *forced a secret course.*

696. ore . . . tuo: passing from indirect to direct discourse. **undis**: **152.**

697. iussi: apparently by Anchises.

698. exsupero: *I pass by.* **praepingue**: **prae-** has intensive force.

699. hinc: temporal.

700. radimus: *we skirt;* that is, pass as close to them as safety will allow. **fatis . . . moveri**: *forbidden by the fates ever to be disturbed.* An oracle had warned the inhabitants never to drain the marsh which surrounded the town. When they disregarded the warning, they made their town accessible to the enemy.

702. immanis: gen. with **fluvii**; the river is called *wild* because of its swift current. **Gelā**: the Greek quantity. **fluvii**: the Gelas, from which the town Gela got its name.

703. arduus: applied to Acragas, as if that word were derived from ἄκρος, *high, steep.*

704. magnanimum: gen.; **121.** **quondam**: *in days of old,* an anachronism (**211**) in this connection. The horses of Agrigentum were, however, famous in "days gone by" from Vergil's standpoint, namely, before the Punic wars.

706. dura: *dangerous;* appositive adj. **lego**: *thread,* of picking one's way amid the rocks. **saxis . . . caecis**: abl. of cause. For the meaning of **caecis,** *cf.* **1,** 535.

707. Drepani: at the northwestern end of Sicily, modern Trapani. **illaetabilis**: *joyless,* because of the death there of Anchises.

711. nequiquam: *in vain,* since he did not reach Italy with Aeneas. **periclis**: see note on **vinclis, 1,** 54.

712. cum: with concessive force.

713. hos . . . luctus: for the plur. *cf.* **irae, 1, 11.**

714. meta: see note on v. 429. Here the word is used in the singular, of the goal taken as a whole, and as marking the end of the race instead of its turning point.

716. intentis omnibus unus: the order, bringing the plur. and the sing. together, contrasts the single speaker with his many attentive listeners; **213.**

717. divum: objective gen., *ordained by the gods.*

BOOK IV

1. at: this suggests a contrast between the rather indifferent attitude of Aeneas and the strong feeling of Dido which the gods have brought about. **gravi saucia cura**: *seized with a passionate love.* Not an unusual meaning for **cura.** *Cf.* 1, 678, where **cura** means "the object of my affection," and in consequence "source of my anxiety."

2. venis: abl. of means; *i. e.*, she does not fight against this passion, but feeds it as it were with her life-blood.

3. multa, multus: adjectives qualifying the subjects, but equivalent to **saepe,** limiting the verb. **recursat**: iterative from **recurro.** It is most suitable here. **animo**: **149.**

5. cura: *cf.* v. 1, and note.

6. Phoebea: for **Phoebi.** *Cf.* **patrio,** 2, 658, with note. This word signifies "bright" or "pure," was associated with Apollo, the sun-god of the Greeks, and was adopted by the Romans. **lustrabat**: either *was lighting,* or, in its secondary meaning, *was traversing.*

7. Aurora: the goddess of the dawn, identified with the rising sun.

8. male sana: *cf.* **male fida,** 2, 23. Trans. *losing her self-control.*

9. suspensam: *cf.* the use of the word in 2, 114, and 2, 729. **insomnia**: *dreams, visions;* plural, as **terrent** shows. V. 9 is not a question but an exclamation. Dido desires to marry Aeneas, but these dreams are prophetic of evil and hold her back.

10. Quis, etc.: this question is certainly meant to be exclamatory in force.

11. quem: *i. e., of what sort;* a predicate appositive with **sese;** object of **ferens.** **ore**: abl. of specification. **quam**: adverb. **forti**: to be taken with both **pectore** and **armis.** The first part of this verse deals with the man's physical appearance; this second part refers to his courage and the deeds which prove it.

12. nec vana fides: *sc.* **est.** The noun **fides** repeats the verb **credo**; *I believe and my belief is justified;* **nec** is for **et non**; **non vana**: *not foolish, not vain, justified.* **genus**: not collective here, but in the unusual poetical meaning of *one of the kind, i. e., a descendant.*

13. degeneres: not "degenerate." Here it must mean "having had no ancestors of distinction"; *ignoble*. Aeneas' fearlessness is such as to prove a divine origin.

14. iactatus: as in 1, 3, referring to the buffetings of fortune. **exhausta**: *outlived*, lit., *drained*, *i. e.*, endured the worst they could do to him.

15. animo: with **sederet**; *cf.* 2, 660, and see **154.** **fixum immotumque**: in agreement with the substantive clause, **ne vellem,** v. 16, which serves as subject of **sederet.**

17. deceptam morte: *i. e.*, her husband had died and so disappointed all her expectations of a life of happiness with him. **deceptam fefellit**: prolepsis; see **206** and *cf.* 1, 69. Render by two verbs: *deceived and disappointed.*

18. pertaesum fuisset: for **pertaesum esset,** a passive pluperfect subjunctive with active meaning. *Sc.* **me** for the personal object of the impersonal verb. The genitive of the thing follows, **thalami taedaeque.**

19. potui: an indicative perfect taking the place of a pluperfect subjunctive in the apodosis of a condition contrary to fact in past time. This is frequent with expressions of obligation, possibility, propriety; and with the second periphrastic conjugation.

20. fata: *cf.* **fata Priami,** 2, 506, for the meaning of **fata.**

21. sparsos Penates: *cf.* **ereptae virginis,** 2, 413. **fraterna caede**: remember that it was Dido's brother Pygmalion who killed Sychaeus, and translate accordingly. **Penates** here stand for the home over which they watched. *Cf.* **populare Penates,** 1, 527.

22. hic: see **105.** **labantem**: probably prolepsis anticipating the meaning of **impulit.** The whole line taken freely means: *has roused my feeling and shaken my firm resolve.* *Cf.* 1, 69, and v. 17.

24. optem: a potential subjunctive; **171.** **prius**: unnecessary, *i. e.*, pleonastic (**208**), as **ante** follows (v. 27). **dehiscat**: *sc.* **ut,** omitted after a verb of wishing. The two subjunctives taken together are equivalent to an optative subjunctive.

27. violo, resolvo: we should expect subjunctive forms, but there may be something in the suggestion, that the use of the indicative betrays Dido's feeling that she cannot be true to the memory of Sychaeus.

31. refert: for **respondet.** **luce**: for **vita.** *Cf.* **lumine** 2, 85. **sorori**: dat. of the agent with **dilecta**; more forcible than **mihi.** *Cf.* **patri,** 2, 674.

32. perpetua maerens iuventa: *sorrowing throughout your youth.* The abl. qualified by **perpetua** expresses duration, usually rendered by the accusative.

33. noris: for **noveris** (**nosco**).

34. id: *i. e.*, whether you marry or not. **cinerem aut Manis sepultos**: Anna argues that the ashes and the spirit of the dead surely can no longer be susceptible of human jealousy.

35. esto: *so be it.* Most editors refer this to what follows. If so, the meaning must be: "no other suitors have been attractive enough to make you forget your grief for Sychaeus, but this man is pleasing to you. You need not refuse him also." **aegram**: *in your distress, i. e.*, over the loss of Sychaeus.

36. Libyae: limiting **mariti**, *no suitors of Libya.* **Tyro**: *in Tyre*, the locative ablative; **154.** Used for variety instead of the construction of **Libyae.**

37. Africa: an adjective.

37–38. triumphis dives: *i. e.*, from the point of view of a Roman of Vergil's own day, who would think of Roman victories won in Africa. **placito**: *agreeable*, a perfect passive participle of **placeo** used with an active sense. **amori**: we should expect **cum amore** after **pugnabis**; a Greek construction. The Greeks regularly employed a dative after verbs of *contention.*

40. genus: this word, put loosely in apposition with **urbes,** refers to the inhabitants. *Cf.* 1, 339, **fines Libyci, genus intractabile,** etc.

41. Numidae: of the same origin as the word "Nomads," and suggesting the character of the people. **infreni**: this contains a double suggestion, *uncurbed, i. e., fierce, lawless;* and also *riding without bridles. Cf.* **159.** **inhospita Syrtis**: probably referring to the hostility of the people living along that coast.

42. deserta siti regio: the Carthaginians live between the sea and the desert. Escape would be difficult in either direction. See preceding note.

42–43. furentes: join with **late** (**longeque**) and supply the notion of *roving* in translating, *i. e., roving fiercely.* **Barcaei**: as the Syrtis lies to the east of Carthage, we expect from **hinc** some reference to the west; but **Barce** (an anachronism) lay in the same general direction. There are many geographical errors in Vergil.

44. germani: *i. e.*, Pygmalion; *cf.* 1, 347.

45. Dis, etc.: Anna thinks that it is the will of Heaven, and espe-

cially of Juno, the patron goddess of Carthage, that this marriage take place.

46. hunc cursum: *i. e.*, **cursum ad hunc locum tenuisse.** *Cf.* **hic cursus,** 1, 534.

47. quam: *i. e.*, **quantam et qualem,** *how splendid.* **hanc**: *sc.* **fieri.**

48. coniugio tali: an abl. of attendant circumstances; trans. by a clause beginning *if such*, etc.

49. quantis . . . rebus: *sc.* either **secundis, prosperis,** or simply **gestis** with **rebus,** and trans. as an abl.: *with what great fortune!* or *with what valiant deeds!*

50. posce: used with the same construction as **rogo.** **sacris**: a noun. **litatis**: a verb usually intransitive here, used in an abl. absolute as if it were transitive.

51. morandi: *i. e.*, for his staying longer. She then suggests material for these pretexts.

52. desaevit: **de-,** an intensive prefix, *i. e.*, rages till it can rage no more, wears itself *out.* **aquosus**: as in 1, 535, referring to the supposed effect upon weather conditions of the rising or setting of this constellation. **Orion**: see **34.**

53. quassatae: *i. e.*, repairs not yet made after the storm described in 1, 102 *ff.* **non tractabile caelum**: *the sky is threatening.*

55. pudorem: *sense of duty, i. e.*, of what she owed to the memory of her former husband.

57. bidentis: sheep were considered to be of the best age for sacrificial victims when they were two years old. Two of their second set of teeth were particularly prominent just at that time, and so they appeared to have but two.

58. legiferae Cereri: see **58** (end). **Lyaeo**: *i. e.*, to Bacchus, or Liber, as he is sometimes called; see **59.**

59. Iunoni: it is clear enough why she should seek favor of Juno, who is both the patron goddess of Carthage and the goddess who presides over marriage. Why the others are brought in is not apparent.

62. ora: referring to *statues.* **pinguis**: probably having reference to the richness of the offerings.

63. instaurat diem donis: lit., *renews the day with gifts, i. e.*, offers her gifts repeatedly throughout the day, hoping to win the favor of the gods. **reclusis**: **re-** here has the force of the English prefix **un-** or *back*, and the word means *opened.*

64. pectoribus: dat. case with **inhians.** **inhians**: *gazing intently;* as often, it is best not to render too literally. **spirantia**: she is so eager that she cannot wait for the vitals to cease quivering.

65. ignarae: not that seers are ignorant men, but these are blind in the present instance. **mentes**: **128.** **furentem**: not to be taken of Dido alone, but, generally, *one who*, etc.

66. est: from **edo**; hence the obj. acc. **medullas.** **mollis**: we may perhaps render *penetrating*, as giving the general meaning.

68. uritur: an appropriate verb to use of the effects of **flamma** when this word is used for *love* (v. 66). Trans. freely: *passionate love possesses Dido*, etc.

70. incautam: "care-free," so to speak, as unaware of the presence of a hunter. The word thus represents the condition of Dido prior to the arrival of Aeneas. **Cresia**: *Cretan,* mentioned for no reason except that Crete was famous for its skilful archers; see on **Austris,** 1, 51.

72. nescius: unusually emphatic; see on **inscius,** 2, 372. We are to understand that the archer, owing to the intervening trees and the distance of the hind away from him, is unaware of the wound he has inflicted; so Aeneas knows nothing as yet of the effect of his presence upon Dido.

74. moenia: often not to be trans. *walls;* see on **moenia,** 2, 234, and *cf.* 2, 298.

75. paratam: artfully suggesting the labor which awaits Aeneas in building his own city. Here is wealth and a completed or nearly completed city. What need for him to go farther?

76. incipit, resistit: she cannot speak connectedly, losing her self-command as her passion increases.

77. eadem: *i. e., again,* just as on the night before.

79. pendet ab ore: indicating, as the corresponding phrase in English, the closest possible attention. No earlier use of this metaphor is known.

80. ubi digressi: *i. e.,* **ubi ceteri digressi sunt.** **vicissim**: the banquet had begun at sundown (*cf.* **labente die,** v. 77) and now the moon grows pale and the stars fade at the approach of dawn *in* their *turn.*

81. Most of this verse appears in 2, 9. In that place Aeneas is just beginning his story, apparently at dawn.

82. domo: probably used for the room in which the banquet had

taken place; trans. *hall.* **stratis relictis**: *the couch where he has been.*

83. absens absentem: avoid a literal translation; use phrases, *g., parted from him, though he is not there,* etc.

84. genitoris imagine: *his resemblance to his father.*

85. si: *in the hope that,* representing the thought of Dido; implied indirect discourse. We must assume that the real Ascanius is now at Carthage. Cupid was asked by his mother to take his place for one night only (1, 683).

86–87. arma . . . exercet: a poetical abbreviation for **se in armis exercet.**

87–89. bello tuta: *to maintain safety in war.* What is the lit. trans.? **pendent interrupta**: emphasizing the unfinished condition of the city; the words must be taken by zeugma with **machina,** *crane* or *derrick,* and trans. *remains unused.* **minae murorum**: for **minantes muri**; *cf.* **rotarum lapsus,** 2, 235–6, and note.

90. peste: used for **amore,** intimating the fatal result of it.

91. famam: *i. e.,* the thought of her reputation.

92. aggreditur: for **alloquitur.**

93. egregiam vero: the sarcasm of the speaker is strongly marked by **vero** and the emphatic position of **egregiam.** **refertis**: **re-,** *back,* is in this case equivalent to *off,* properly used of a victor in a combat who *carries off* the spoils.

94. nomen: *fame.*

96. adeo: this word seems to qualify the whole statement. Join with **fallit** nevertheless. The general meaning seems to be, "I am not so blind as you think," *I know well that,* etc. **moenia**: *cf.* v. 74 and note.

98. modus: *limit,* a very common meaning; the same idea is twice given in this verse. **quo**: *sc.* a verb of motion, *e. g.,* **tendis**: *how far will you go?* etc.

99. quin: equivalent to **cur non.**

100. exercemus: *cf.* 2, 654, and note.

101. ardet amans: by inversion for **amat ardens,** *loves (him) passionately.* **traxit . . . furorem**: *and the fever courses through her frame.*

102–103. communem: *together;* bring in predicately. **paribus auspiciis**: this alludes to the practice of taking the auspices by generals and magistrates, who derived from them their authority. Venus and Juno are to possess equal authority in Carthaginian af-

fairs. **servire**: a strangely inappropriate word for Juno to use of her favorite Dido. Juno's proposal of marriage between Dido and Aeneas has a motive which, as Venus says, is obvious enough.

104. dotalis: Dido, in marrying Aeneas, is to bring him the rule of the Tyrians as if it were a marriage portion. **tuae**: Venus, as usual identified with Aeneas, is to share in every good that comes to him.

105. simulata mente: this may be for **dissimulata mente**, *concealing her (real) purpose.*

107. talia: *such a (proposal).*

109. si modo: this conditional form sometimes is the equivalent of a wish. If we punctuate with an interrogation point at the end of v. 108, we may translate this as if **utinam** stood in place of **si modo**, with an optative subjunctive. **factum**: a substantive and the antecedent of **quod.** The general idea then seems to be, "I hope you will carry out your plan successfully, but I am in doubt about Jupiter's attitude toward such an arrangement."

110. si: *whether*, depending closely on **incerta.**

111. profectis: from **proficiscor; Troia profectis** is equivalent to **profugis Troianis.** *Cf.* 1, 732.

115. mecum: equivalent to **meus.**

116. confieri: for the usual **confici.** **paucis**: *sc.* **verbis.**

118. ortus: a substantive qualified by **primos,** and interchangeable in meaning with **radiis** in the following verse.

119. Titan: *i. e.*, Helios, the sun. The original sun-god was a Titan, Hyperion; see **40.** **retexerit**: **re-** has the same force in this word as in **recludo,** v. 63. He uncovers the world by removing the night which serves as a wrap or cover for it.

121. trepidant: *hasten about.* This word, as also **trepidus,** usually suggests fear and trembling; here, however, simply quickness of movement. **alae**: the "wings" refer to men, placed on either flank of the hunting party to drive the game into the space before the main party; it was their further duty to close up with nets, etc. (**indagine**), all openings by which the game might escape.

125. voluntas: *i. e.*, if she is sure of her approval.

128. dolis: in an abl. absolute construction with **repertis,** which here is in the sense of **perspectis.**

129. Oceanum: evidently following the Homeric idea of Oceanus, meaning a huge river circling around the earth; hence Aurora could hardly fail to rise from it.

130. portis: for **ex portis**; **158.**

131. retia: singular **rete,** declined like **mare.** These and the **plagae,** which seem to have been a smaller sort of **rete,** were used to shut the game within certain districts; *cf.* note on **trepidant,** v. 121. Grammatically **ruunt** in the following verse is the predicate for this word and also for **plagae** and **venabula.** As in meaning it is altogether unsuitable to these, though suited to **equites** and **odora canum vis,** supply some such predicate as *are carried out* for **retia, plagae,** and **venabula.**

132. odora canum vis: **odora vis** taken together mean *keen-scentedness.* Hence we have *keen-scentedness* of dogs, an emphatic variant for *keen-scented dogs; cf.* **minae murorum** for **minantes muri,** v. 88.

133. primi: for **principes.**

135. Observe the double alliteration in the verse. **sonipes**: note the derivation; the word suggests an impatient animal, anxious to be off. **mandit**: *cf.* the use of this word in 3, 627.

136. progreditur: *sc.* **Dido** as subject. **magna,** etc., *cf.* 1, 497.

137. chlamydem: a short mantle, suited to hunting; it was used especially by Greek horsemen. It is the direct object of **circumdata,** which has here the force of a Greek middle voice, *having thrown a mantle around herself;* see on **exuvias,** 2, 275.

138. ex auro: followed by **in aurum** and in the next line by **aurea.** Gold glitters from her person everywhere. *Cf.* **aerea,** etc., **1,** 448 f.

142. agmina iungit: *i. e.,* his followers and the company with Dido unite in one band.

143. qualis ubi (Apollo, v. 144): *just as when Apollo;* **qualis** is really a relative modifier of **Apollo,** and **talis** is implied with **Aeneas (ibat),** vv. 149–150 below. **hibernam**: not that Lycia had a winterish climate; we are to suppose rather that Apollo divided his time chiefly between Delos in summer and Lycia in winter. **Xanthi**: not the famous river of Homer in the Troad, but one of the same name in Lycia.

144. maternam: *sacred to his mother,* Latona; see **51.**

145. instaurat: *cf.* v. 63. **choros**: unlike our borrowed English word, this dignifies a band of people *dancing* rather than *singing,* though it sometimes has the latter meaning. **Fremunt,** of the following verse, seems to suggest that both ideas are included here, if

we assume that the peoples mentioned in v. 146 form the **choros** of v. 145.

146. fremunt: see on **choros**, v. 145. The word suggests noise of some sort, the kind which is peculiar to the people or animal mentioned, and to the place in which they are. Perhaps *sing* is appropriate here. **picti**: used as descriptive of a people, it suggests the American Red Indian's war-paint, or the tattooing of the Fiji Islanders. The mention of these different peoples seems to indicate that the worship of Apollo was wide-spread.

147. fluentem: with **crinem** this represents a characteristic of poets in ancient and modern days. One of the "arts" of Apollo was poetry, of which he was the divine patron.

149. tela: *i. e.*, **sagittae.** Vergil has translated from the Iliad the very words which Homer uses when he describes the coming of Apollo to punish the Greeks in the camp before Troy. **haud illo segnior**: *cf.* 2, 359 and 382.

150. tantum: *just as much.*

151. lustra: *dens* or *haunts of wild beasts.* Not to be confounded with **lustrum,** meaning a *period of five years; cf.* 1, 283.

154. transmittunt cursu: *sc.* **se** as object and trans. freely: *cross on the run.*

155. fuga: *as they flee.* **glomerant**: this word suggests rolling something into a ball; *cf.* **globus**; *i. e.*, the deer, coming singly or in small groups from different directions, merge into larger bands as they try to escape.

157. gaudet equo: trans. the idea rather than the words, *e. g.*, *rides with delight his swift*, etc. **-que**: omit and trans. **praeterit** by an English present participle.

158. inertia: the boy desires an animal that can fight. These creatures are helpless (**inertia**). **votis**: dat., we are to suppose that he prays to the gods for some livelier sport. Boar-hunting seems to have been a favorite sport among the Romans; *cf.* 1, 324.

160. Observe the alliteration. **misceri, murmure**: generally speaking, it is well to avoid translating Latin originals by English words derived from them; use neither *mix* nor *murmur* here. **Misceri** often has the meaning of *fill with a confused*, etc. The rumbling of thunder though loud is confused.

161. commixta: *together.*

164. amnes: *i. e.*, the heavy rain turns the brooks into rivers.

166. pronuba: an attendant of the bride was so called, corre-

sponding somewhat to a bridesmaid or matron of honor with us. Here Juno may perhaps be called the *patroness of marriage.*

167. ignes: it has been suggested that in this irregular marriage Vergil means to replace the torches of the bridal procession by the lightnings, and in the following verse to parallel the bridal hymn with the shrieking of the nymphs.

169. primus: emphatically repeated, and in agreement with **dies,** not **causa.** We may trans. *began the path to . . . and first laid the foundation for,* etc. (**causa**).

172. coniugium: *sc. the relationship,* with **coniugium** in apposition.

173. Fama: Rumor is personified by Homer also, who calls her the messenger of Zeus. But at least part of what follows is borrowed from Homer's description of personified Strife. In the *Iliad,* 4, 442, he speaks of Eris (Strife) whose "crest is but lowly at the first, but afterward she holdeth up her head in heaven and her feet walk upon the earth." Compare Pope's description of the goddess Fame in his "Temple of Fame."

178. Terra parens: Earth was the mother both of the Titans (**40**), one of whom was Coeus, and of the Giants (**41**), one of whom was Enceladus. We have already had the latter located for us beneath Sicily; *cf.* 3, 578. Earth is represented as filled with anger at the gods because of the treatment her sons, the Titans, had received.

179. extremam: join closely with **illam,** not with **sororem**: the translation should not be *the last sister,* but *her last child, a sister of Coeus,* etc.

181. This verse at once recalls the description of Polyphemus, 3, 658.

184. medio: *between.*

185. stridens: this, with its corresponding noun, **stridor,** is used of various sounds, to be determined by the context. Here it seems to refer to sound made by swift flight, *whizzing, with a rushing sound; cf.* **stridor rudentum,** *creaking of the ropes,* 1, 87. **lumina**: for **oculos,** *i. e.,* the eyelids.

186. luce: for **die** in contrast with **nocte,** v. 184. **sedet custos**: like a bird of evil omen, *on the watch.*

187. territat: just her presence there is enough for that.

188. ficti, pravi: **160**; objective genitives after the verbal adjective **tenax.** **veri**: join with **nuntia,** which must be an adjective

parallel to **tenax.** Try to make them parallel in translation, *e. g.*, *as steadfast in clinging* (**tenax**) *to*, etc., *as in reporting*, etc.

189. haec: *i. e.*, **Fama. populos**: *i. e.*, **aures populorum.**

190. facta, infecta: these replace **ficti** and **veri** of v. 188.

191. cretum: *i. e.*, **natum.**

193. quam longa: *sc.* **sit,** as this is a subordinate clause in indirect discourse. The whole verse may be freely rendered *they are spending the whole winter long in idle comfort.* The full phrase for **quam longa** would be, **tam longam quam longa sit.**

195. haec: *i. e.*, *such stories.* **foeda**: with **dea. in ora**: probably for **per ora.** She uses the gossip of men to spread the report.

198. Hammone: **47** (end). Hammon is represented in art as having ram's horns on a human body. **satus**: for **natus,** as often. **Garamantide**: for *Libyan* or *African*, especially referring to the part of Africa to the south, the southernmost then known.

200. posuit: for **condidit. sacraverat**: the tense seems to show that this consecration preceded the building of the altars.

201. excubias . . . aeternas: these words and **vigilem ignem** of the preceding verse are certainly suggestive of the Vestal fire kept constantly burning at Rome. With poetical freedom **excubias** is made an appositive of **ignem.** The abstract "watch" seems to be used for the concrete "watcher"; **212**; render freely, *the sleepless watcher of the gods.*

202. pingue: *i. e.*, because of the number of victims offered; *cf.* **pinguis aras,** v. 62. **solum**: this and **limina** following are best taken as nominatives with some form of **sum** supplied to form a predicate.

203. animi: locative case (**157**), found chiefly with adjectives and verbs of feeling; *cf.* 2, 61. Trans. **amens animi** *bewildered.*

204. numina: for **imagines.** The phrases **ante aras** and **inter numina** strengthen each other. The gods are appealed to right within their temples and before their own statues.

207. toris: as in the description of Dido's banquet, 1, 708, we find this word qualified by **pictis** (v. 206). With **pictis** we may supply **acu** (*with the needle*) and refer the adjective to the embroidered coverlets of the couches rather than to the decoration of their woodwork. **Lenaeum**: see **59** (end); by metonymy (**196**), *of wine.*

209–210. nequiquam, caeci, inania: these words all imply that

the speaker is in doubt whether it is worth while to worship a god who fails to punish evil-doers. Why should any one fear or honor a god whose lightnings have no aim (**caeci**), whose thunder is mere (**inania**) noise? **miscent**: *cf.* v. 160, but trans. *cause*, or *create . . . confused*, etc.

212–213. exiguam, pretio, litus arandum, loci leges: these words emphasize the pettiness of Dido's holdings. Hence the absurdity of her refusal to marry him, if one accepts his point of view. For **pretio** *cf.* 1, 367–8. **Litus arandum** suggests that the land she has is not good arable land but a comparatively worthless bit. He would have us believe he is Dido's landlord in spite of the sale, when he used the term **loci leges.**

215. ille Paris: *he, Paris that he is.* Iarbas declares that Aeneas is treating him, in this matter of Dido, just as Paris, his own kinsman, had treated Menelaus when he carried off Helen to Troy. In 9, 138, Turnus also alleges similar treatment at the hands of **pius Aeneas.** Paris at all times has been looked upon as the worst of this type of offenders. **semiviro**: Vergil represents the feeling about the inhabitants of western Asia Minor in his own time rather than in Homer's.

216. Maeonia: *i. e., Lydian;* Maeonia is another name for Lydia. This bordered upon Phrygia, and Phrygian is often used for Trojan, particularly though not always with contempt. Observe the alliteration in the verse. **mentum**: this, and also **crinem,** is to be taken as the direct object of **subnexus,** which has the force of a Greek middle voice; *cf.* **exuvias,** 2, 275, and **galeam,** 2, 392. **mitra**: this *cap*, or better *bonnet*, is characteristic of Asiatic fashion, which to the western countries, as to ourselves, suggested effeminacy.

217. subnexus: **sub** must be taken with some freedom with **crinem.** The strings or ribbons would tie *under* the chin, but must pass *over* the hair. **rapti**: *i. e.*, Dido, who has been stolen from him, in his opinion. **nos**: in strong contrast with **ille,** v. 215.

218. quippe: ironical; it contrasts Aeneas, the wrong-doer, who is winning the prize, and himself, Iarbas, who reverently worships a god who fails to protect him in his rights. **inanem**: the report that the god punishes those who do wrong has no foundation in fact.

219. aras tenentem: an attitude which suggests earnestness.

223. Zephyros: not that he needs the winds, but they are invoked simply to help him on his way. **pennis**: referring, of

course, to the famous winged sandals, the **talaria** of v. 239, always characteristic of Mercury, who is the swift divine messenger (**56**).

225. exspectat: *i. e.*, **moratur,** a rare use of this word in an absolute sense. It is explained by **moratur** in v. 235, and by **teris otia** in v. 271.

228. bis: *i. e.*, once when Aeneas, severely wounded by Diomede, was carried off by Venus. She, however, was then herself wounded by Diomede, and Aeneas was finally carried off in a dark cloud by Apollo. The second time refers to the night of Troy's destruction, when Venus brought him safely through the throngs of Greeks, as Book 2 has told us. **vindicat**: past events are sometimes described in the present tense, when the event only and not the time of its occurrence is emphasized. **Graium**: **Graiorum**; **121.**

229. gravidam imperiis: *mother of generals;* Vergil seems to be thinking of the military **imperium** which generals in active command had bestowed upon them.

231. proderet: *i. e.*, through his descendants he is to continue Teucer's line. **sub leges mitteret**: he will not bring about the reign of law in his own person, but through his descendant; probably Vergil is thinking of Augustus.

232. nulla: an adj. with **gloria,** but trans. as adv. equivalent to **nulla ratione** or **nihil.**

233. super: a preposition very nearly the same as **pro.** **molitur**: equivalent to **suscipit.** It is a verb with a wide variety of meanings, which may usually be discovered with the help of the object.

234. pater: very emphatic. His son's hopes for the future depend on the father's willingness to do his part now. **arces**: probably referring to the hills of Rome.

235. spe inimica: the hiatus (**110**) is partly justified by the caesura; but in any event the elision of the vowel of a monosyllabic word would be most awkward, especially in a work likely to be read aloud and interpreted through the sound. **gente**: this is described as **inimica** because its patron, Juno, is the enemy of the Trojans. But without doubt we have a forecast of the hatred that is to be between Carthage and Rome.

236. nec . . . respicit: *without thought of*, etc.

237. summa: a substantive; *the chief point.* **hic**: for **huius rei,** or **de hac re.** **nostri**: we should expect the more common **nostrum** when used as a subjective genitive. **esto**: second person of the imperative.

239. talaria: this was originally an adj. derived from **talus,** meaning *having to do with the ankle.* Here and often it is used as a noun, meaning *sandals provided with wings.* These wings were attached to the sandals, or to the supports of the sandals, close by the ankle, which explains the name. In art the magic wand (*cf.* **virga,** v. 242) and the **talaria** are almost always shown in representations of Mercury.

240. sublimem alis: trans. together; the **alis** are the **pennis** of v. 223.

241. pariter cum: for **una cum.** Not *as swift as,* if we may judge from the phrase in Homer which Vergil translates.

242. animas: *sc.* **alias,** corresponding to **alias** in the following verse.

244. resignat: *unseals;* **re-** has the same force as in **reclusis,** v. 63. The most acceptable explanation offered for this statement is that Mercury opened the eyes of the dead in order to guide them to the Lower World. It was the Roman custom to close the eyes of a dying person at the moment of death.

245. illa: the three verses preceding this tell the general uses of this staff; this verse tells what help he derives from it on this particular occasion.

247. Atlantis: see **78.** **duri**: *much-enduring, patient.*

251. praecipitant: used intransitively for **ruunt.**

252. paribus: this does not mean that the wings are kept on the same level, but that each does the same as the other. **nitens**: from **nitor.** It refers to the effort necessary to produce a forward movement. With **paribus alis,** *pushing on with even wing.*

253. constitit: *i. e.,* he interrupts his journey by alighting here.

254. avi similis: it seems unnecessary to suppose that he changes his shape into that of a bird. He simply plunges down after his first comparatively horizontal flight, as a bird, a sea-gull for instance, plunges almost vertically down when it marks its prey, a fish, near the surface of the water.

256. terras inter caelumque: literally this is true enough, but it certainly suggests a high flight rather than one close to the water.

257. litus . . . ventosque secabat: apparently this is a case of zeugma, in which the phrase **litus secare** is somewhat strained. But it is not difficult to pass from **viam secare** (6, 900), *follow one's way,* to **litus secare,** *travel along the coast.* That would seem the

most acceptable explanation if we retain the present text, which seems well established.

258. materno avo: Maia, the mother of Mercury, was the daughter of Atlas. **Cyllenia proles:** *child of Cyllene*, **56.**

259. magalia: apparently there were some of these still left, in spite of **quondam** in 1, 421.

260. fundantem, novantem: Aeneas' entire thought seems to be given to building Carthage, destined to be Rome's great enemy and rival. This alone would arouse hostile feelings in a Roman audience, who would care little what fate overtook Dido should she interfere with the destiny of Rome.

263–264. quae munera . . . fecerat: the verb in the sense of **dederat.** The rest of the verse can, of course, only apply to **laena. telas:** observe the derivation of this word.

265. continuo: in the sense of **statim. invadit:** *addresses*, but also suggesting its more common meaning, *attacking, assailing.* **altae:** this seems to be a stock epithet in mentioning Carthage or Rome.

266. uxorius: *i. e.*, at the bidding of a wife. A Roman would feel that no woman's claims, however just in themselves, might be urged against those of a nation, or the will of fate.

269. torquet: with **caelum,** to be rendered literally, *turns;* but with **terras** it must be used metaphorically of *ruling, governing.*

271. teris: assonance with **terris** following; **203** (and *a*). This can hardly be other than intentional. Modern standards of taste do not appreciate this artistic nicety of the ancients. **otia:** as contrasted with his destined task, his work in building Carthage is "wasted time," "idleness," as Mercury looks at it.

274. spes Iuli: this puts in different form the meaning of v. 234. Iulus may properly aspire to all the power and honor which, if his father performs his duty, will devolve upon him.

277. medio sermone: Mercury had certainly completed his message. This statement simply indicates the swift and sudden disappearance of the god, while his voice still rings in the air.

279. obmutuit: repeated in the following verse by **vox faucibus haesit. amens:** *bewildered.*

280. Compare with this verse the words used by Aeneas in describing his feelings when the ghost of Creusa spoke to him (2, 774) or the spirit of Polydorus (3, 48).

281. ardet: *i. e.*, **vehementer cupit. dulcis:** an indirect allu-

sion to his love for Dido. He is going, but through this word he intimates that, after all, it is hard for him to leave.

283. ambire: the prefix **amb-,** *around,* surely suggests the same idea which we convey in the phrase "get around" some one. It seems to imply deceit or cunning. **furentem:** she is not so yet, but is to become so when she learns of his intention to depart. Prolepsis; see **206** and *cf.* 1, 69.

284. quae exordia . . . sumat: a simple repetition of the previous question in another form, showing his perplexity. The "exordium," the first division of a properly arranged speech, is the part in which the speaker tries to show that he deserves a hearing.

287. haec: nominative, agreeing with **sententia. alternanti:** used absolutely here without object. Properly it should mean to turn first to one, then to the second, of two opinions or methods. Here it seems to mean *hesitating, wavering* between various plans.

289. aptent: subjunctive, depending upon the idea of command implied in **vocat,** v. 288; so also **cogant, parent,** and **dissimulent.** Trans. *commanding them to,* etc.

290. rebus . . . novandis: this dative of the gerundive depends closely on **causa,** and is practically equivalent to a genitive case. **Rem novare** means *to make a change; cf.* **rebus novis** frequently used in Caesar of a revolution.

291–293. sese interea . . . temptarum: vocat (v. 288), as a word of saying, takes the regular construction of a clause containing a simple statement, viz., an infinitive with a subject accusative; but it has been employed already in this sentence (**aptent,** etc., vv. 289 *ff.*) as a verb of *commanding,* followed by subjunctives with **ut** omitted; a kind of zeugma (**189**).

292. non speret: the meaning "hope" is unsuitable; trans. *does not dream that,* etc.

293. temptaturum aditus: *i. e.,* as if he were seeking some easy way of entering a fortress to which he was laying siege. The two interrogatory clauses immediately following explain the phrase. There must be some time and some method more likely than another to bring success.

294. rebus: *the situation.* **ocius:** an absolute comparative, *i. e.,* an emphatic positive.

295. facessunt: for **faciunt,** but with the added idea of eagerness. We may infer that Aeneas' followers did not approve this long stay at Carthage.

297. motus: for **profectionem.** **excepit**: almost **deprehendit.** **prima**: why she should be first is shown by **omnia tuta timens** (v. 298). Her dread of losing her new-found happiness made it seem "too good to last," and from the very first, when everything looked well, she feared some interruption of it.

298. eadem: the one previously described; *cf.* v. 173.

299. cursum parari: as we speak of "laying out a course."

300. inops animi: *losing her self-control;* **140. incensa**: *sc.* **ira.**

301. bacchatur: *runs riot;* her ravings are as wild as those of a worshipper of Bacchus in the revels held in his honor. Hence she is identified with one of these. **qualis**: *even as a; sc.* **bacchatur. commotis . . . sacris**: probably this refers to a violent shaking of the sacred symbols in the Bacchic procession.

302. Thyias: simply an alternative name for **Baccha,** meaning a female worshipper of Bacchus. **audito . . . Baccho**: with reference to the cry used in Bacchic revels, **"Evoe Bacche."** **trieterica**: from two Greek words meaning "three" and "year"; but as both Greek and Roman habit of enumeration included both ends of a series, *e. g.*, eight days in a week, these orgies would occur every other year, and we should accordingly translate *biennial.*

303. nocturnum: with adverbial force. **Cithaeron**: a mountain near Thebes in Boeotia, celebrated as the scene of Bacchic revels.

304. ultro: she does not wait for Aeneas, but speaks first. Hence he gets no chance to test his carefully planned method of approach; *cf.* vv. 293–4. **Tandem** seems to imply that he had not hurried to make his test.

307. nec te . . . nec te: an emphatic repetition; she implies that he has no affection for her, and is not influenced by honorable feelings or pity.

308. moritura: not necessarily that she has already determined to kill herself, but rather, in a general way, she is suggesting that his cruelty in deserting her will cause her death.

309. quin etiam: *what is more, do you,* etc. In the midst of her reproaches she is really appealing to Aeneas to give up his intention of leaving her. She suggests matters which make his going now difficult to carry out, as well as particularly cruel to her. Evidently she still hopes to win him back. **hiberno . . . sidere**: no more than **hieme.** The presence of certain constellations in the heavens signified the time of year.

311. crudelis: for the position of this word see on **inscius**, 2, 372. As she looks at it, his cruelty is measured by the dangers and difficulties he is willing to face. **arva aliena**: at such a tempestuous time he would hardly sail for Troy, his old and greatly loved home. She is compelled to believe that he is fleeing from her, not setting out to found a new Troy. Hence **mene fugis** follows with great emphasis.

315. quando: as in v. 291. **ipsa**: *i. e.*, by my own action. **reliqui**: the perf. indic. of **relinquo,** as the quantity of the penult shows.

317. si . . . quid, etc.: these words put in a conditional form hardly differ from an assertion similar to the preceding clauses with **per.** Much as if she should continue "by the services I have rendered you, by the happiness I have brought you" ("I entreat you," etc.)

318. labentis: lit., *slipping, falling; i. e.*, on the verge of ruin. **istam**: demonstrative of the second person, but not contemptuous here.

320. te propter: for **propter te.** **Libycae gentes**: with reference to suitors from Libya in general. **Nomadum tyranni**: referring to Iarbas. The plural is poetic.

321. infensi Tyrii: Aeneas is a foreigner; this fact is doubtless resented by Dido's subjects, who have temporarily become his.

322. qua sola: her claim to distinction over others had been her devotion to the memory of Sychaeus. Even that had been sacrificed. **sidera adibam**: *had a claim on immortality*, lit., *was approaching the stars.*

323. moribundam: usually the equivalent of **morientem,** here seems to be used for **morituram.** **hospes**: *guest*, because, by his conduct, Aeneas has forfeited his recently acquired name of **coniux.**

325. quid moror: this again looks like an intention to commit suicide, as did also vv. 308 and 323. Probably she simply means to intimate to him that she cannot live without him. She has not given up hope of stopping him from departing, as later verses show. *Cf.* vv. 424–436; 437–440.

326. destruat: *cf.* 1, 360–364, a passage which shows that she had good reason to fear reprisals from her brother, who is described in 1, 349, as **auri caecus amore.** **captam ducat**: there is a story that, in proposing for her hand, Iarbas also added a threat to make war upon her if she refused him; see **29**.

327. suscepta: *i. e.*, **nata.**

328. fugam: as **fugis** in v. 314; the real nature of his departure is implied by the choice of this word.

329. tamen: implying that she would not desire to have the child resemble his father in anything else.

330. capta: for **decepta,** the simple verb standing for the compound.

333. tandem: he cannot trust himself immediately to reply, much as he wishes to justify himself, for he has lost his self-control. **pauca**: as a matter of fact, his speech is longer than the one of Dido's just preceding. But he implies that there is much more he might say. **plurima**: trans. in the antecedent clause as object of **promeritam** (esse). *Cf.* **plurima,** 2, 278, and **plurimus,** 1, 419.

335. Elissae: = **Didonis**; the genitive is governed by **meminisse,** while in its turn **meminisse** takes the place of the usual genitive following the impersonal **pigebit.**

337. pro re: **res** seems to mean the charge of abandoning his wife, which she has brought against him; lit., *in accordance with the matter, i. e., on the matter.*

338. ne finge: for **noli putare.**

339. praetendi taedas: the torches carried in the nuptial procession symbolize marriage itself. Twice in this verse, then, Aeneas denies the reality of his marriage with Dido, first with these words, and then with (**nec**) **haec in foedera veni.** The English word derived from **praetendi** so clearly fits the meaning Aeneas wishes to convey, that it seems almost likely that Vergil intended a play upon the two meanings of the word, "hold out" and "pretend."

340. me: put first with much emphasis, as if he were the victim of the gods' pleasure. If it were only left to him he would act so differently. **meis . . . auspiciis**: practically the same as **mea sponte,** which follows. At the beginning of a campaign a general took the auspices, *i. e.*, consulted the gods by the art of divination, and he alone had power to do so. Everything that was done thereafter during the campaign was said to be done "under his auspices," *i. e.*, by virtue of his authority; hence the word took on the meaning of *authority, inclination.* Aeneas shows that he is like a subordinate officer in an army, acting under the auspices, *i. e.*, the authority, of a superior power; that he is not his own master.

343. colerem: perhaps we may assume an instance of zeugma, and take this first in the meaning of **incolerem.**

344. posuissem: the imperfect tense, **colerem, manerent,** preceding, shows what he would *now* be doing, while this pluperfect indicates an act already completed. Taken together with **recidiva** we may translate *should have restored.*

345. Gryneus: see **51** (end).

346. Lyciae . . . sortes: this refers to the oracle of Apollo in Lycia in southwestern Asia Minor. In v. 143 Lycia is mentioned as the winter home of Apollo. **capessere**: this is an intensive in meaning, *strive eagerly to reach,* derived from **capio.**

347. hic . . . haec: these pronouns, used as substantives with the nouns **amor** and **patria** in the predicate after **est** understood, agree in gender with these nouns.

348–349. Phoenissam Libycae . . . Ausonia Teucros: as Dido, a native of Phoenicia, has found a happy home in Libya, Africa, why may not the Trojans, having lost their Asiatic home, as she has lost hers, also find a happy foreign home in Italy, Ausonia.

350. invidia: *sc.* **tibi,** *i. e.,* "do you begrudge the Trojans (the privilege) of," etc. **et nos**: *i. e.,* as well as you.

351. me: emphatic as before in v. 340, and also in v. 354 following. He is certainly on the defensive. **umentibus umbris**: some expression similar to this seems to occur almost invariably with **nox.** *Cf.* v. 7; 3, 589; etc.

352. operit: **ob-** and **pario**: just the opposite in meaning of **aperio,** from **ab-** and **pario.**

353. turbida: the ghost appears anxious lest this stay in Carthage prove permanent, apparently unaware that the will of the fates must be carried out.

354. capitis: an objective genitive used with **iniuria**: *the wronging of one I love.* **Caput** is often used by Roman writers for a person, *i. e.,* the head by metonymy for the whole person; **210.** We must of course supply (from v. 353) **admonet** as the predicate for the nominatives in this verse.

355. regno: abl. of separation with **fraudo.** **fatalibus,** *destined,* its earliest etymological meaning.

356. interpres: for **nuntius.**

357. caput: with **utrumque** it is perhaps best to refer this to Dido and Aeneas, though it may refer to the two gods just mentioned, Jupiter and Mercury. If referred to the gods it must mean "I call them both to witness," *i. e.,* to the truth of my words (*cf.*

the use of **caput** in v. 354 and the note). But **testor** has also the meaning of *swear by*, and this seems to suit this passage. He is *swearing by his own life and hers*, to the truth of his statement. **per auras**: *down; cf.* the opposite use of **ad auras**, 2, 699.

358. manifesto in lumine: this vision from the other world chose a most unusual time to appear. In the bright light of day Aeneas is busily employed when Mercury comes to him. *Cf.* vv. 260 *ff.*

361. sequor: Italy seems to flee from him (*cf.* 3, 496); so he follows.

362. iamdudum: with the present **tuetur** for a "progressive" perfect, *i. e., all along she has been*, etc., while he has been talking, and continues to do so. **aversa**: used of the indirect glance which gives the impression of hostility. Probably to be taken as a neuter plural; see **132** and *cf.* 2, 349, **extrema.**

364. tacitis: not that her eyes fail to reflect her feeling (*cf.* **aversa tuetur,** v. 362), but that she can still keep her fury under control. For a time she is silent and gazes at him, then bursts out in fury.

366. duris . . . cautibus: abl. of means with **horrens.**

367. Caucasus, Hyrcanaeque . . . tigres: Aeneas' character is now revealed to her. His heart is hard and cruel, typified by the flint rocks of the wildest of regions, and by the fiercest beasts. **admorunt**: *i. e.*, **admoverunt.**

368. In this and the following verses as far as **neque,** v. 380, she turns from a direct attack upon Aeneas, and seems to be communing with herself; but she is nevertheless talking *at* him rather than directly *to* him. **dissimulo**: *i. e.*, the time for any pretence is past. **maiora**: for **peiora.** Can the situation grow any worse than it is?

371. quae quibus anteferam: *what shall I answer first?* lit., *what shall I put before what?* Dido seems overwhelmed by the number of vulnerable points, as she thinks, in Aeneas' defense. She does not know where to begin to refute his arguments. It would seem as if even a Roman listener, when Dido completed her statement, must have forgotten that Aeneas was a hero. **iam iam**: *now at last; i. e.*, even the king and queen of Heaven have deserted her, and allow her to be treated cruelly. **maxima Iuno**: this resembles the standing epithets of **Iuppiter, optimus maximus.**

373. nusquam tuta fides: probably this refers not to the statement last made, but to the general conduct of Aeneas; if he acts

in this manner in spite of her kindness to him, no one is to be trusted.

374. excepi: *welcomed.*

375. classem: a verb meaning *rescued, saved,* must be supplied from **reduxi,** which, in its proper meaning, is inappropriate; **amissam** signifies merely that the fleet would have been lost but for her.

376. heu . . . feror: this is in the nature of an aside, to herself, when, for a moment, she realizes how her frenzy is getting the better of her. **nunc**: her momentary self-control is over.

377. nunc: three times repeated, this marks the rising tide of her fury. It is Aeneas' own word of v. 345. Observe that she omits all reply to his reference to Anchises and Ascanius as an excuse for his departure, but attacks fiercely his plea that he is following the gods' wishes in the matter. She scornfully brings in all the divine sources of direction he has mentioned — Apollo, Mercury, and the oracles of Lycia.

379. is labor: **ea cura** seems to be a repetition of this; *this a matter of concern for,* and *anxiety over this.* **quietos**: according to the Greek philosopher Epicurus, the gods were to be thought of as living apart by themselves and paying no heed at all to the troubles of men. Dido, speaking ironically, represents that the case of Aeneas is an exception to this, and his affairs are so important that the gods must interfere directly, as Aeneas himself has asserted.

380. neque te: here she attacks him directly.

381. sequere: Aeneas' word in v. 361. She seems to imply by it that he is chasing a will o' the wisp.

382. pia: *just,* when spoken of the gods and their attitude toward those who worship them.

383. hausurum: from **haurio,** for the usual **hausturum.** Evidently this suggests that death will come by drowning, but it also implies "draining the dregs," *i. e.,* exhausting the possibilities of punishment. **Dido**: for **Didonem,** a Greek form of the accusative. The meaning of this appeal to Dido seems to be that Aeneas, when dying, remembering his injustice to her, will call upon her name, indicating his regret for his conduct.

384. atris ignibus: these signify the reproaches of his own conscience. The Furies, who were thought to personify the pangs of conscience coming to those who had committed crimes, are represented as armed with *smoky torches.* **absens**: *i. e.,* she may not be there, but conscience will remind him of her constantly.

385. mors: this verse refers to her own death, not to his.

387. Manis . . . sub imos: apparently the **umbra** of Dido is to be always with Aeneas, yet something, which we must identify as Dido, is to receive word in the Lower World. **haec fama:** as often, this is for *word of this;* see note on **ea fama,** 2, 17.

388. medium . . . sermonem: she stops abruptly; see note on **medio sermone,** v. 277, with reference to Mercury. **auras:** *i. e.*, the outer air; she tries to get away from his presence.

389. aegra fugit: joined with **auras** of the preceding verse the sense seems to be, *she feebly hurries away within* (*the house*).

390. metu: the situation is bad enough; talking might make it worse. Even Aeneas recognizes that.

391. suscipiunt: evidently she faints as she goes away, something for which **aegra** (v. 388) has prepared us.

392. thalamo: poetical dative for **in thalamum.**

395. animum labefactus: almost like our *heart-broken.* It needs one who possesses the feelings of Vergil's Romans to appreciate this. A Roman would feel that Aeneas was sacrificing his great love in compliance with the wishes of the gods.

398. uncta: *i. e.*, with pitch or tar.

399. frondentes: this proves their haste.

401. cernas: 172; we should have expected an imperfect tense, **cerneres,** *i. e.*, *you* (indefinite subject, meaning *any one*) *might have*, etc. (*had you been there*). *Cf.* this use of **cernas** for **cerneres** with the use of the present for the imperfect subjunctive in conditions contrary to fact, *e. g.*, 1, 58–59; see **177.**

403. hiemis memores: this simile emphasizes the number of the Trojans and their strenuous labor in trying to get away quickly. Horace describes the ant as **haud incauta futuri** and also as **magni formica laboris.**

404–405. it: the subject **agmen** is naturally followed by a singular verb, but immediately Vergil thinks of the individuals composing the column, and so uses the plural in **convectant.** *Cf.* the similar change in 3, 676, where the explanation is the same.

405. calle angusto: any one who has watched ants at work recognizes at once the aptness of this description. **grandia:** *i. e.*, from the view-point of the ants themselves.

406. frumenta: *grains, kernels, of corn.* **cogunt:** plural according to sense, as **pars** is for **alii.** **agmina cogunt:** a regular mili-

tary phrase, referring to those who keep men from straggling while an army is on the march. Trans. *keep the line steady.*

407. moras: perhaps for **morantes,** the abstract put for the concrete. It may equally well suggest that these keepers of the line can impose a penalty, *i. e., punish for delays.* **opere:** for **operantibus** (*cf.* **operata,** 3, 136), *i. e.,* **laborantibus formicis. fervet:** a modern phrase speaks of "keeping the wires hot." The correlation of heat and active movement is obvious. With the preceding words we may translate: *busy toiling ants fill all the path.*

409. fervĕre: 105; *cf.* **fervet (fervēre),** v. 407.

410. arce ex summa: Dido's palace probably was near the citadel; the height implied lends force to the simile of the ants just given, as there is likely to be distance from the shore as well as height above it.

412. improbe: *relentless,* who never lets go his hold upon his victim. **quid, pectora, cogis: 134;** *cf.* 3, 56.

414. animos: *feelings,* probably both of pride and resentment.

415. frustra: *i. e.,* if by some expedient she might win Aeneas back to her, she need not die.

416. properari: used impersonally; translate either as a noun, *hasty preparations,* or personally in the active, supplying "they," which serves as the subject of **convenere** in the following verse.

417. carbasus: properly a plant known as Spanish flax; then it signifies articles made from it. Here it is put for *sails,* just as we speak of "canvas."

419. sperare: if the news that Aeneas is to depart did not kill her at once, she is likely to get over it; perhaps *bear hopefully* gives the idea.

420. tamen: Dido implies that, although she has won the victory over her own feelings, *nevertheless* Aeneas may soften the cruel blow a little if he will heed her request for "a little time."

422. te colere: perhaps Dido is suggesting that the epithet **perfidus** fits Aeneas even in his affections; that he really sought out Anna while seeming to be devoted to Dido. This and the verse following seem to support those who see here clear evidences of jealousy of her sister on Dido's part. **credere:** *entrust,* as we speak of making a deposit in a bank.

423. mollis aditus et tempora: *cf.* v. 293, where the adjective is joined to the second word. We might employ hendiadys, *i. e., the suitable time to approach* the man, but it seems better to repeat the

adjective with **tempora,** *i. e., the easy way to approach, and the proper time.* **noras:** for **noveras;** *cf.* **noris,** v. 33.

424. hostem: *i. e.,* had she been guilty of any of the acts mentioned in the following verses, he could hardly have been more cruel to her, for he treats her as an enemy.

426. Aulide: it was at Aulis in Boeotia that the Greeks assembled as their port of departure for Troy, and bound themselves by oath not to return from their expedition until they had destroyed that city. **classem:** *i. e.,* as the Greeks did.

427. cineres Manisve revelli: an old tradition told that the Greek leader Diomedes, on his return from Troy, had been guilty of this very act. According to ancient opinion, a more heinous offense than this could hardly be imagined. Of course one might ask how word of this could have reached Dido at this time, but we must not be too critical of poets. It seems likely that she is simply suggesting an action that might seem bad enough to justify Aeneas in his treatment of her.

428. cur: a relative here, equivalent to **ut ea causa.** **neget:** a clause of result.

429. quo ruit: apparently she is concerned about Aeneas' safety. She certainly knows his intended destination, but she pretends anxiety over the haste with which he is rushing away, to face the dangers of a wintry sea. This is borne out by v. 430; *cf.* also vv. 309–312.

432. pulchro: an obvious bit of sarcasm; this is Aeneas' point of view, not hers.

433. inane: she asks no friendly act on his part, merely "empty time," in which he will be near by, and she will learn to do without him. Thus she expects to prepare herself to bear his coming departure. **requiem spatiumque:** this explains what she has just asked for, *i. e.,* **tempus (spatium) quo furor minueretur.**

434. victam: *i. e.,* no longer rebelling against her fate. **dolere:** *to bear my sorrow.*

435. extremam . . . veniam: this is the **extremum munus** of v. 429.

436. quam . . . dederit: a difficult verse to understand. There is a second reading, **dederis,** quite as well vouched for as **dederit,** which complicates the meaning. Reading **dederit** the simplest explanation seems to be that the small favor she asks, "mere time," she will pay back in heaping measure (**cumulatam**) by her death,

i. e., if he feels any concern over her, she will rid him of that by dying. This need not be considered a definite pledge to kill herself, for her sister does not seem to consider it so, but simply a desperate remark in the hope of influencing Aeneas. But the passage is not satisfactorily explained even so.

437. fletus: *piteous appeals;* literally *tears*, but it means rather "appeals calculated to stir tears," or "accompanied by tears."

438. refert: **re-** here does not signify *back*, but *again and again.*

440. fata obstant . . . deus obstruit: in these words the ancients would find the complete justification of Aeneas' conduct. We need not think of any particular deity here, but simply translate *Heaven.* **placidas**: *i. e.*, naturally inclined to compassion, but dulled through the interference of the gods.

441. robore: **robur** is used here in the general sense of *strength*, and the adjective **annoso** signifies that it is the strength which comes with added years.

442. Alpini Boreae: in his boyhood's home, just south of the Alps, Vergil must have formed an early acquaintance with the violence of the winds blowing from the north. But we cannot take the phrase literally and justify the use of **hinc** and **illinc** which follow. **Boreas** must be used for any fiercely blowing wind. The tree is assumed to be in the Alpine region and to be assailed by blasts from different quarters at different times, but without effect upon its sturdy resistance. So Aeneas is not moved from his purpose by the entreaties and appeals.

443. altae: trans. as an adverb with **consternunt.**

445–446. vertice . . . radice . . . tendit: treat the ablatives as if they were accusatives, objects of the verb in a transitive sense, and use two meanings for the verb, *e. g.*, *lifts* . . . and *thrusts* . . . *toward* (**in**); **189.**

447. haud secus: *thus*, corresponding to **velut cum** in v. 441.

449. mens: *i. e.*, he does not waver in his intention to depart. **inanes**: **frustra, nequidquam.** It is Anna, or perhaps Dido, who is weeping; certainly not Aeneas.

450. tum vero: *then at last;* she gives up hope. **fatis**: *fate*, or *destiny*, *i. e.*, what life must have in store for her now that Aeneas is lost to her.

451. taedet . . . tueri: freely, *the sight of the arching heaven wearies her;* **convexa** is used as a substantive; *cf.* the singular also

used in 1, 310. *Sc.* **eam** with **taedet** and note the literal translation.

452. quo magis: for **ut eo magis,** *i. e.*, she appears even now to be debating with herself whether or not to kill herself; but this omen aids in making her decide to do so. **peragat:** the sequence of tenses demands the imperfect following **vidit** (v. 453), but this and the parallel verb **relinquat** seem to be influenced rather by the tense of the verbs **orat** and **taedet** in v. 451. Perhaps the principle of the historical present, so often used in the indicative, is applied here for greater vividness in the use of the subjunctive. **lucem:** *i. e.*, **vitam.**

453. vidit: the purpose expressed in the preceding verse is related to this verb most peculiarly; it is not *her* purpose, *i. e.*, "she did not see in order that," etc., but it is as if we had "destiny" or "the will of Heaven" or "some deity made her see in order that," etc.

455. obscenum: *ill-boding.* The other meaning of the word, *foul, disgusting,* is almost as suitable, the change from pure wine to foul blood certainly presaging evil. **vina:** the same as the **latices** of the preceding verse, the second verse amplifying the idea of the first. Omit the **-que** in translating.

456. nulli: for **nemini.** **non ipsi:** *i. e.*, **ne (sorori) quidem.**

457. praeterea: properly this introduces the second terrifying incident, *i. e.*, the call of her husband. As it stands, it introduces **erat templum,** which is simply a bit of necessary detail leading up to **exaudiri voces . . . visa,** with which **praeterea** fitly belongs. **de marmore:** for **marmoreum.** **templum:** a chamber within the house containing an altar dedicated to the **Dis Manibus** of her husband; *cf.* 3, 63.

458. antiqui: *former, i. e.*, Sychaeus.

459. velleribus: the same as the **vittis** (*cf.* 3, 64), bits of wool fastened with ribbons, used to decorate altars and shrines. **fronde:** *i. e.*, **coronis.**

460. hinc: ex hoc templo: **voces et verba:** the first is the sound and the second the words which the sound resolves itself into. Omit **-que,** and with **viri** of following verse trans. *sound of her husband's voice,* etc., as if **verba** were genitive.

462. sola: the solitariness of the owl, and its association with melancholy thoughts, if not absolutely with evil omens, is a very prevalent idea in most times. *Cf.* the third stanza of Gray's *Elegy:*

"The moping owl doth to the moon complain,
Of such as, wandering near her secret bower,
Molest her ancient solitary reign."

culminibus: *on the house-tops.* **carmine**: *cry.*

463. queri: historical infinitive; so also **ducere.** **longas, ducere**: these words imply that the hoot of the owl is prolonged into a moan.

464. praeterea, etc.: it is possible, almost likely, in fact, that the reading **piorum** for **priorum**, which has manuscript authority, may be the correct reading here. In view of the preceding *pr* sounds its corruption is very probable.

465. furentem: *frenzied; i. e.*, already so, yet he still goads her in her dreams.

466. semper: join closely with the infinitive **relinqui,** and in the following verse with **ire.**

467. incomitata: **semper** is repeated, and so is **sola** in this word.

468. deserta: following **sola** and **incomitata,** to strengthen the loneliness of her condition.

469. Eumenidum: see **41.** The Eumenides have no special connection with the story of Pentheus (see **59**), but a very close one with that of Orpheus, who is brought in two verses later. It looks as if there were some confusion in the two stories. **agmina**: three is the usual number of the Furies; we must either attribute the use of this surprising term to the condition of Pentheus, who saw double certainly, or to poetical freedom of treatment. **Pentheus**: grandson of Cadmus, king of Thebes, tried to prevent the worship of Bacchus in his kingdom, but was driven mad as a penalty and then torn to pieces by Bacchanals.

471. Agamemnonius: *i. e.*, **filius Agamemnonis.** **scaenis**: *on the stage.* The reference is perhaps to the play of Aeschylus called the *Eumenides*, the subject of which is the trial of Orestes for the murder of his mother, who had slain his father. The scene here referred to as represented in the theatre, must have been familiar to the Romans of Vergil's time.

473. Dirae: see **41** and *cf.* v. 469.

474. furias: as in 1, 41, *madness;* **concipit furias,** *madness took possession of her.* **evicta**: **e-** for *utterly.* **dolore**: *sense of her wrongs.*

475. secum ipsa: *i. e.*, without communicating her intention to any one.

476. exigit: *determines, fixes upon;* an unusual meaning for this word when it has for its object a word expressing time (*e. g.*, **tempus** or **aestas**), with which it ordinarily means *pass.* **dictis aggressa**: as in 3, 358, trans. together by one word.

477. spem fronte serenat: an inversion of cases for **spe frontem serenat; 131.** The entire verse may be rendered freely: *her look* (*i. e., expression*) *hides her purpose, her brow is calm and hopeful.* Observe the literal translation.

478. sorori: *i. e.*, **mihi.**

479 eo: for **amore eius (erga eum).**

480. Oceani: the Homeric *Ocean;* see note on v. 129. Hence **Oceani finem** is the end of the earth, as it is the shore of **Oceanus.**

481. ultimus Aethiopum locus: according to Homer, the Aethiopes lived on the shore of **Oceanus** at the extreme east and the extreme west. The meaning is evidently not the most distant part of their country, but the most distant part of earth, viz., where the Aethiopes live. **Atlas**: *cf.* v. 247.

482. axem: for **caelum.** **torquet**: doubtless with reference to the apparent daily rotation of the sky, as the rising and the setting of the stars seem to suggest. **aptum**: originally a past participle of a verb already obsolete in Vergil's time, *fitted with,* then *ornamented, studded with.*

483. hinc: *i. e.*, coming from this place; but now in Carthage.

484. Hesperidum: the Hesperides, assisted by a dragon, guarded the golden apples which were afterward carried off by Hercules, who slew the dragon. These Hesperides were said to be daughters of Atlas.

485. dabat: the tense shows this to have been her previous habit. **sacros . . . ramos**: Vergil speaks of a *temple,* but reference elsewhere is always to a *garden.* Probably we are to think of a temple and its surrounding garden. The original meaning of **templum** from its derivation is "a part set off as sacred."

486. soporiferum: this adjective seems most inappropriately employed. It is probably a general epithet of **papaver** and without intentional significance here. There is every reason why the dragon should be described in this passage as wide-awake.

487. haec: *i. e.*, **sacerdos.** **carminibus**: *incantations,* which were in metrical form. **promittit**: *claims.* **solvere**: observe the tense, not that she *will,* but that she *does.*

489. **sistere**: causative of **stare**; **efficere ut aqua stet.** **fluviis**: *i. e.*, **fluminibus**: **142.**

490. **nocturnos**: so called because that is the fitting time for them to appear. **videbis**: **video** may be used, not merely of sight with the eye, but of perception generally; here it means *perceive* or *hear*. The future tense seems to have no special significance, not differing from the present; one *hears*, or *will hear*, if he is near her.

493. **caput**: **vitam**; *cf.* v. 357. **invitam**: *sc.* **me**, with which this agrees, the subject accusative of **accingier.** **accingier**: an archaic form of **accingi**; *cf.* **116.** For the construction *cf.* 2, 510–511; also see notes on 2, 275, and 2, 392–3. **artes**: evidently Vergil implies that there was a Roman prejudice against resorting to magic in times of trouble. Such a feeling as this was surely not general in antiquity.

494. **secreta**: she believes her sister to be without suspicion of her, but is fearful that others may discover what she plans. **sub auras**: in the central court of the palace where it opens to the sky. The use of the accusative rather than the ablative suggests that it is to be a high structure.

496. **impius**: the bitterest sarcasm here. She chooses the epithet in view of his own description of himself, **sum pius Aeneas**, *cf.* **1**, 378.

498. **monumenta**: in its most literal rendering, everything which served to remind her of him. **iuvat**: *sc.* **me**, and trans. as if **volo. monstrat**: perhaps equivalent to **iubet.**

500. **tamen**: Anna does as her sister asks, though Dido's pallor might have made her suspicious. **praetexere funera sacris**: if we assume that the cases **funera sacris** are inverted from **funeribus sacra** the literal meaning is *weaving* (*i. e.*, *planning*) *sacred ceremonies to cover up* (**prae**) *her* (*intended*) *death;* but we may arrive at the full meaning by translating **praetexere** *veiling*, *hiding*, *concealing*. Our English word *pretext*, a cover or excuse to hide the truth, suggests the exact meaning of the word here. So we need not invert the cases, as the second meaning of the verb is a most natural one.

501–502. **mente**: take with **concipit** as one idea, *imagine*, or perhaps *anticipate*. **quam**: *than*, *sc.* **ea quae facta sunt.** **morte**: ablative of time.

504. **penetrali in sede**: replacing the **tecto interiore** of v. 494.

505. **taedis atque ilice**: abl. of means, to be joined closely with **ingenti**; the pyre was made vast by means of these. Of course we

are not to think of torches for **taedis,** but of the pitch-pine wood used sometimes for torches. Here it serves as the more inflammable part of the pyre, while the oak timbers supplied material which would burn for a longer period of time. **secta:** freely, *beams,* or *planks of,* etc.; *cf.* 2, 16.

506. intendit locum sertis: this translates more easily with inverted cases, **loco serta.** But in these instances the verb seems to have assumed a new meaning, which is well adapted to the new arrangement of cases; trans. *covers.* See note on **praetexere,** v. 500. **fronde . . . funerea:** cypresses and yews were especially associated with death. **super:** adverb.

508. effigiem: probably a wax image of Aeneas. In such cases the theory of ancient magic seems to have been that, with the melting of the image, all love for the person it represented disappeared, or he was actually destroyed, together with the image. **toro:** the **lectum iugalem** of v. 496. **haud ignara futuri:** *i. e.,* she has simply been trying to deceive her sister; she had no thought at any time of not killing herself.

509. stant: hardly more than **sunt.** Trans. freely with change of subject: *she stands in the midst of the altars.*

510. ter centum: not to be taken literally, but simply of an indefinitely large number. **tonat:** usually intransitive, here is used with an object. The sense is that she calls upon them with a loud cry. **Erebumque:** omit the first **-que** in translation. It seems quite fitting that she should appeal to these gods of the Lower World, where she soon expects to be; see **68.**

511. tergeminam: it would seem as if this should mean having six forms, but as the last part of the verse shows, it signifies three. **Hecaten: 69.** **tria virginis ora:** *the triple-formed maiden.* This refers to the three forms mentioned in the last note.

512. simulatos fontis Averni: Avernus was the fabled entrance to the Lower World near Cumae, a region which abounds in sulphurous exhalations. In Book 6 we shall be told more of it. Water from this lake might well be in demand for magic rites. Vergil tells us in this instance that it was only a pretence that it came from there.

513. ad lunam: *by moonlight.* **quaeruntur:** despite the tense and the ordinary meaning of this verb the plants must have been *found* as well as *sought for.* **aenis:** iron must not be used in magic rites. The idea seems to be that the more difficult it was to pro-

cure the ingredients of her "brew," the greater would be the efficacy of her incantations. So water from Avernus, herbs of a peculiar sort gathered under unusual conditions, and the **amor,** *love-charm,* seized almost immediately from a new-born colt, are required.

514. nigri: used more to indicate deadliness than color. **lacte:** *sap,* when speaking of a plant.

516. matri: *i. e., before the mother* (could seize it).

517. mola manibusque piis: this salted meal was either cast into the fire or sprinkled about over the sacrifice. The two nouns are placed in the same construction and joined by a conjunction in a sort of a hendiadys; **186.** We might trans.: *with the salted meal in her pure hands.*

518. vinclis: referring to her sandal. **recincta: re-** has the force of the English prefix *un-;* trans. *loosened,* and *cf.* **reclusis,** 2, 63.

519–520. conscia fati sidera: the stars, constantly looking down upon the earth, must see all that goes on there; and so in Dido's case are witnesses of her fate. **non aequo foedere:** where the "bond" of affection is not the same for both.

522. carpebant: as if they were "gathering" fruit instead of sleep; trans. *enjoying. Cf.* **auras vitalis carpis,** 1, 387 *ff.*

523. quierant: *had become,* and therefore *were* (*quiet*). All nature is hushed, all living creatures are asleep, save Dido only.

524. cum: lead up to this with "it was the time." **medio lapsu:** *i. e.,* midnight.

526. quaeque: not from **quisque** but **quae** and **-que;** trans. **-que** *both.*

532. fluctuat: with the same subject, **amor,** continued. Her love is ever present, although at times her anger gets the upper hand; her emotions ebb and flow as do the tides.

533. insistit, volutat: these words do not necessarily imply speech, but it seems best to assume that the verses following are really spoken and are not simply thoughts passing through Dido's mind. **sic adeo:** *thus at last;* now she can hold back her words no longer. **insistit,** etc.: *she breaks forth* (*uttering*) *in these words* (**ita**) *the thoughts that recur again and again within her heart.*

534. ago: we should expect either the future indicative or a present subjunctive (deliberative) instead. Probably we are to assume that Dido is reproaching herself for her inaction in the *present* state of affairs. She might be doing one of the things sug-

gested in the following verses, or she might kill herself. Instead she does nothing. **irrisa**: referring to Aeneas, who has thrown her off.

536. quos: for **cum eos**. **maritos**: doubtless this refers to Iarbas, but she may have had other Libyan suitors.

537. ultima: not of time, but of degree of humiliation.

538. sequar: observe the zeugma with the two objects. Select a meaning which fits **ultima iussa,** and use the ordinary meaning of the verb with **classis.** **quiane**: the force of the question just asked is continued, as if we had **sequarne quia,** etc. **iuvat**: *sc.* **eos,** *they are glad.*

539. bene: in spite of the distance which separates them, it seems best to join **bene** with **facti** in the sense of *favor* or *kindness,* and construe the genitive with **memores.** **gratia**: *gratitude.* **stat**: *i. e.,* **manet**; the feeling is permanent, not easily given up. The verse may be restricted only to the Trojans, but it seems more sensible to have it spoken in a general sense, and applicable to Trojans and to any others who have received favors.

540. fac velle: *sc.* **me** with **velle.** **Fac** approaches the meaning of **puta** here, and so takes its construction of the accusative and infinitive. **superbis**: the characteristic of the sailors transferred to the ships on which they sail; *cf.* 2, 504, **postes superbi.**

541. invisam: perhaps this refers to the sailors' feeling for Dido, rather than that of Aeneas. She has kept them at Carthage, and v. 418 shows how glad they were to go.

542. Laomedonteae . . . periuria gentis: no one in Laomedon's line of descendants can be different from him; see **22.**

543. sola: contrasted with the next verse; shall she go alone with the Trojans, or take all her subjects with her? **ovantes**: *cf.* the feeling of the sailors as shown in v. 418.

545. inferar: this word implies a hostile attack upon the Trojans, as an alternative to her proposition of joining them just mentioned. But alone the word hardly seems to justify that explanation. Apparently she is thinking only of joining the Trojans with all her subjects in order to found with them a new home elsewhere.

547. quin: with the imperative here, it has the force of *rather (than that), better.*

550. non licuit: this exclamation is equivalent to a wish unfulfilled in the past; *O that I had been,* etc.

551. more ferae: bitterly resenting her fate, she regrets that her

life has not been wholly apart from the restraints and conventions which civilization imposes. One of the most attractive of Vergil's heroines in the Aeneid, Camilla, seems well to exemplify the life referred to.

552. **Sychaeo**: an adjective in agreement with **cineri.**

554. **eundi**: **140**; equivalent to **ire** or **ad eundum.**

555. **carpebat somnos**: as in v. 522, **carpebant soporem,** both poetical expressions for **dormiebat** (**-bant**).

556. **forma**: apparently we are not to regard this apparition as the god Mercury, who came in person previously as Jove's messenger, but as the phantom which resembled him and came to Aeneas in his dreams. The phantom seems to be quite as effective in gaining his ends, however.

559. **iuventa**: ablative of cause limiting **decora,** but translated as if an adjective qualifying **membra**; *youthful* (*body*).

560. **casu**: *critical time, crisis, situation.* **ducere somnos**: **ducere** suggests prolonged sleep; as we say "sleep right on," "go on sleeping."

561. **deinde**: with **stent** and **circum** this seems to have the meaning *will soon surround* you, making it impossible for you to escape.

562. **secundos**: another reason for making an immediate start, the winds are in your favor.

563. **dirum nefas**: vv. 566–567 show what this is.

564. **certa mori**: *cf.* **certus eundi,** v. 554.

565. **fugis**: with future meaning here. *Cf.* the use of *go* in an English present with a future idea.

566. **trabibus**: apparently referring to **navibus longis,** the warships of the Carthaginians; with **turbari**: *covered with rushing warships;* these vessels will cut off his departure, and his fleet will be burned with fire-brands cast upon it.

567. **fervere litora**: *i. e.*, with burning Trojan ships.

569. **varium et mutabile**: neuter as an emphatic equivalent for **res varia et mutabilis**; **160.**

570. **se immiscuit**: *vanished into.*

571. **umbris**: *vision;* as in v. 556, **forma dei,** not the god himself but a phantom; *cf.* the coming of the god himself in vv. 222, 238. See on v. 556.

572. **corpus**: for **se.** **fatigat**: *rouses;* this word is used of per-

sistent action of some sort, and its specific translation must be suited to the context.

573. praecipites vigilate . . . et considite: as speed is most important he brings that in first. It might have been better to bring it in last and express it by an imperative instead of by an adjective. Trans. as if it were a third imperative after the other two.

575. tortos: referring to the method of making large ropes by plaiting several strands together. **funes:** these are the stern cables by which, in Homeric times, the ships were moored to the shore in order to be in readiness for a sudden start; the prow of the vessel was kept pointing seaward by an anchor (a mooring-stone in Homeric days) dropped from the bow.

576. sancte deorum: not differing in meaning from **sancte deus,** though the adjective is here used as a substantive and the genitive is partitive; **139.** There is certainly no suggestion that Mercury is the holy one among other gods who are not so, or less so. The phrase is in imitation of one in Homer.

577. quisquis es: this does not necessarily intimate that Aeneas does not know who his visitor is. It simply serves to cover up that knowledge if he has it, as the god may not wish to be known or to have any particular name applied to him.

578. adsis O: begin with the interjection in translating. **sidera:** the constellations were thought to affect the weather, and Aeneas needs fine weather conditions for his journey.

580. fulmineum: this seems to have been a general epithet of swords, even if, as in this case, inappropriate. There could hardly have been light enough to cause it to flash much. **retinacula:** this word, by its etymology, defines the use of the **funes** mentioned in v. 575.

581–583. The suddenness and speed of the start are most effectively emphasized by the brevity of the description, with the succession of short phrases giving the chief actions. Each phrase presents a picture. **rapiunt:** intransitive; the idea is the same as that of its derivative **rapidus,** and the English *rapid.*

582. deseruere: the tense seems to suggest the swiftness of their movement; trans. *are empty.* The perfect of instantaneous action; **166.**

584. prima: take with **spargebat;** *was just beginning to,* etc. **novo:** *anew.*

585. Tithoni: the brother of Priam, king of Troy; the goddess

Aurora, whose husband he became (**73**), gave him immortality but omitted to give him perpetual youth. The myth tells us that, in consequence of this constant aging of her husband, Aurora changed him into a grasshopper.

586. speculis: perhaps her palace was high up on a hill, or she has chosen some high point in it from which to watch the doings of the Trojans; *cf.* v. 410. **albescere**: in trans. show the inceptive force of the ending.

587. aequatis . . . velis: this phrase leads us to think that the favorable wind was blowing which he desired. A wind directly astern would enable him to set his sail to run directly before it. Later it seems that he must have met head winds (*cf.* **aquilone,** 5, 2). We need not, here or elsewhere, take the poet too literally. All he means to say is that they are making a good start.

588. sine remige: unnecessary after **vacuos.**

589. percussa: see **164** and *cf.* **indutus,** 2, 275. So also **abscissa** in the following verse. These perfect participles seem to have a present force, as the three actions, including that of speaking, seem to go on together. A similar use is common with **veritus, ratus,** and a few others.

590. pro: an interjection; it is sometimes spelled **proh,** and may be joined with either the nominative or with an accusative, as here.

591. et . . . illuserit: *after having,* etc. **advena**: (*a mere*) *adventurer;* this makes her feeling of bitterness all the keener.

592. expedient; sequentur, etc.: the subject "they," meaning her Carthaginians, may be easily supplied.

593. deripient: the word of itself suggests the haste with which the act is done.

594. flammas: though the Trojans have started, her plan seems to be to burn their ships when she shall overtake them.

595–597. quid loquor, etc.: she realizes for a moment what she is saying and seeks to check herself; then, in a frenzy of despair, she bursts out again, finally invoking a curse upon him and his.

596. facta impia: in forgetting to be faithful to the memory of Sychaeus.

597. decuit: *sc.* **ea facta te tangere**: *i. e.,* you should then have realized the wickedness of which you were guilty. **dabas**: to Aeneas. **en**: expressing indignation and scorn; observe that it is used with the nominative here, and *cf.* **pro** in v. 580. Elsewhere it

has the accusative with it or introduces a complete sentence. **dextra fidesque**: *sc.* **illius** as antecedent of **quem.**

600. **potui abreptum divellere**: for **abripere et divellere.**

602. **epulandum**: the gerundive of purpose in agreement with the object of **ponere** to be supplied. *Cf.* **alendum,** 3, 50. The allusion is to the story of Thyestes, whose sons were slain by way of revenge by their uncle Atreus, and their flesh served as a dinner, of which the unfortunate father ignorantly partook.

603. **verum . . . fortuna**: an objection supposed to be raised by some listener, which Dido herself puts into words and answers. **fuerat**: we should look for **fuisset** instead, an apodosis of a condition contrary to fact in the past. The use may be compared with that of **impulerat,** 2, 55, which seems to show the act more nearly carried out than the subjunctive would have done. Here it makes stronger the possibility of an unfavorable outcome for Dido. **fuisset**: take as an apodosis of a condition contrary to fact with the protasis omitted.

604. **tulissem**: **170**; so also the following subjunctives.

605. **implessem**: for **implevissem**; a syncopated form.

606. **exstinxem**: *cf.* **implessem** in the preceding verse. **memet**: emphatic for **me.** **super**: as if she were making a sacrifice of all she cared for and were to fling herself on the top of the sacrificial heap; **super** is an adverb, and **dedissem** is the equivalent of **iecissem.**

607. **lustras**: as in v. 6 above, this appears to mean *illumines.* The sun, which sees everything, may be fairly appealed to as a competent witness. See note on **sidera,** vv. 519–520.

608. **Iuno**: as **pronuba** Juno helped to bring about the marriage; she is, of course, aware of the troubles which followed it, and may properly be called upon.

609. **nocturnis**: translate adverbially with **ululata.** **Hecate**: see on v. 511. Dido, on the point of dying, might naturally appeal to this goddess of the Lower World. **triviis**: Hecate was thought to be present at places where two crossroads met. Her statues were often set up at such places, and at the end of each month dishes of food were placed there ostensibly for her or in her honor, but consumed by poor people. **ululata**: **69**; Hecate's approach was said to be indicated by the whining of dogs. In her triple form she is said to have had one head of a dog, one of a horse, and one

of a lion. This imitative word, **ululata,** lit., *howled out to,* or *appealed to with howls,* certainly suggests the howling of a dog rather than the voice of human worshippers.

610. Dirae: the Eumenides, Erinyes, or Furies; *cf.* v. 473, where it is used of the fiends who pursued Orestes. **di . . . Elissae:** she is probably calling upon the deity who had been her protector, her *genius,* as it was called, all her life. This deity watched over her through life and became identified with her spirit, her Manes, after her death. The plural form has never been satisfactorily explained. *Cf.* 3, 63; see **71.**

611. meritum: a participle agreeing with **numen** but translated freely, *as I deserve.* **malis:** *i. e.,* **curis, caiamitatibus,** *sc.* **meis.** The gods, if just and heedful of her sufferings, must punish Aeneas. **numen:** *divine attention,* which means both sympathy for her and vengeance on him.

613. infandum caput: *villain;* **caput,** as our word *person* at times, suggests scorn and contempt. **annare:** the fates have willed that he must arrive in Italy, but she has hopes that the voyage will be a tempestuous one. The preceding phrase, **tangere portus,** seems to contain the same idea.

614. fata Iovis: this seems to involve a contradiction, as the fates were superior to the gods in authority; *cf.* 3, 375–6, where Jupiter is apparently the spokesman or representative of some power above his own. The phrase becomes clearer with this interpretation. **hic terminus:** the fates have determined this and her vengeance must wait until Italy is reached.

615. at bello: the conclusion of the condition **si . . . necesse est, . . . poscunt, . . . haeret,** begins with these words. **At** signifies *yet, still,* or *at least.* The words which follow down through v. 629 comprise the famous "Curse of Dido." The words are, of course, intended to be prophetic and can be easily explained. The **audacis populi** refers to the Rutulians led by Turnus; the **finibus** can only refer to the camp on the shore, from which Aeneas is forced to go to seek assistance, leaving Ascanius behind him; many of his followers and allies are slain in the war which follows; when peace is at last made, he gives up the names Troy and Trojan; and finally, according to tradition, he was killed in battle three years after he began his rule in Italy and his body not recovered, or he was drowned in the river Numicius and his body not found. As to the rest of the prayer, the obvious reference to Hannibal would not

trouble a Roman hearer or reader, as the ultimate triumph of Rome over the avenger would be consolation enough.

620. ante diem: *i. e., before his* (normal) *time.* **media harena**: unless we assume that this refers to a body cast ashore by the waves, it hardly fits in with the story of Aeneas' drowning. We need to supply some verb to be parallel with **cadat,** joined to the latter by **-que**; *e. g.,* **iaceat.**

623. exercete odiis: *i. e.,* of a persistent hatred. We may render, *always hate,* or *never cease to hate,* etc. The three Punic wars covered a period of 119 years, during which the Romans never gave up their intention of destroying Carthage, which they finally did in 146 B. C. There isn't much doubt that the Carthaginians lived up to Dido's expectations in the matter of hate, if not in the vengeance she hoped for. **mittite**: *render, offer.*

625. exoriare: a jussive use of the subjunctive. **nostris ex ossibus**: *from among my descendants.* Any Carthaginian might be spoken of as her descendant. Her death is to be a source of inspiration to some avenger, whose hatred for the race of Aeneas will be akin to her own.

627. dabunt se: this forms a substitute for the passive, just reversing the frequent use of the passive forms for the reflexive or middle. *Cf.* **teguntur,** 2, 227, for this opposite use.

629. nepotesque: **111**; *cf.* 1, 448. This hypermetrical connection with the following verse is most unusual, as v. 629 ends a speech, and so there is no justification for a close association with the following verse. Every student must appreciate Conington's splendid version of the passage, vv. 625–9:

> "Rise from my ashes, scourge of crime,
> Born to pursue the Dardan horde
> To-day, to-morrow, through all time,
> Oft as our hands can wield the sword:
> Fight shore with shore, fight sea with sea,
> Fight all that are or e'er shall be."

631. abrumpere: *end.* The idea of "breaking" suggests the thread of life spun by the fates.

633. suam: an emphatic and somewhat irregular use for **eius.** It contrasts emphatically with **nutricem Sychaei** of the verse preceding. **cinis**: *tomb.* Really it means the ashes from the funeral pyre and certainly is suggestive of death.

634. mihi: **143.** We may trans. *I pray, I beg of you.*

635. properet: *sc.* **ut** after **dic,** which here is a verb of *commanding.* **spargere lympha**: a symbolical purification; this was always employed before a sacrifice or any ceremonial connected with religion. *Cf.* 2, 719.

636. monstrata: *appointed, i. e.,* the regularly employed. We may, of course, assume that this harks back to vv. 483 and 498 and refers to the offerings pointed out by the **sacerdos,** but the other explanation seems preferable. **piacula**: as the suffix **-culum** shows, this word signifies an offering by means of which one is rendered pure. Probably, then, we may assume that the **piacula** are the **pecudes,** one part of the verse explaining the other part and the **et** being redundant, as it frequently is. *Cf.* 2, 60.

637. sic: *i. e.,* after following out these directions. In this way Dido hopes to gain time to carry out her purpose without the presence of either sister or nurse.

640. capitis: *cf.* **infandum caput,** v. 613. **-que permittere**: *by consigning, etc.* This verse explains the last part of the preceding verse.

641. illa: *the other* or *the nurse.*

642. trepida: *in eager haste;* probably no thought of fear; *cf.* **trepidant,** v. 121. **coeptis**: *intention.*

643. sanguineam: *i. e.,* **suffectam sanguine**; *cf.* 2, 210, where **oculum** (**oculos**) takes the place of **aciem.**

644. genas: **135**; with **interfusa,** *marked.* **pallida morte futura**: *i. e.,* the thought of the nearness of death causes her to become pale.

645. interiora . . . limina: *cf.* v. 494 for the description of the place where the pyre was to be erected. The open court is meant, around which the house is built.

647. non hos . . . usus: apparently a sword she had begged as a gift from Aeneas, but, as it seems to be the same as the **ensem relictum** of v. 507, which should mean a sword *left behind* him as he hurries away, there is an inconsistency.

649. paulum . . . morata: *she pauses, weeping and thinking, just for a moment,* before stretching herself on the couch and speaking her last words; after which she stabs herself twice. The ablatives seem to express manner in poetical fashion.

651. dulces: *i. e.,* they had been so as long as the will of Heaven had permitted.

652. exuviae: she desires to die near these and by dying find

relief from her troubles. The **exuviae** are not supposed to have power in themselves such as the prayer would intimate.

653. vixi: this word probably anticipates the idea of the rest of the verse, and of the verse following. Her life has been worth while.

654. magna: this has reference to her achievements, which in part she sums up in the two succeeding verses. **mei imago**: trans. as if **ego, magna imago, ibo.**

655. mea moenia vidi: she has lived to see the completion of her city. Some see in this a desire to gloat over Aeneas, who has still to build his city.

656. ulta: modern judges would be apt to think her revenge hardly matched the crime of which her brother was guilty; *cf.* 360–364. **recepi**: = **sumpsi.**

657. felix: complete the condition by supplying **fuissem,** but omit this **fuissem** in translating.

659. os: **135** *a*; *cf.* v. 589.

660. sic: this repeated may signify two strokes of the weapon against her body. Another explanation would refer this to all that precedes, summing up what she has done; and to the relics of her false lover which are still very dear to her.

661. hunc . . . ignem: Dido can hardly be engaged now, after dealing herself these blows, in lighting the funeral pyre. Evidently she has no doubt that the pyre will be used for the purpose she intended. **ab alto**: *i. e.*, **mari.**

662. ferat omina: to the superstitious minds of the ancients, anything happening near the beginning of a journey was prophetic of later events; *cf.* 2, 242, and note. A worse omen for Aeneas than Dido's death could hardly have been imagined. Her final prayer is for ill-luck to come upon Aeneas.

663. ferro: equivalent to **in ferrum,** and corresponding to frequent descriptions of self-destruction, in which the one who killed himself "fell on his sword."

665. it: *i. e.*, the wail raised by the **comites** of v. 664, who witnessed her act.

666. concussam: *horror-stricken.*

667. femineo: *i. e.*, **feminarum, mulierum**; *cf.* on 1, 13.

669. non aliter: the simile seems odd at first, for it introduces a reference to two historical events of a much later time. But of course, from the standpoint of Vergil's own time, the taking of Tyre

by Alexander and the destruction of Carthage by Scipio may be employed appropriately enough, and the epithet **antiqua** seems correct. **ruat**: the tense of this verb and of **volvantur** (v. 671) is regular in clauses of comparison, though our English idiom suggests a secondary tense. The expression has the force, though not the form, of a condition contrary to fact in present time. *Cf.* the occasional use in poetry of a primary tense for a secondary in regular conditions. *Cf.* **ni faciat . . . ferant** in 1, 58–59.

671. culmina: for **tecta,** *i. e.*, of both private dwellings and temples.

672. exanimis: neither of the ordinary meanings, *dead*, or *breathless*, will apply; but the associated idea must be *half dead with terror.* **trepido . . . cursu**: *in trembling haste.*

675. hoc illud: *cf.* **haec illa,** 3, 558. This indicates the sudden revelation to Anna of the reasons for her sister's actions and words; *was this the meaning of that?* **petebas**: conative in force.

677. deserta: *i. e.*, Dido had come to her for advice about Aeneas, but had failed to let her sister share in the fate which befel her in consequence of Dido's following that advice. *Cf.* the entire verse following.

678. vocasses: **170**; this implies a slight reproach upon her sister for thus leaving her; *cf.* vv. 604, 605, 606.

679. tulisset: for **abstulisset,** poetical for **delevisset.**

680. his . . . manibus: **his** emphatically signifying a gesture; **voce** has like force in the next verse. The two words **voce** and **manibus** indicate that she has done everything she could in hope of a happier outcome. **struxi**: if an object is needed, **rogum** can easily be supplied from v. 676.

681. crudelis: in her grief, Anna reproaches herself for something she could not possibly have prevented.

682. patres: for **senatum**; the phrase reverses the order of the Roman expression for the entire population, **senatus populusque.**

684. abluam: *sc.* **ut**; subjunctive in a substantive clause the object of **date.**

685. legam: the same construction as **abluam** in the preceding verse. Passages in ancient writers show that this was a custom which the near relatives observed at the moment of death. **evaserat**: observe the tense and the relation to **fata,** as also the imperfect **fovebat** and **siccabat** in the two following verses.

686. semianimemque; **106.**

687. siccabat: conative, *tried to*, etc.

689. stridit: this word always suggests sound. Each one must decide for himself the sound which fits the conditions here. One would do well to give up hope of a literal translation as being impossible, and render, *blood drips* (or *gushes*) *from the wound.*

692. reperta: *sc.* **luce.**

694. difficilis: *slow-coming.* Juno pities her because she is unable to die quickly.

695. luctantem: the soul and body (**artus**) have become so closely bound together that separation is difficult. So the soul is represented as *struggling, wrestling,* as it were, with the body to get free from it. Trans. *part the soul from,* etc.

696. fato: *i. e.*, she had not reached the time of life when death might normally be expected. **merita . . . morte**: *i. e.*, she had committed no crime in her life for which she should seem to deserve death as a penalty.

698. crinem: Dido is regarded as a victim sacrificed to the gods of the Lower World. It was customary to pluck a few hairs from the forehead of the animal to be sacrificed, and fling them into the fire on the altar, before slaying the victim. Here Iris does this and offers the lock to Pluto.

701. adverso sole: referring to the position of the rainbow with which Iris is identified; **48** (end).

702. hunc: *sc.* **crinem.**

BOOK V

1. interea: *i. e.*, while Dido completes her pretended sacrifice and kills herself. **medium**: with **iter** is not to be taken literally; Aeneas had not gone far, as the following verses show; *well on his way* seems to convey the idea.

2. certus: *steadfast* (*in his purpose*), *i. e.*, to depart despite his affection for Dido. **Aquilone**: join closely with **atros.** The word here signifies the wind in general, not, as usual, the north wind. Certainly a north wind would not be favorable for sailing toward Italy from Carthage; *cf.* **Austris, 1, 51.**

4. accenderit: an indir. question, subject of some such phrase as **obscurum est,** the equivalent in meaning of **causa latet** in v. 5; **179.**

5. duri . . . labores: (*the thought of*) *the terrible suffering;* this with **notum** in the following verse forms the subj. of **ducunt** in v. 7. **amore**: (with **polluto**) an abl. abs., expressing the cause of **duri dolores.**

6. polluto: *dishonored, broken off.* **notum**: *the knowledge of,* etc.

7. augurium: *interpretation.* **pectora**: *i. e.*, **animos. ducunt**: *incline.* Poetic inversion, **115** (end).

8–11. *Cf.* 3, 192–5.

11. tenebris: probably referring to the dark lines made by the gusts of wind passing over the surface of the water and roughening it. **inhorruit**: in the first meaning of **horreo,** *to be rough.*

12. ipse: *even;* the weather is threatening enough to alarm even the pilot.

13. quianam: *why, pray, wherefore?* an old interrogative. **cinxerunt**: **cingo,** *surround,* here for *fill* or *cover.*

14. deinde: trans. after **locutus**; the word is out of place for the prose order; see **213.** For the scansion see **107** and *cf.* 4, 461.

15. arma: in a ship this term applies to everything serving as its equipment, *e. g.*, sails, rigging, tackle of any sort. With **colligere,** trans.: *to make everything taut,* or *snug.* The phrase seems to signify, in a general way, the preparations on shipboard which correspond to those which soldiers make for battle. The sailors are mak-

ing ready to do battle with a storm. **validis**: trans. as an adverb, qualifying **incumbere.**

16. obliquat sinus: obviously to "spill the wind," *i. e.*, not to allow it to bear with full force on the sail. **Sinus,** lit., *folds,* has the same meaning as in 3, 455.

17. auctor: an appositive of **Iuppiter,** which intensifies the meaning of **spondeat** in the verse following; translate it as if it were a verb parallel with **spondeat**: *should promise and guarantee.*

18. hoc . . . caelo: an abl. of attendant circumstances, *with a sky like this.* **contingere**: here equivalent to **pervenire ad.**

19. transversa: the neuter plural of the adjective used adverbially, *crosswise, i. e., across our course; cf.* 2, 349, **extrema,** and see **132.** We must assume that when Aeneas sailed he had a fair wind. Now it has veered and is blowing from the west.

20. in nubem cogitur aer: *air is thickening into mist.*

21. obniti: **contra** strengthens the prefix **ob-.** The two parts of the verse seem to mean, "neither to struggle against successfully, nor merely to match their strength," *i. e., hold our own.*

22. sufficimus: for **possumus.**

24. fida: because of the friendliness with which they had already been treated in Sicily by Acestes. **fraterna**: poetical for **fratris**; Eryx was the half-brother of Aeneas; *cf.* 2, 658.

25. servata remetior astra: *direct my way back* (*measure back*) *by,* etc.; a general term, as if Palinurus had watched the stars during the storm which drove the Trojans to Carthage on their attempt to reach Italy from Sicily. Supply a word meaning *before* with **servata** (*observed*).

26. sic poscere: *i. e.,* that you sail eastward toward Sicily, not north as you wish.

27. iamdudum: idiomatically with **cerno** (**video**), action begun in the past and not yet completed.

28. flecte viam velis: *sail a different course, i. e.,* not north but east; what is the literal translation? **an sit**: deliberative subjunctive, having the force of an emphatic statement. *Surely no one can,* etc. **ulla**: with **tellus** (for **terra**) in v. 30.

29. quove: for **ad quamve.** **fessas**: *tempest-tossed; cf.* 1, 178. Ships seem to have feelings even as human beings. **optem**: a clause of characteristic. **demittere**: as if one always sailed "down" to shore and "up" on the high sea. This idea probably is to be explained from the fact that the eye of a person on shore

looking seaward is on a level with the horizon, from which point the sea seems to descend to the shore.

32. secundi: the winds now blow from astern.

33. Zephyri: not necessarily a gentle breeze, as the use of **gurgite,** *boiling sea, seething waters,* later in the verse, indicates. **cita**: translate adverbially with **fertur.**

34. notae: *familiar.* **harenae**: = **litori.**

35. procul: *i. e.,* from the place which served later as the landing-place of the Trojans; this position of Acestes is more definitely explained by **ex celso vertice,** etc. **miratus**: *observing with surprise.*

36. adventum sociasque rates: hendiadys.

37. horridus: lit., *bristling (in) (i. e., with).* We may assume that Acestes carried two spears, as Aeneas does in 1, 313.

38. conceptum flumine: *the son of the river (god) Crinisus.*

39. veterum . . . parentum: *i. e.,* their common ancestry through his mother.

41. excipit: *entertains.* **opibus**: *generosity;* lit., *resources, wealth.* **solatur**: *cheers.*

42. primo Oriente: *at the break of dawn; i. e.,* as the earliest streaks of dawn are seen in the eastern horizon. **fugarat**: for **fugaverat.** Remember the distinction between **fugo** transitive and **fugio** intransitive.

43. clara: adj., but trans. *with its light.*

44. tumuli . . . aggere: *i. e.,* from an elevated spot.

45. genus: *sc.* **cretum,** *descended.* Dardanus, founder of the line, was said to be the son of Jupiter.

46. annuus: adj., in place of **anni**; *cf.* **fraterna,** v. 24. With **orbis,** *the round of a year.* **exactis**: **exigo** of time means to *pass;* in this place *complete, finish.* **mensibus**: *cf.* 1, 269. The months are the means by which the year is completed or the parts of which it consists.

47. ex quo: *sc.* **tempore.** **divini**: alluding probably to the very ancient practice of worshipping the spirits of the dead, especially of ancestors. The modern term applied to the dead, "sainted," may perhaps represent this feeling.

48. maestas: *sorrowful,* either because covered with emblems of mourning, or freely of the feelings of the mourners, *of our grief.*

49. nisi fallor: a very fitting remark in view of the inaccuracy of the calendar in ancient times.

50. honoratum: for **honorandum,** *to be commemorated with sacrifice* (**honor** in this sense is very frequent in Vergil); *cf.* 1, 49.

51. Gaetulis . . . Syrtibus: he has a vivid recollection of how barely he escaped shipwreck there. **agerem**: *pass,* of time; *cf.* **exigo,** v. 46.

52. Argolico mari: where enemies would be numerous. There seems an intended climax, completed by **urbe Mycenae,** the home of a Trojan's bitterest foe, Agamemnon. **deprensus**: *overtaken, i. e.,* by the arrival of this day of anniversary at a time when circumstances would be most unfavorable for a proper observance of it. **Mycenae**: appositional genitive for **Mycenis,** as the name is regularly plural. The genitive is like our own English usage with *of,* where the common Latin idiom demands an appositive.

53. sollemnes: *cf.* 2, 202, and the note. **pompas**: *funeral processions.*

54. exsequerer: translate by zeugma with the two objects **vota** and **pompas,** *present* and *conduct.* **struerem**: *heap up with.* **suis**: *befitting, appropriate,* referring to Anchises, and meaning offerings which would be pleasing to him. *Cf.* 1, 461, and 3, 469.

55. ultro: *more than we could have hoped.* **cineres et ossa**: here **cineres** replaces **reliquias** of v. 47. To vary the ordinary translation, use *burial-place* for the entire expression.

56. mente: *purpose.*

57. delati: *sc.* **vento** and *cf.* 3, 441.

58. laetum: there is nothing melancholy about the observance this time. It is in itself a proof of divine favor that they should have arrived there so unexpectedly. **honorem**: *cf.* 1, 49, for the meaning.

59. poscamus: *sc.* **eum,** *i. e.,* **Anchisen.** See **134. sacra**: the same as **annua vota,** v. 53.

60. velit: *sc.* **ut,** depending on **poscamus** as object, parallel with **ventos.** There are two requests made of the spirit of Anchises; first he is asked for **ventos**; then, that he desire this ceremony continued in the future. **posita**: for **condita** or **aedificata. dicatis**: equivalent to **dedicatis.**

61. bina: distributive, as each ship is to receive two; hence **in naves. Troia generatus**: *a son of Troy.* "Just as you would expect from a Trojan" is the implication.

62. adhibete: *have present, invite, summon.*

63. **et**: with **et** following, *not only . . . but also.* **colit**: equivalent to **veneratur.**

64. **si**: practically for **cum.** The ancients had a superstitious fear of speaking too confidently. **nona**: there may be in this an allusion to the **novendiale,** a ceremony occurring on the ninth day after death and marking the conclusion of the funeral rites. **almum**: not simply "fine," "pleasant"; the heroes would hardly defer their games on account of rain, but a general epithet of day as *genial, kindly,* as opposed to night.

65. **radiisque . . . orbem** (**terrarum**): trans. by a participial phrase immediately after Aurora.

66. **prima**: trans. as an adv. **citae**: render as if a noun in the abl.

67. **viribus**: this refers to wrestling.

69. **crudo**: *rough,* characteristic of the weapon used, and also of the contest itself. **fidit**: = **audet.** **pugnam committere**: a variant on **proelium committere.** **caestu**: the nearest modern equivalent would be boxing-gloves, from which, however, these differed greatly. They consisted of heavy strips or thongs of leather bound around the hands and wrists and even the fore-arms. Into this leather bits of metal were sewed to render the blows effective, and often did make them fatal.

70. **palmae**: **victoriae,** as both Greeks and Romans gave palm branches to winners in athletic games.

71. **ore favete**: this phrase was used by priests at the beginning of any sacred ceremonies, and amounted to asking for silence, as any speech whatever might prove to be ill-omened.

72. **materna**: take with **myrto,** which was a plant sacred to Venus.

73. **aevi**: see **140** and *cf.* 2, 638. This does not necessarily imply great age.

77. **hic**: an adv., *i. e.,* at the tomb. **mero**: offerings to the gods or spirits must be of unmixed wine. **carchesia**: used for the same purpose as the **paterae,** *i. e.,* chiefly for libations, but differing from the **paterae** in shape. **Baccho**: by metonymy for **vino**; the abl. expresses quality, as do **lacte** and **sanguine** following.

78. **humi**: locative. **sacro**: *i. e.,* coming from a victim.

79. **purpureos**: originally meaning the color *purple* or *red,* but often used by the poets of simple brightness; so here *bright, beautiful.*

80. **iterum salvete**: the word **salvete** must have been used at the

burning and burial the year before; hence **iterum** is properly used. **recepti**: he is thinking of his father in person, whom he had rescued the year before, though he now addresses the **cineres,** as if they were the living father.

81. nequiquam: he speaks of the rescue as "vain," because Anchises had not survived to reach the promised land of Italy. **animae, umbrae**: *cf.* with **Manes,** all used in the plural, though spoken of the spirit of one person; *cf.* **Manibus,** 2, 63, and the note.

82. non licuit: with exclamatory force; *why was I not permitted,* etc. **fatalia**: *fated, destined,* as in 4, 355.

84. adytis: *cf.* 3, 92. The tomb is looked upon as a temple because it is the resting-place of his **divini parentis,** v. 47. It is a sacred spot surely. **lubricus**: *smoothly gliding; cf.* 2, 474. **imis**: superlative of the adj. **inferus, for infimis**; trans. *from far within,* etc.

85. gyros: *circles,* with reference probably to the coils of the snake; then **septena volumina** repeats the same idea in other words.

87. cui: **142.** **notae**: from **nota,** *streak; sc.* from **incendebat** in the next verse a predicate for this word, to be rendered *marked,* not *lit up,* as we must render **incendebat,** with its subject **fulgor**; **189.** **maculosus**: with **fulgor,** literally *a spotted brightness;* by reversing the adjective and the noun we get **fulgentes maculae**; **113. auro**: this is an abl. of means, but we may translate closely with **fulgentes maculae** (see preceding note) as if a genitive; see **151.**

88. ceu: *i. e.,* **eodem modo quo.** **arcus**: *cf.* 4, 701, where the rainbow, the path of Iris from heaven to earth, is described in almost the same words.

89. adverso sole: abl. absolute; naturally the sun and the rainbow are in opposite parts of the sky.

90. obstipuit: used in a good sense here; *was thrilled by,* etc. **ille**: the snake. **agmine longo**: *cf.* 2, 212.

91. serpens: participle, not a noun.

92. libavitque: omit **-que** in translation; it corresponds to the **-que** following, *i. e., (both) . . . and.* **innoxius**: trans. as an adverb.

93. depasta: *cf.* 2, 471; it refers to **libavit** in the preceding verse. Render by a clause with *where.*

94. hoc magis: *all the more, i. e.,* encouraged to continue by this omen, the appearance of the snake. **instaurat**: the sacrificial ceremony had been interrupted by the coming of the snake; it is now renewed.

95. genius loci: the superstition of the Romans provided every place, as well as every person, with a spirit (**genius**) which protected it. When represented in art this spirit usually took the form of a serpent. **famulum**: *cf.* 1, 701. Anchises, now divine, certainly would not lack attendants. **-ne . . . -ne**: for **utrum . . . an.**

96. bidentes: *cf.* 4, 57. Vergil has in mind the sacrifice known to the Romans as the **suovetaurilia,** in which a pig (**sus, suis**), a sheep (**ovis,** here **bidens**), and a bull (**taurus,** here **iuvencus**) were slain. Observe that Vergil varies the stereotyped term; **115.**

97. terga: **135.**

99. Manes: *cf.* 3, 63. **Acheronte remissos**: *allowed to return from Acheron;* the proper place of the shade was the Lower World, but it seems to have been allowed to revisit the tomb when invoked, to receive sacrifice.

100. nec non et: for **autem. cuique**: from **quisque**; the amount of the offering was determined in each case by the wealth of the worshipper. **laeti**: see on **laetum honorem,** v. 58.

101. onerant: *sc.* **alii** from the following verse. All have not the same task to perform.

102. ordine: *i. e.*, what follows in due course; *cf.* 1, 703. **fusi**: as in 1, 214. **aena**: neuter pl. of the adjective used as a noun —*i. e.*, *kettles* of copper, or bronze; **161**; **vasa** may be understood; *cf.* 1, 213.

103. veribus: *cf.* 1, 212. **subiciunt . . . prunas**: a curious poetical inversion here; instead of *flinging under* (**subiciunt**) trans. *hold over*, and reverse the cases of the nouns; see **115. viscera**: *flesh* or *meat*, as often; *cf.* 1, 211.

104. serena: with **luce,** a cloudless day.

105. Phaethontis: here used for **Sol, Solis,** not for the son of Helios, who once drove his father's horses with disastrous results.

106. fama: *report* or *rumors* about the coming games.

108. visuri: the future participle expressing purpose; **184,** *cf.* 2, 47. **pars**: the Sicilians were all curious to see the Trojans, but some of them were intending to enter the games. **parati**: describing **pars,** but agreeing in number and gender with the individuals making up the **pars.**

109. munera: *prizes.* **principio**: adverbially for **primum. circoque**: omit **-que** in translating as unnecessary to the sense; **circo** in this connection must mean *gathering, crowd, assembly.*

111. pretium: appositive with **palmae.** **victoribus**: see note on **cui**, v. 87.

113. tuba: trans. as if **tubicen**; **196. commissos . . . ludos**: an imitation of the military phrase **proelium committere.** For the trans. *cf.* **ereptae virginis,** 2, 413. **aggere**: as in v. 44, indicating merely a high place in the centre of things, from which the signal would carry further.

114. pares: *rival.* **gravibus . . . remis**: not that the oars of these ships were unusually heavy, but this was an exhausting kind of contest. The abl. seems to express quality.

116. agit: lit., *drives;* perhaps it may be freely translated *commands.* **acri remige**: *with a crew of eager oarsmen;* **remige** is used collectively.

118. ingenti mole: an abl. of quality describing **Chimaeram.**

119. urbis opus: in apposition with **Chimaeram**: *as huge as a city.* So desirous is Vergil of impressing upon us the size of the ship of Gyas, that he uses first an adj., **ingentem,** then an abl. of quality, and finally this appositive.

120. terno: identical in meaning with **triplici** in the preceding verse; both are to be associated with **ter** and **tres.** As a trireme is clearly meant, we have an anachronism, **211.**

122. magna: feminine because the word **navis** rather than the form **Centauro** is present in the mind of the writer. **Scylla**: we may assume that each of the four ships had a figurehead representing the particular monster indicated by its name. The horrible shapes of mythology seem to have been the favorite selections for figureheads, if we are to judge from these.

123. Cluenti: vocative of a noun in **-ius** of the second declension. These families had no well-known members in Roman history, with the possible exception of Catiline, who belonged to the Sergian family. Doubtless Vergil is complimenting friends of his own by associating them by name with one of the company with Aeneas.

125. submersum tunditur: trans. by two parallel verbs connected by *and,* putting **tunditur,** *is buffeted,* first. **olim**: *at times, i. e., sometimes,* equivalent to **interdum,** an unusual meaning.

126. cori: *northwest winds, i. e.,* in stormy wintry weather. The winds bring the clouds.

127. tranquillo: *sc.* **mari**; explained best perhaps as an abl. of attendant circumstances. **immota**: *still.*

128. campus: a pred. nom.; **saxum** is subject of **attollitur**; trans.

a broad level expanse, lit., *field*. **apricis**: *sun-loving*, most appropriate to describe water birds or gulls, birds that dive into and even under water to get fish. Hence the name **mergus**, from **mergo**, *plunge*. **statio**: *cf.* 2, 23, of a place of anchorage for ships; here the landing-place or resting-place of birds.

129. metam: the games given here are, in general, an imitation of those described by Homer as held by Achilles at the tomb of Patroclus. But for the chariot-race of Homer, Vergil substitutes the boat-race. In **meta** he has employed a word which signified the "turn," the *measure* of distance the chariots raced away before turning back. In the Roman race-course there was a group of three of these at the ends of the barrier (known as the **spina**), around which the contestants raced. The group of these, placed close by the starting-point, marked the goal or finish of the race after a certain number of laps had been run; see on 3, 429, and 3, 714.

130. unde: for **ut inde**. **reverti**: as if we had **ut scirent unde reverterentur**, and in the next verse **scirent ubi circumflecterent**.

132. puppibus: trans. lit.; not *ships*.

133. ductores: the *captains*, not the *steersmen* (**gubernatores**). **ostroque**: **-que** joins **ostro** with **auro** in preceding verse.

134. populea: the quantity of the first vowel determines the meaning. The poplar was sacred to Hercules and so was appropriate for athletic events.

135. nitescit: not differing in meaning from **nitet**. **umeros perfusa**: *cf.* 2, 221.

136. transtris: *thwarts* (*cf.* **trans**, *across*). **intenta**: literally, referring to the position of the rowers awaiting the signal.

137. intenti: not literally as in the preceding verse, but referring to the mind. Trans. with an adverb. **exsultantia**: *leaping, throbbing*. **haurit**: *drains; i. e.*, the blood is drawn to their very finger-tips by their excitement.

138. pavor pulsans: *excitement*, or *trembling eagerness;* **pavor** does not necessarily imply fear. Note the alliteration. **arrecta**: equivalent to **acris**.

139. clara: *loud*. **finibus**: *positions*.

140. prosiluere: trans. by the present tense; see **166** and *cf.* 4, 582.

141. nauticus: for **nautarum**. **adductis**: the movement of the arms as the oar-blade passes through the water explains this. **freta**: means no more here than **unda**. **versa**: for **eversa**.

142. sulcos: the surface of the sea is regarded as a field; choose the proper meaning for **infindunt** with this object.

143. rostrisque tridentibus: this was not a figurehead but a beak used for ramming an enemy's ship; it was placed either on a level with the keel, or depressed below it, and in Roman ships it had three projecting beams.

144. biiugo: *i. e.*, two-horsed chariot race.

145. corripuere: *seize together, dash out upon*, suggesting great speed; *cf.* our English word *rapid*, coming from *rapio* fundamentally. **ruunt**: *cf.* 1, 83. **carcere**: this name was given the enclosure in which each team was "penned" before the start of the chariot race; not as in 1, 141. In this race it corresponds to **finibus**, v. 139.

146. immissis: *leaping forward, i. e.*, "freed from all restraint"; "let go"; observe the similar meaning of **mitto** in **remissos**, v. 99. **aurigae**: the **equorum agitatores** of 2, 476.

147. iugis: for **equis**. **proni**: this indicates the position of the driver, leaning forward that he may ply the lash (**verber**) more effectively.

148. studiis: the abstract "zeals," used for the concrete *cheers* (**211**). **faventum**: *supporters*. Each contestant naturally had his following.

149. inclusa: *i. e.*, by hills. **vocem volutant**: *cf.* 1, 725.

150. resultant: *re-echo*. The hills are represented as doing what the sound really does, *i. e.*, *leap back*.

151. primis: *in front*.

153. consequitur: **con-** here signifies *closely*. **pinus**: for **navis**.

154. tarda tenet: these and the two words just preceding, **pondere pinus**, exemplify Vergil's fondness for alliteration. **discrimine**: for **spatio**.

155. locum: **133** and note.

157. iunctis: *abreast*. Omit **-que** in translating.

159. scopulo: the **saxum** of v. 124. Usually it signifies a high crag or cliff. **tenebant**: *were close by*.

160. princeps: *foremost;* it may be best to join **princeps** by a sort of hendiadys with **victor**, *winner of first place*. This is at once qualified by **in medio gurgite** (for **cursu**). If the race had ended at this point, really only half-way, Gyas would have won.

161. rectorem: not one of the **ductores** of v. 133, but the **gubernator**, *steersman*. **compellat**: *cf.* 4, 304.

162. mihi: an ethical dative expressive here of indignation; to

be rendered by some such phrase as *where in the world?* etc., not simply by a pronoun. See **143** and *cf.* 2, 601, **tibi.**

163. sine: imperative from **sino,** *permit; sc.* **ut** before **stringat.**

166. iterum: substitute **clamabat** for **cum clamore** in the following verse and join **iterum** closely with it, changing **revocabat** to **revocans.**

168. propriora: *sc.* **loca,** meaning the inner course; the nearer to the **meta** the turn was made, the shorter the distance to be covered.

170. radit: the literal meaning of the word graphically suggests his narrow escape from disaster; there is barely space enough. **laevum**: they are evidently rounding the rock from the right. **priorem**: *the leader.*

171. tuta: *i. e.*, for him danger of collision or shipwreck on the rock is past.

172. iuveni: *i. e.*, Gyas.

173. segnem: *timid* perhaps is more suitable here than *slow.*

174. Note the chiastic order; **215. decoris**: *i. e.*, what was *befitting conduct* in a commander; *cf.* **decet.**

175. deturbat: = **impellit.**

176. magister: not the same as **rector**; the task is now two-fold.

178. gravis: perhaps referring to the water in his garments, but probably alluding also to his age; *cf.* **senior** in v. 179.

180. summa: *i. e.*, **summam partem.**

181. risere: *cf.* **subridens,** 1, 254; used transitively here, not as in 4, 128.

182. revomentem pectore: trans. together, *coughing up.*

184. Mnesthei: a Greek form of the dative, from a nominative in **-eus. morantem**: *making less speed* (than before), as explained in v. 224 below.

185. capit ante locum: *i. e.*, Sergestus steers into the water nearer the rock, where the pilot of Gyas had feared to go, and so gains a little on his immediate rival, Mnestheus. The rock is, of course, the one which bore the **meta,** *i. e.*, the branch marking the turning-place.

186. praeeunte: the dipthong *ae* loses half of its quantity and is used as a short syllable; **110,** *a.*

189. insurgite: *i. e.*, to apply greater force; we ordinarily say *bend to; cf.* 3, 207.

190. Hectorei: see on **nauticus,** v. 141. He spurs them on by reminding them of their former association with brave Hector, and

of the fact that they were especially chosen by him to be his companions. **sorte**: almost equivalent to **hora,** *in the hour of her fate.*

191. promite: from **pro-** and **emo,** *take forth, i. e., put forth, show.*

192. animos: *courage, cf.* 2, 451. **Gaetulis syrtibus**: alluding to the storm which drove them to the coast of Africa, described in 1, 21 *ff.* **usi**: *sc.* **estis**; the omission in the second person is rare.

193. Ionioque mari: *i. e.,* off Crete on the voyage to Sicily. **Maleaeque**: this southern point of the Peloponnesus was regarded as peculiarly dangerous in ancient navigation; it must have been passed on this same voyage. **sequacibus**: the suffix **-ax,** denoting a "faulty tendency toward" when added to the stem of a verb, seems to describe these waves most appropriately. Remember that the ancient voyager sailed mostly before the wind, a point of sailing at which the waves appear to be chasing and trying to overtake a boat. *Cf.* 1, 115.

194. prima peto: the same idea as in **vincere certo** in the latter part of the verse.

195. quamquam O: see **193** and *cf.* 1, 135.

196. hoc vincite: **hoc,** *this much,* refers to his desire not to be last in the race; **133.** If they cannot be first, they need not be last.

197. nefas: *disgrace.*

198. procumbunt: stronger than **incumbunt**; *cf.* v. 189. **ictibus**: *strokes* (of an oar), lit., *blows.* **aerea**: not meaning *made of* **aes,** as the ending **-eus** would imply, but put for **aerata.** **puppis**: = **navis,** as frequently, **210**; the **prora** was the part usually strengthened in this way.

199. solum: for **aequor maris**; a term appropriate to racing on land, applied to a boat-race.

201. ipse . . . casus: *mere chance,* without the need of effort on their part. **honorem**: *i. e.,* of getting ahead of Sergestus and so no longer likely to be last in the race.

202. furens animi: *in his excitement;* on **animi** see **140.**

203. interior: as in v. 170. **iniquo**: *dangerous,* lit., *unequal, unfavorable.*

205. murice: **murex,** a *shell-fish,* used for a *jagged rock* because of a resemblance to the shell of the **murex.**

207. magno clamore: trans. as if it read **vehementer clamant. morantur**: trans. the idea rather than the word, *e. g., as the ship stops.*

208. cuspide: the first meaning of **cuspis** is a *point*, the meaning here. Usually its meaning is *javelin, spear*.

209. expediunt: *cf.* its use in 1, 178 and 702. **legunt**: in its earliest meaning *pick up; cf.* Eng., col-*lect*.

211. agmine remorum celeri: *plying the oars swiftly*. **Agmen** in the sense of movement may be compared with its use in 2, 782, and v. 90 of this book.

212. prona: *stretching shoreward*. The word suggests the idea that the water moved down-hill as one approached the shore. We put "out" to sea and "in" to shore. The Greek or Roman put "up" to sea and "down" to land. See note on **demittere,** v. 29. **aperto**: *i. e.*, no more shoals were to be feared, as in the neighborhood of the **meta.**

214. nidi: *nests*, here used for the occupants of the nest.

215. plausum: the bird shows its fear by beating its wings; *cf.* the English word *applause* and the meaning in 1, 747. **pennis**: for **alis**; **210.**

216. tecto: an abl. of separation to be joined with **exterrita.**

217. radit: *skims;* not as in v. 170. **iter**: **133** with note.

218. ultima: those near the finish.

219. impetus: this word is borrowed for use in English with the same meaning.

220. alto: we have had the rock described in v. 125 as low; perhaps, however, Vergil means merely that Sergestus, being on the rock, is higher than the level of the water.

221. brevibus vadis: this refers to reefs covered with shallow water near the main rock on which part of the prow of his vessel lies.

224. consequitur: not as in v. 153, for **sequitur,** but with its usual meaning. **magistro**: with different meaning from v. 176, as the sense shows.

225. ipso: *right* (*at*), etc.

228. studiis: as in v. 148. **fragoribus**: *i. e.*, **clamoribus.**

229. hi: *i. e.*, those in the leading ship. **decus et . . . honorem**: to be taken as objects accusative of **teneant. indignantur**: *consider themselves disgraced.* **ni**: *if . . . not.*

230. teneant: subjunctive in implied indirect discourse. **pacisci**: **pactus,** the participle of this verb, suggests the English words *pact* and *compact.* The colloquial use of the English verb *trade* gives just the idea contained here.

231. hos: those in the following ship, Mnestheus and his men. **videntur**: *sc.* **sibi**; their earlier success has made them believe in themselves. "Nothing succeeds like success."

232. fors: equivalent here to the adverb **fortasse. aequatis . . . rostris**: identical in meaning with **iunctis frontibus,** v. 157.

234. in vota vocasset: a prayer in ancient days savored of bargaining. Something is promised (**voveo,** from which **votum,** a *vow* or *offering*) for which some favor or service in return is expected. So this phrase signifies to *call upon the gods to hear his prayer* (and learn what he has to offer).

237. voti reus: *i. e.*, if I win. **Reus,** meaning *an accused person*, or a *defendant* in a law-suit, here is equivalent to **damnatus,** followed by the genitive of charge or penalty. Having won, he will be compelled to pay his pledged offering to the gods; hence, in spite of the literal meaning of **reus,** a person **reus voti** is a successful and happy person.

239. imis sub: *deep down under.*

241. manu magna: judged by human standards. **Portunus**: the god of harbors, from **portus**; **63.**

244. ex more: *cf.* **de more,** v. 96.

247. munera: all share alike in these. **in naves**: for each ship, *i. e.*, of the four participating in the race. **ternos**: *cf.* **terno,** v. 120, and note that we have here the distributive numeral adj. necessarily always in the plural, *three each.* **optare**: for **ius optandi**; *cf.* **accumbere,** 1, 79.

250. chlamydem: see on 4, 137. **plurima**: *wide.*

251. purpura: *a purple band.* **maeandro**: from this we get our English word, suggestive of a course like the twisting, winding one of the river of this name in Asia Minor; trans. *winding pattern.* **Meliboea**: with **purpura,** *Meliboean, i. e.*, made in Meliboea, a maritime town of Thessaly.

252. puer . . . regius: *the prince.* Ganymede is meant; see **20.**

254. anhelanti: *cf.* the noun **anhelitus** in v. 199.

255. sublimem: adv.; in force, as in 1, 259. **armiger**: used as a noun referring to Jove's eagle.

257. in auras: *up, upward; cf.* **ad auras** of Anchises in 2, 269.

258. virtute: *in excellence, merit.*

259. The entire verse is repeated from 3, 467.

261. Ilio: see **110,** *a*, and *cf.* **praeeunte,** v. 186.

262. habere: poetical for **habendam,** *for his own possession;* **181.**

viro: repeats **huic**, v. 259. **decus**: *a source of pride*, implying more than **ornamentum**. **tutamen**: observe its derivation from **tutor**, **-ari**, an intens. of **tueor**; *cf.* **tutus**, and the suffix **-men**, denoting *means*.

263. ferebant: *i. e.*, **portare poterant**.

264. conixi . . . umeris: *cf.* **obnixae umeris**, 4, 406. **indutus**: as in 2, 275.

265. Demoleos: the Greek form of the nominative. **cursu**: join closely with **agebat**. Observe the indirect method of praising the prowess of Aeneas. Two ordinary men could hardly stagger along carrying this heavy piece of armor, yet Aeneas had slain the mighty hero who wore it.

266. dona: predicate accusative. **ex aere**: for **aena**.

268. iamque adeo: a strengthened **iam**; *and now by this time.* **opibus**: *i. e.*, **praemiis**.

269. taenis: a contracted form for **taeniis**, from **taenia**, *ribbon.* This was tied about their heads like a fillet.

273. aggere: with **viae**. **Agger**, lit., *a heap.* Like our word *high-way* it signifies a road built above the level of the adjoining fields.

274. obliquum: *across, over.* **gravis ictu**: *heavy-handed*, describing **viator**, *i. e.*, one dealing heavy blows; **ictu** is an abl. of specification.

275. saxo: with both **seminecem** and **lacerum**; **159.**

276. fugiens: conative, *trying to flee.* **longos . . . dat corpore tortus**: **tortus** is a noun, but trans. freely: *twists its long, writhing body.*

277. ardens oculis: for **ardentibus oculis**; *cf.* **gravis ictu**, v. 274.

278. claudus: *lame*, but of a snake, *crippled.*

279. nexantem: *sc.* **se** from **se plicantem**; **nexo** is an intensive verb derived from **necto**, *twine.* **membra**: for **corpus**. **plicantem**: repeating the idea of **nexantem**; *cf.* the second part of **duplex**, **triplex**, and the English word com*plic*ate.

280. tali remigio: *i. e.*, disabled in the same way so far as rowing is concerned; *cf.* **remige**, v. 116.

281. vela facit tamen: even if rowing is no longer possible it can make progress in another way. **ostia**: = **portum**. The meaning seems to be that of our phrase *comes home under sail.*

282. promisso: there has been no mention of this earlier. Later,

in vv. 305 *ff.*, Aeneas makes a promise to all competitors in the foot-race that they shall receive some prize.

283. reductos: like **reduces** in 1, 390.

284. serva: feminine of **servus.** **datur**: **108.** **operum . . . Minervae**: Minerva was the patroness of the textile arts, spinning, weaving, embroidery. See on **intexunt,** 2, 16.

285. genus: **135.** **sub ubere**: *at her breast.*

286. misso: = **dimisso, confecto.** **tendit**: **se fert.**

287. collibus: abl. of means; the idea of the whole sentence may be given freely: *which a ring of wooded hills surrounded.*

288. theatri: *theatre;* the original meaning of this word is "a place for seeing." The ancients availed themselves of hillsides as convenient natural positions from which large numbers of spectators could witness spectacles going on below them. Join closely with **circus** in the following verse.

289. circus: this refers to a level bit of ground, oval in form, serving as a race-course and the scene of the following "events."

290. consessu: for **consessui**; **149.** Apparently the meaning of **consessus** is *seated assembly.* **exstructum**: *a platform, tribunal;* lit., (*something*) *built up* for Aeneas, as a mark of distinction.

291. qui: *sc.* **eorum** as antecedent.

302. fama obscura: a paradoxical expression (**200**). There is no mention of them at all; with **recondit** trans. **obscura,** *leaves unmentioned.*

306. lēvato: derived from **lēvis.** Observe quantity of *e.*

307. spicula: for **sagittas**; **210.** **ferre**: for **ut auferat**; **181.**

308. honos: for **donum.**

309. nectentur: see note on **nexantem,** v. 279.

310. phalerae: in a general sense here for *ornaments.*

315. locum capiunt: the same phrase occurs in v. 185, but with a slight difference in meaning.

316. corripiunt spatia: *cf.* 144–5, where **campum** takes the place of **spatia.** The plural **spatia,** as used of races at Rome, may refer to what we call "laps." Here it means the race-course. **limen**: the "threshold" of a race is its *starting-point.*

317. effusi: *cf.* v. 145. **nimbo**: *i. e.,* all together; later they are separated. **ultima**: the last part of the course to be reached; they fix their eyes on the finish.

318. corpora: *i. e.,* **alios.**

324. calcem . . . terit . . . calce: the meaning is clear, but

the form of expression differs from ours. Trans. *presses close upon him*, or *is right at his heels.*

325. supersint: for the tense *cf.* **faciat, 1**, 58. So also **relinquat** in the next verse. See **177.**

326. ambiguum: *sc.* **eum.** The meaning seems to be that Helymus is now sure of winning his place, but if the distance to be covered were greater Diores would pass him, or at any rate make him doubtful of success.

329. ut forte: a sacrifice had been offered at a point which, by chance, was right in the race-track. The blood which had been spilled made the course slippery.

330. fusus: supply **sanguis** from **sanguine,** v. 329.

331. presso: with **solo** in v. 332; *as he crossed this spot.*

332. haud tenuit: *could not control.* **titubata**: a past part. having the force of a pres. act., *staggering, tottering.*

335. lubrica: *sc.* **loca.**

336. spissa: Vergil speaks as if this were a regularly prepared track, *i. e., rolled, hardened;* hence **harena.**

337. emicat: *cf.* v. 319. **munere**: for **beneficio.**

338. secundo: *of approval;* literally, *favorable.*

339. palma: *victor;* the symbol of victory put for the one who wins.

340. cavea: *theatre;* properly the spectators' seats. **ora**: with **prima patrum** of v. 341 this is equivalent to **aures patrum qui in primis locis sedebant.** There is probably a reference to the Roman custom of assigning the front seats in the theatre to the senators.

343. lacrimae: *sc.* **tutantur.**

344. gratior: *sc.* **est**; *i. e.,* to the crowd of spectators. **virtus**: *excellence, merit.*

345. proclamat: *protests.*

346. subit: (*now*) *has won;* lit., *come in for.* **-que**: *but.*

350. me: subject of **misereri.** **misereri**: *show sympathy for.*

355. merui: *sc.* **et adeptus essem**; *i. e.,* deserved and would have gained. **laude**: = **virtute**; *cf.* **virtus,** v. 344. **coronam**: for **palmam,** *i. e.,* **praemium.**

356. me . . . tulisset: for **mihi obtigisset,** but see note on meaning of **tulerint,** 2, 600.

360. Danais: **147.** **poste**: *sc.* **templi.** **refixum**: literally *unfastened, i. e., brought away from.* We are to suppose that this shield had served first as an offering and been hung up in some

Greek temple of Neptune. Later brought to Troy as part of some warrior's equipment, it had fallen into the hands of Aeneas.

362. **cursus**: lit. from **curro,** *race.*

364. **evinctis**: this alludes to the method of putting on the ancient **cestus**; see note on v. 69.

366. **velatum**: the literal meaning of this word does not apply to **auro** or **vittis**; trans. freely. The gilding of the horns of the victim was quite common in sacrifices.

367. **solacia**: appositive with **ensem** and **galeam.**

368. **continuo**: = **statim.** **vastis cum viribus**: render freely, *huge and strong.*

369. **ora**: *i. e.*, **se.**

370. **Paridem**: Homer says nothing of Paris being a boxer.

372. **immani corpore**: *a giant in size;* an abl. of quality. Join with **se ferebat,** meaning *strode along.*

373. **veniens**: *i. e.*, either to Troy to take part in the games, or it may mean simply into the arena. **de gente**: *a descendant of*, lit., *of the family of.* **Amyci**: king of the Bebryces in Bithynia, a famous boxer who was killed by Pollux, who was even more famed for his boxing.

374. **moribundum**: = **morientem.**

375. **prima**: emphatic, and partitive in sense (**163**); meant to contrast strongly with his posture at the end of the fight; *cf.* v. 469. **altum**: in the predicate.

376. **alterna**: adj. but trans. adverbially; *in turn.*

378. **alius**: *an opponent.*

379. **adire**: *face.*

380. **excedere palma**: *i. e.*, **vitare certamen.**

382. **laeva**: *sc.* **manu.**

383. **credere**: *i. e.*, **committere.**

384. **quo**: with **usque** for **quem ad finem.** **teneri**: *i. e.*, without my prize.

385. **ducere**: *lead away; sc.* **me** as subject. **ore fremebant**: render by one word in English.

386. **reddi**: **red-** for **re-**, means *over*, not *back* as usual.

387. **hic**: temporal adverb here. **gravis**: translate by an adverb. **dictis castigat**: *reproaches.*

388. **ut**: *as*, but trans. as if **qui.**

390. **tolli**: *i. e.*, **auferri.**

391. **ubi**: *i. e.*, of what avail is it that you have had a famous

teacher, and have won many previous victories, if you sit tamely by in the face of this challenge? **nobis**: *cf.* v. 162; 2, 601.

392. memoratus: *boasted of.*

394. non: for **neque**. **gloria**: *pride;* it is not easy for him to bear Dares' attitude of insolent superiority.

395. sed enim: *but (I hold back) for; cf.* 1, 19.

396. frigent effetae: *are nearly exhausted;* a literal translation would be meaningless. As heat suggests activity and vigor, so cold (**frigeo,** *be cold*) suggests their absence.

399. pulchro iuvenco: really explains **pretio**; it may be translated with **pretio** by hendiadys. *Cf.* 1, 61.

400. venissem: should have entered the contest. **moror**: accompanied by a negative this sometimes means as here, *do not care for.* See on 2, 287, where it means nearly the same.

403. duro: *tough.* **tergo**: *bull's hide.* For the meaning of the verse *cf.* v. 364.

406. longe recusat: *strenuously protests;* he objects to the use of such **caestus. Longe** is equivalent to **vehementer.**

407–408. pondus et ipsa . . . vinclorum . . . versat: either trans. **versat** by zeugma, *tests the weight and turns the huge coils,* or make the noun **pondus** by hendiadys parallel with **immensa volumina,** and trans. *turns the huge and heavy coils.*

410. quid: *sc.* **dixisset,** as the conclusion for **si vidisset** following. **et arma**: trans. by a rel. clause (*which were*) *the,* etc.

411. tristem: *fatal.* Eryx was killed by Hercules in the boxing-match.

413. cerebrum: this and the blood-stains imply the serious results of former encounters for the opponents of Eryx.

414. his: *i. e.,* **his cestibus manibus inductis.**

416. cānebat: observe the quantity of the first vowel; hence from **cāneo. sparsa**: his hair is only partly turned to the color of age; his head is *besprinkled* with gray or white hair.

418. sedet: *pleases;* lit., *is settled, cf.* 2, 660. **auctor**: probably in modern sporting parlance he would be called *manager* or *backer.* Perhaps we might trans. *patron.*

422. Observe the alliteration.

423. exuit: not as in v. 420, but as a result of "putting off" the cloak, he *laid bare* his body. **consistit**: = **stat.**

424. satus: for **natus**; *cf.* 4, 198.

426. in digitos arrectus: *rising on tip-toe.*

429. immiscentque manus manibus: signifying an interchange of blows; freely: *they strike and parry.* This and the next statement refer to the preliminary sparring only, before the real effective work begins.

430. ille: *Dares.* **iuventa**: for **iuventus.**

431. membris et mole: by hendiadys, *massive body.* **tarda trementi**: notice the double alliteration in this line. **Trementi** is in agreement with **ei** understood; **142.** Trans. **tarda** through **labant** in following verse as if we had, **tarda genua tremunt et labant.**

432. genua: scan as two syllables; **106. aeger**: *labored, cf.* vv. 199–200.

433. inter se: *at each other.* **vulnera**: for **ictus**; this signifies the effect intended. See on 2, 529.

434. ingeminant: *cf.* **gemini** for meaning; used intransitively here. **pectore**: *on their chests; i. e.*, when the blows strike there they resound more.

436. vulnere: *pounding.* **malae**: *jaws, cheeks.*

437. nisu: *posture.*

438. corpore: *cf.* the well-known passage in Cicero, *Catiline,* 1, 15. **modo**: *merely.* **tela**: *cf.* **vulnera** in v. 433; both are for **ictus.**

439. celsam: with **molibus** for **celsis molibus,** where **molibus** refers to the ramparts.

440. sub armis: *i. e.*, **armatus,** or thoroughly equipped.

442. irritus: an adjective, but render *without effect.*

443. ostendit: in its first meaning, **ob-** (**obs-**) and **tendo,** *stretch out.*

444. a vertice: *i. e.*, down upon him; *cf.* 1, 114. **cessit**: *i. e.*, **discessit ab ictu.**

446. ultro: *more than that;* this shows clearly its connection with **ultra,** *beyond.* See on 2, 145.

447. graviterque: **-que** is not necessary and may be omitted. It serves to connect two unlike terms and to supplement the meaning of the first. He is **gravis,** "and furthermore" (**-que**) "he falls" **graviter.**

450. studiis: *eagerly;* differently from v. 148. Here both sides are eager, but one side is not enthusiastic over the fall of Entellus. Any football game may serve to illustrate this scene, when either side makes a good advance.

453. tardatus: *cf.* the adj. **tardus** in 2, 436, used with a somewhat similar meaning.

454. ira: abl. of means; his fall rouses his anger, and this puts new vigor into his fighting.

455. tum: *i. e.*, not only his anger but his sense of humiliation makes him fight harder. **conscia virtus**: trans. as if **conscia** were a noun followed by a genitive: *consciousness of his merit*, etc. (as a boxer). On the idea *cf.* the last part of v. 231. **Virtus** has the meaning found in v. 344.

456. aequore toto: *all over the field.* **Aequor,** literally a *level*, is oftener used of the surface of the sea. *Cf.* v. 143.

460. creber: *repeating.* **Dareta**: *cf.* **Daren,** v. 143; two Greek forms of the acc.; see **122.**

462. saevire animis . . . acerbis: *i. e.*, to visit his fury upon his opponent to the utmost.

466. alias: *i. e.*, more than human, something not there at the beginning of the fight. **conversa**: probably this means only that he is now facing a god's strength, not that the gods have changed sides during the contest.

467. deo: perhaps he has Eryx in mind, but more probably he is simply "letting him down easy," by intimating that it is not a man but a god that has defeated him. **diremit**: *ended.*

473. superans animis: *exultant.* *Cf.* with 2, 386.

474. cognoscite: *i. e.*, **videte.**

476. servetis revocatum: *i. e.*, **revocaveritis et servetis.** Note the force of the two tenses.

478. reducta: **re-**, *back, away;* he wishes to gain force for his blow.

480. arduus: equivalent to **in digitos arrectus** of v. 426.

482. super: *i. e.*, standing over him.

483. meliorem: implying scorn of Dares, who did not fight to a "finish," which in his eyes meant death.

484. repono: zeugma; see on 2, 654.

487. ingenti manu: see v. 241 and the note; the men of the Heroic Age were larger than those of later times.

489. tendant: for the mood *cf.* **scirent,** v. 131. The verb is transitive here. **ferrum**: for **sagittam.**

490. convenere viri: *i. e.*, as a preliminary the contestants draw lots for the order of shooting. **deiectam**: *i. e.*, **in galeam. sortem**: singular because each man had one tablet or pebble marked

with his name, which was placed in the helmet. The Homeric method of "drawing" lots is followed. The order in which the lots leap out from the helmet when this is shaken, is followed in the contest. Compare the drawing of lots by Paris and Menelaus with Hector holding and shaking the helmet, as described by Homer, *Iliad*, 3, 324 *ff*.

491. secundo: *cf.* v. 338.

492. locus: put for **sors** of v. 490, *i. e.*, the tablet bearing his name, and so determining his place in the order.

493. modo: *i. e.*, **nuper. victor**: does this mean that he won the race?

494. oliva: *cf.* v. 246, where it seems the wreaths were of bay or laurel. Perhaps this is done simply for variety, as with the wooden horse in Book 2, which is now of fir, now of oak, now of maple or pine.

496. confundere: our metaphor calls rather for **frangere,** but Vergil is closely following Homer, who uses the corresponding Greek word. **foedus**: the Greeks and the Trojans had agreed to settle the long war by a duel between Paris and Menelaus. At the command of the goddess Athene, Pandarus shot and wounded Menelaus after he had defeated Paris, thus renewing the war.

498. galeaque: omit **-que** in translating; see note on **-que** in **graviterque** in v. 447. **Acestes**: *i. e.*, **sors Acestis.**

499. manu: *i. e.*, match his strength with the young men in a contest which called for all the vigor of youth.

500. flexos incurvant: *cf.* **summersas obrue puppes,** 1, 69, and translate similarly.

501. pro se quisque: *each doing his utmost;* lit., *each according to himself*, *i. e.*, his strength. **depromunt**: this action naturally precedes the other; perhaps we have an instance of hysteron proteron (**191**), but the bending of the bow may be simply a preliminary test; *cf.* the golfer's "waggle."

504. arbore: *wood*, lit., *tree.*

505. timuit pennis: *fluttered its wings in fear*, lit., *showed its fear by*, etc.

506. plausu: *i. e.*, of the spectators in general, and of his friends in particular.

507. adducto: *cf.* **intenta,** v. 136, both words implying perfect readiness; there is no waiting in these contests. Of course it is the bow-string that is drawn to him.

508. tetendit: *cf.* the use of **repono** in v. 484.

509. miserandus: *cf.* **infelix** in v. 465.

510. nodos et vincula linea: hendiadys.

511. quis: for **quibus** as in 1, 95, where, however, the case is different; **124.**

512. notos: *sc.* **ventos**; *sc.* **in** as before **nubila.**

514. fratrem: *cf.* v. 496; his brother, now dead, has become a sort of patron saint to be invoked by archers. **in vota vocavit**: see v. 234, with the note.

515. vacuo: *i. e., empty* of enemies.

516. nigra: not "stormy," for we have been told it was a fine day; but dark enough to afford a good background in aiming at the bird, which was probably white.

517. vitam reliquit: those who are philosophic-minded will find in this an allusion to the ancient idea that out of the **aether** all spirit, life, came and to it returned. The simpler view is that the dove died high in the air, but its body fell to the ground.

518. refert: **re-**, *back, i. e.*, to earth whence it started.

519. amissa: *i. e.*, Acestes had no chance to compete. **superabat**: for **supererat.**

520. contendit: ordinarily used only of the straining of the bow, here it signifies the actual discharge of the arrow.

521. pater: freely, *despite his age; cf.* v. 499. It is in part a question of strength, which only youth is supposed to have in sufficient amount. **sonantem**: indirectly this proves strength in the one who drew the bow; he could bend it far enough to make it resound as it flew back.

522. hic: temporal adverb. **magnoque**: omit **-que** as unnecessary.

523. augurio: with **magno** of preceding verse, an abl. of quality; *significance, i. e.*, it foretold some important event, the nature of which was not learned in time. **exitus**: that the omen referred to the burning of the ships, as is often maintained, seems inconsistent with **sera** in v. 524. No explanation seems entirely satisfactory. It may refer to later wars between Rome and Sicily, to the deification of Julius Caesar, or what you like. It is not at all essential to our story.

524. terrifici: active in sense; they "inspire with fear."

525. liquidis in nubibus: *in the clear sky.* **harundo**: for **sa-**

gitta as often; lit., *reed* or *cane*, the material from which the **sagitta** was made.

527. refixa: this is very different from the use of **re-** in **refert**, v. 519. Here the idea seems to be that the stars are fastened into the sky and sometimes become loosened, which results in a "shooting star." **Re-** here is like the English prefix *un-; cf.* the description in 2, 692 *ff.*

528. crinem: *trail;* lit., *hair.* So the name *comet* (**cometes**), meaning the "star with the long hair," derived from the Latin **coma**, *hair.*

529. haesere: *cf.* the English phrase, "rooted to the spot," of remaining immovable; *cf.* 1, 495, and 2, 654.

531. abnuit: among the ancients an omen was to be treated with due reverence. It was either accepted in the hope of getting benefits, or rejected for fear of possible evil to come from it.

532. muneribus: only one gift is mentioned below.

533. voluit: *has shown his desire.*

534. auspiciis: abl. of means with **voluit**; for **omine. exsortem**: *i. e.*, he is "outside the lot," having no chance to win the contest as originally arranged.

535. ipsius: it seems to be the gift of Anchises because it had once belonged to him.

537. in: for **pro**, *as.*

538. ferre: for **ut auferret**; see **181** and *cf.* **optare**, v. 247.

541. praelato: *sc.* **suo** (**honori**).

542. deiecit: we should expect the subjunctive, as in prose, after **quamvis.**

543. donis: abl. of specification with **proximus**; *i. e.*, takes the next prize in order.

545. nondum misso: *i. e., before the end of*, etc.

546. impubis: for **pueri.**

547. fidam: *i. e.*, Aeneas and Epytides are alone in the secret of the surprise which is coming.

548. puerile: for **puerorum.**

549. cursus . . . equorum: *i. e.*, the movements of his cavalrymen.

550. ducat: an indirect command quoted after **dic. avo**: *in his grandfather's honor;* a dative of reference.

551. circo: the place of the contests, as in v. 289.

552. infusum: evidently an ancient, just as a modern, crowd, if

given a chance, would break in upon the reserved ground in order to get a nearer view of the contests. The equestrian manoeuvres need more space. **esse patentes**: *i. e., left clear.*

555. mirata fremit: as if **mirantur et fremunt** (transitive, *applaud* or *cheer*).

556. in morem: *duly; i. e.*, in orderly fashion. **corona**: there seems to be an inconsistency here with 673, where we learn that the boys, or Ascanius at least, wore helmets. To try to explain how the wreaths, which lay close upon their hair, could be seen if the boys wore helmets, seems hardly worth while; see **118.**

560. terni: for **tres**; see **162.**

561. bis seni: *cf.* 1, 393, and see **162,** *a.*

562. agmine partito: taken together the boys form an **agmen,** but this **agmen** consists of three sections, or companies, into which the riding column is divided. **magistris**: while it is clear that these are not the same as the **ductores** if we examine v. 669, it is not easy to place them in the line of twelve who follow each **ductor** when the line divides, for all of those are **pueri**; and if they are not with the **pueri** they must be with Epytides, who is in general command but entirely out of the moving column.

563. una: for **prima.**

564. nomen avi referens: according to a Greek custom which gave the father's name to his grandson.

565. auctura Italos: *destined to found an Italian line;* for the force of the participle see **184,** *a.*

566–567. vestigia primi alba pedis: for **primam partem cuiusque pedis albam. Vestigia,** lit., *traces, footsteps,* here signifies the lower part of the leg and **primi** the front part of the leg, called the "pastern" of a horse. This horse has four white feet and a white forehead.

568. Atii: introduced as a compliment to Augustus, whose mother was called Atia; she was a niece of Julius Caesar.

573. pubes: for **pueri.**

575. pavidos: not "frightened"; *cf.* the meaning of **pavor** in v. 138.

576. ora: *resemblance (to).*

577. oculos: we should say *before the eyes.*

578. lustravere: *cf.* 1, 608. With **in equis** trans. *had ridden around.* **paratis**: *i. e.*, they were expecting it.

579. flagello: for the case see **151.**

580. discurrere pares: we may understand that the **agmen** marched in double file down the centre of the ground; then the double file galloped off, dividing, one-half to the right and the other to the left. **terni**: this must refer to the three **turmae** (v. 560), into which the original **agmen** was divided. These in turn are broken up (**agmina solvere**) into two **chori** (*troops*) each, and act as units.

581. vocati: *i. e.*, when Epytides gives the command.

582. convertere vias: when the two lines which have galloped apart have reached a suitable point (**discurrere pares**), a command is given (**vocati**), and they wheel about and charge (eighteen from either side) against the opposite eighteen (*cf.* **pares** in v. 580) as if in actual combat.

583. cursus . . . recursus: if these words simply amplify what has just been said, **cursus** must mean *retreats* and **recursus** *charges*, which is contrary to the natural meaning of the words.

584. adversi spatiis: for **adversis spatiis**, *from opposite positions.*

585. impediunt: *intersect;* apparently one group, riding in a circle or half-circle, "interferes" with another to the extent of breaking its circle or perhaps of completing it. This may be a "grand right and left" on a large scale. **sub armis**: *i. e.*, a *real* battle.

586. spicula: for **iacula.**

587. infensi: freely, *for the charge;* lit., *hostile.*

589–590. parietibus textum caecis: *framed within blind walls; i. e.*, walls without openings of any sort which might help in determining direction or as points for escape. **iter**: take by hendiadys with **dolum.** **signa sequendi**: *i. e.*, it was impossible, as you went in, to note marks which would enable you to retrace your steps.

591. falleret: *render useless;* lit., *deceive.* A result clause; **qua** = **ut ea.**

593. impediunt: *cf.* v. 585.

596. cursus: genitive case, *of riding.*

598. retulit: *revived.* The **ludus Troiae** was practised in historical times at Rome and especially in the reign of Augustus. It is in order to honor the emperor by complimentary allusion to this fact that Vergil introduces it here. Evidently it involved some danger, for Augustus was led to give it up by the complaints of men whose sons had been injured.

599. quo . . . modo: *as;* **112.**

600. porro: *in after time.*

601. patrium honorem: *observance of her ancestors.* As this original observance was in honor of Anchises, father of Aeneas, some like to understand **patrium** as referring to him; *i. e.*, the celebration in honor of Anchises continues down to Vergil's time. This seems less appropriate.

602. Troia . . . pueri: *sc.* **dicuntur** from **dicitur** as a predicate for **pueri.** The boys play the game known as "Troy." **Troia** and **Troianum** are of course to be placed in the predicate.

603. hac . . . tenus: *thus far;* **112.**

604. novavit: *broke;* lit., "made new"; *i. e.*, different from what it had been up to this point.

605. variis . . . modis: abl. of manner; *in the form of*, etc. **referunt**: **re-** here suggests paying something that is *due*, not *back* (*cf.* **reclusis,** 4, 63) nor *again* (*cf.* **repeto,** 2, 749). **sollemnia**: neuter plural of the adjective used as a noun: *anniversary ceremonies.*

606. Irim: associated with Juno as her messenger. just as Mercury was with Jupiter; *cf.* 4, 693–694.

608. movens: *i. e.*, in her mind.

609. mille coloribus: abl. of quality; *cf.* 4, 701–702.

610. cito: adj. with **tramite**; *swift*, *i. e.*, *sloping* (down-hill).

611. lustrat: as in v. 578 and in 1, 608.

612. desertos: *cf.* v. 286. The crowd had naturally left the shore when the boat-race ended and gone to the place where the other sports were to be held.

613. secretae: *by themselves*, *apart.* This recalls the fact that the ancient Greeks always excluded women from their games, a custom which Augustus revived.

616. superesse: an exclamatory use of the infinitive; **182.** *Cf.* 1, 37. **vox**: this apparently refers to the words (**heu . . . maris**) that precede, not to what follows.

617. taedet: *cf.* English *tedious.*

618. haud ignara: litotes; with **nocendi,** *a skilful trouble-maker.*

619. reponit: *cf.* v. 484.

621. cui . . . fuissent: the subjunctive is due to the implied indirect discourse, the thought being in the mind of Iris, who takes this woman's form because she knows that these qualities make her a person of some account in the eyes of the others. **Genus** suggests that she was of noble birth and so her social position was good. **Quondam** must refer to the happier days of Troy before the Greek invasion.

626. **septima**: more accurately **octava.**

627. **freta, terras**: direct objects of **ferimur** used with an active force; *moving over, travelling over; cf.* **vectae,** *sailing,* 3, 325. **saxa**: here refers to reefs where they might have been shipwrecked.

628. **sidera**: lit., *the stars.* It seems to be put here for *storms;* the constellations were thought to exercise some control over the storms. **emensae**: from **emetior,** *having measured out,* lit. better, *having escaped from.*

631. **iacere**: for **aedificare.**

632. **nequiquam**: *i. e.,* if they are never to have a permanent home.

635. **infaustas**: *ill-omened, unfortunate, i. e.,* that cause us to suffer.

637. **dare**: *offer.*

638. **res**: subject accusative of **agi**; the phrase **res agi** is the subject of **est** understood.

639. **prodigiis**: for **ominibus**; a dative of reference; *sc.* **est.**

640. **Neptuno**: *cf.* **avo,** v. 550. **faces**: the firebrands on the altars would serve their purpose. **animum**: the terrors of the sea suggest the idea of burning the ships and remaining in Sicily.

641. **infensum**: *fatal.* **ignem**: **facem.**

642. **procul**: *i. e.,* at a little distance where all could see her. **conixa**: *vigorously, with all her might.* **coruscat**: *waves.*

646. **vobis**: *I tell you, you may be sure;* see **143** and *cf.* v. 162; 2, 274; 2, 601; 4, 634.

647. **decoris**: *beauty, dignity.* She shows clear signs of being something more than human.

648. **spiritus**: *fire, energy.*

650. **dudum**: adverb, *just now.*

651. **indignantem**: *vexed, troubled.* **careret**: for **abesset.** Subjunctive in implied indirect discourse.

652. **munere**: *service, ceremony;* the women were not present at the games (see on v. 613), but they certainly did something in honor of the dead Anchises.

654. **ancipites**: *cf.* **dubii,** 1, 218. **oculis malignis**: *glances of hatred.*

655. **ambiguae**: practically synonymous with **ancipites.**

658. **secuit**: *travelled along,* followed by an accusative of the road *over which* she travelled. **arcum**: *cf.* 4, 701.

660. focis penetralibus: needing more firebrands, they resort to the fires which are burning on the altars within the camp-buildings.

661. virgulta: derived from **virga,** *branch;* here *twigs, branches.*

662. immissis habenis: *with loosened reins, i. e., uncontrolled; cf.* vv. 146–7.

663. pictas: *painted;* Homer often speaks of ships as "vermilion prowed," or "cheeked." **abiete**: abl. of quality without modifier; as often in poetry.

664. cuneos: *seats;* **cuneus** means first a *wedge;* then, from the similarity of shape, one of the blocks of seats in a theatre, wide at the back and narrowed toward the front by the aisles which separate them from each other.

668. acer equo: freely, *riding rapidly.*

669. exanimes: the attendants have had a hard ride and so are breathless (**ex-,** *out of;* **anima,** *breath*). **magistri**: probably assistants of Epytides mentioned in v. 562 as **paribus magistris.**

671. hostem: with this object **uritis** must be taken by zeugma, *destroy; burn* with the others.

673. inanem: *light* is to be preferred to *empty* here; it is not the massive, heavy helmet of war, but an imitation simply, as is sometimes the case with muskets provided for a boys' drill.

675. accelerat: used intransitively.

677–678. sicubi concava . . . saxa: *hiding-places anywhere among the rocks.* Note the literal meaning.

678. piget: the same idea expressed more strongly than by **taedet,** v. 617. **incepti**: *purpose.* **lucis**: *light,* not for **vitae;** they are ashamed and wish to get away from every one's sight.

679. mutatae: *i. e.,* they realize their folly, and Juno, *i. e.,* the influence of Juno, is no longer controlling them.

680. idcirco: **hanc ob causam.** They repent of their act, but, nevertheless, the fire they have set keeps right on burning.

682. stuppa: *tow,* used for caulking seams. **lentus**: *persistent* seems to give the meaning; it keeps burning despite the dampness; or translate as an adverb, *slowly.*

683. est: from **edo,** *eat, consume,* with a direct object. **vapor**: *i. e.,* **ignis.** **corpore**: *i. e.,* **navium.** **pestis**: as if the fire were a plague, a disease.

687. exosus: *sc.* **es**; from **exodi** used with active force. On the omitted **es,** *cf.* 1, 237, **pollicitus (es).** **ad unum**: *i. e., without exception, to the last man.*

688. **quid**: adv. acc., *at all.* **pietas**: *justice,* expressive of the attitude of the gods toward men, while *worship, devotion* represents the attitude of men toward the gods; *cf.* the adjective **pia,** 4, 382. **antiqua**: *i. e.,* in all time ever characteristic of the gods.

689. **flammam**: direct object of **evadere,** *escape.*

691. **quod superest**: this either signifies the **tenues res** (v. 690) which, symbolized by the fleet, are threatened with destruction by the fire, *i. e., what is left* (*to us*); or it may intimate that he should now do to the Trojans *the only thing left* in the way of injury which he has not done, viz., destroy them utterly. In the first case take **quod superest** closely with **demitte,** *i. e.,* **demitte, id quod,** etc. In the second case we must supply **me,** *i. e.,* Aeneas, who stands for all the Trojans.

694. **sine more**: for **praeter morem,** *i. e.,* unusual, unparalleled; trans. freely by an adverb, *fiercely.*

695. **ardua terrarum**: for **colles.**

696. **turbidus**: this refers not to color but to motion. **turbidus imber aqua**: freely, *a whirling, drenching* (**aqua**) *rain.* **Aqua** is an abl. of specification. **densisque nigerrimus austris**: omit **-que** in translating; *darkened by constant gusts of south winds.*

697. **super**: *to overflowing.*

698. **vapor omnis**: *every spark; cf.* **vapor,** v. 683.

702. **mutabat versans**: trans. as if it were **versabat mutans,** with **mutans** equivalent to *pondering, considering.*

704. **unum**: *above* (*i. e.,* to be superior to) *all others.*

706. **haec**: *i. e., Pallas;* by inspiring him she made it possible for him to interpret for others the will of the gods or the demands of fate. **quae**: interrogative pronoun; the clause is an indirect question object of **respondens,** implied in **responsa dabat; 179.**

708. **isque**: **is** takes up **Nautes** as the subject, following an interruption of the sentence; in the first sentence the nominative **Nautes** is left without a predicate. **infit**: for **incipit.**

711. **stirpis**: for **gentis,** *i. e.,* akin to the Trojan royal family, hence descended from Jupiter.

712. **volentem**: *i. e.,* Acestes would gladly advise you.

713. **superant**: for **supersunt.** **navibus**: the four burned ships only.

714. **pertaesum**: *sc.* **est,** with active meaning.

716. **quidquid**: he is to rid himself of all who are weak or cowardly.

717. habeant: following **sine** (**ut**) as in v. 163.

718. Acestam: supposed to be the earlier name of the city *Egesta*, often spoken of as *Segesta*. The latter change was said to be due to a superstitious fear of the resemblance of the name Egesta to the Latin word **egestas,** *poverty;* see **201.**

720. tum vero: as vv. 701–2 show, he was anxious enough before, but he is doubly anxious now. There is need of some supernatural intervention to bring him to a decision; hence the dream and the advice offered by the ghost of Anchises.

722. caelo . . . delapsa: *i. e.*, a vision sent down by Jupiter to advise Aeneas, clothed with the form of Anchises. We know from vv. 733 *ff.* that the latter was in the Lower World. Thus it is not surprising that in 6, 695 *ff.*, the real Anchises apparently knows nothing of the actions of his ghost.

724. vita: abl. of comparison with **magis care,** v. 725.

725. exercite: vocative case, agreeing with **nate.**

727. miseratus . . . est: *sc.* **te.**

728. pulcherrima: trans. as if in agreement with **consiliis.**

730. aspera cultu: trans. together, *savage.*

731. debellanda: **de-** is intensive; *utterly crushed in war.*

733. congressus: noun in the accusative plural; trans. by the singular. **meos**: *my* for *with me.* **impia**: *accursed.*

734. tristes umbrae: as it stands this is in apposition with **impia Tartara.** There is evidently a confusion of a place with its inhabitants. Freely translated: *Tartarus with its gloomy shades.*

735. concilia Elysiumque: here is an exact parallel to the two phrases commented upon in the preceding note. **Concilia,** of the inhabitants, is joined closely with **Elysium,** the place. We may by hendiadys trans. with **colo**: *I form one in the assemblies of Elysium,* or we may resort to zeugma for **colo,** giving it the above meaning with **concilia,** and *dwell in* with **Elysium.**

736. nigrarum: this was the usual color of victims offered to gods of the Lower World. **multo pecudum . . . sanguine ducet**: the abl. expresses the means of **ducet,** but render freely: *after offering the blood of many,* etc.

737. genus: *line of descendants.*

738. torquet: *passes by;* lit., *turns.* Night is regarded as travelling through the sky, driving its chariot in the same way as the sun. Strictly this should indicate midnight, which is thought of as

a turning-point. This, however, is not quite consistent with the near approach of dawn (v. 739).

739. saevus: *i. e.*, to ghosts who must vanish before the dawn. **equis . . . anhelis**: **Oriens** is here put for **Sol.** We are told by Ovid that "the first part of the way is steep," and naturally the horses must toil hard at that point.

741. proripis: *sc.* **te.**

743. sopitos: *cf.* **sopor,** 3, 173. The fires have been smouldering during the night. Aeneas "wakes" them, as it were.

744. Pergameum: for *of Pergamus, i. e., of Troy.* **Larem**: see **95.** Here the **Lar** is probably identified with the spirit of Anchises. **cana**: *cf.* 1, 292. The whiteness indicates the antiquity of the worship of Vesta.

745. far: *cf.* **fruges,** 2, 133. **pio**: so-called because used in sacrifice.

749. iussa: hardly more than **voluntatem.**

751. animos: appositive with **matres** and **populum.** **nil . . . egentes**: *having no desire for;* lit., *not needing.*

752. transtra: *cf.* v. 136. **ambesa**: from **edo**; **ambesas** occurs in 3, 257.

753. navigiis: = **navibus.** **rudentes**: *cf.* 3, 682. Note the hypermetric verse. **111.**

754. exigui: = **pauci.** **bello**: = **ad bellum**; **148.** **virtus**: an abstract term put for a concrete noun, *bravery* for *brave men.*

755. aratrum: there is an allusion here to the ceremonial, in Roman days, of marking off the limits of a town when it was founded. A very formal method was followed, with many details.

756. Ilium, Troiam: evidently this city is to be a miniature of the old home; the name **Acesta** covers the whole, and these old familiar names are given to separate parts of the city. **indicitque forum**: perhaps the chief use of the Roman forum was for the courts, and *court* seems to be the meaning of **forum** in this passage. As **bellum indicere** is *to declare war,* so **indicere forum** is *to proclaim a court.* **patribus**: Vergil has in mind the **patres conscripti,** the senators; not, however, the senate as it was in Cicero's time, but rather the senate as it existed under the Empire, when the senators simply acquiesced in the laws which the Emperor proposed.

759. sedes: *i. e.*, **templum.**

760. Veneri: for the case *cf.* **avo,** v. 550.

761. late sacer: *held in reverence (far and) wide.* **Anchiseo**: an adj. for **Anchisis.**

773. ex ordine: *duly, i. e.,* with all formality; this is a solemn leave-taking and departure.

775. procul: *i. e.,* apart from the rest, where all could see him easily.

776. Repeated from v. 238, with one slight change.

777. a puppi: *i. e.,* **a tergo.**

781. nec: break up into **et non.**

783. dies: not an ordinary day of twenty-four hours, but used generally, meaning a *period of time.* **pietas**: *faithful service.*

785. exedisse: suggesting fierce hatred; Juno tears and rends Troy as if it were a person.

786. traxe: contracted for **traxisse.**

787. cineres atque ossa: Juno's hatred does not stop with the death and burial of her victim.

788. sciat: the subjunctive expresses a concession (**169**) in such a way as to deny the possibility; Juno *may* know but no one else can, implying strongly that she can find no way of explaining or defending her action.

790. molem: *i. e.,* **tempestatem.**

791. Aeoliis: *cf.* 1, 52 *ff.*

794. subegit: for **coegit**; *sc.* **eum,** *i. e.,* **Aeneam. classe amissa**: only four ships were lost.

795. ignotae: he usually speaks of Sicily as well-known and friendly. **terrae**: dative case, *to, i. e.,* to the mercy of.

796. quod superest: as in v. 691, there is much doubt as to the best way to understand this phrase. In close connection with the preceding verses, it seems to mean here *what is left (of the Trojans).* **tuta**: trans. as an adverb.

799. edidit: poetical for **dixit.**

800. Cytherea: *cf.* 1, 257, and see **55.** This name is chosen because of Neptune's allusion in the next line to the tradition that Venus sprang from the foam of the sea.

801. genus: **originem.** **merui**: *sc.* **fidem** from **fidere** (v. 800); *your confidence in me.*

805. exanimata: here *panic-stricken,* "breathless" with fright; *cf.* v. 669. **impingeret,** *dashed upon, i. e., forced back upon.*

806. repleti: = **completi,** *i. e.,* with dead bodies.

809. congressum: *i. e.,* in battle. **nec dis nec viribus aequis**:

an abl. of attendant circumstances. The gods who favored the Greeks in the Trojan War are represented as much more powerful than those supporting the Trojans.

810. **vertere**: for **evertere**; *cf.* 2, 610 *ff.*, where Neptune seems ultimately to have done as he desired.

811. **periurae**: Laomedon's faithlessness made characteristic of the whole city. *Cf.* the use of **Laomedontiadae,** 3, 248.

813. **portus Averni**: **portus** is acc. pl. (note the quantity); Avernus was a lake near Cumae, the old city, of which Naples, **Neapolis** the "new city," was a colony.

814. **tantum**: adv. for **modo,** or **tantummodo.** **gurgite**: *i. e.*, **mari.** *Cf.* 1, 118, and 3, 197. **quaeres**: second person, because Venus in her care for the Trojans identifies herself with Aeneas.

815. **caput**: *life.*

816. **laeta**: prolepsis; see **206** and *cf.* 1, 69.

817. **auro**: metonymy for **aureo currui,** or **iugo.**

818. **feris**: for **equis,** suggesting that they are high-spirited. In 2, 51, Vergil uses this word of the "wooden horse" which was to leap over the walls of Troy. **effundit**: *i. e.*, the reins are "loosely" held.

820. **axe**: *chariot;* lit. *axle-tree.* See **210.**

821. **aquis**: probably best taken as an abl. of specification with **tumidum** or with **sternitur,** or with both (**159**). Trans. freely with **aequor**: *surface of the waters.*

822. **variae comitum facies**: *sc.* **eum** (*i. e.*, **Neptunum**) **sequuntur.** Render **comitum** as the subject and **variae facies** as an abl. of quality. **cete**: *whales.* A Greek form in the nom. pl. from nom. sing. **cetos.**

825. **laeva**: *sc.* **loca** for construction but not in translation.

827. **suspensam**: *troubled.* **vicissim**: adv. derived from **vicis,** *turn, change.* This means simply that his feelings change from what they have been hitherto.

828. **gaudia**: trans. by the sing.; **127.**

829. **attolli**: in the ships of the Homeric age the masts, carrying all their yards and sails, could be lowered, and must be "stepped" when starting. Vergil, however, sometimes uses language applicable only to ships of his own time. **bracchia**: the same as the **antennae** of 3, 549, the yard-arms on which the sails were stretched. In trans. rearrange in a more natural English relation.

830. **pedem**: the word **pes** in this connection signified a rope

attached, one to either lower corner of the big square sail, *i. e.*, in English, *sheet*. By loosening one of these and tightening the other they shifted the position of the sail's angle to the direction in which they sailed. The direction of the wind and its force (*i. e.*, whether or not they desired to "spill" some of the wind and so not receive its full force) determined the exact arrangement. With **fecere** we may translate loosely: *slacked off* (or *hauled in*) *the sheet*, which is inaccurate but in effect approximately the same.

831. sinus: = **vela.** With **solvere** this corresponds to our "tacking." They would "break out" the sail, now to port, now to starboard, according to the direction of the wind. **torquent . . . detorquent**: *i. e.*, turn them and turn them back (shift their position).

832. cornua: lit., *horns*, here refers to the knobs at the ends of the **bracchia** or **antennae**, used for the yards themselves; **210.**

834. ad hunc: *according to him; i. e.*, they are to follow his lead.

835. metam: see v. 738 and note. The **meta** is used not as in v. 129 of a turning-point, but of a half-way mark. In this case there was no turning back. *Cf.* **medios cursus,** v. 738, and the note.

837. sub: *at, i. e., near.* **fusi**: *cf.* 1, 214.

840. somnia: here equivalent to **somnum, soporem. tristia**: *fatal*, because of the consequences.

841. insonti: *i. e.*, the whole affair was the god's doing; the man tried to do his duty.

842. Phorbanti: Palinurus evidently believes this to be one of his companions offering to relieve him of his task.

844. aequatae: the winds are blowing *evenly, steadily;* no squalls are to be looked for.

845. furare: for **eripe.** *Cf.* our colloquial phrase, "steal a nap." **labori**: **145.**

846. munera inibo: for **officia faciam.**

849. ignorare: *i. e.*, to pay no attention to the sea because it is now quiet. **monstro**: *cf.* the corresponding English word; he does not love the sea.

850. credam: for **committam.**

851. et: *and that too.*

852. affixus et haerens: *with a firm grip;* note the literal meaning.

855. soporatum: *drugged.*

856. cunctanti: **142.** **solvit**: *closed;* lit., *relaxed.*

857. primos: trans. with the verb **laxaverat,** *had begun to.*

858. et: the English idiom requires *when.*

859. **gubernaclo**: the **clavum** of v. 852.

865. **quondam**: evidently the danger no longer existed.

866. Notice that the sound of "s" is repeated four times, a good imitation of the hissing sound of the sea as it breaks on the shore. See **114.**

867. **fluitantem errare**: *sailing unsteadily;* note the literal translation.

870. It is obvious that Aeneas' idea of what had befallen Palinurus differed from the account just given. In the sixth book, when Aeneas, on meeting Palinurus in the Lower World, suggests to him the possibility that a god had plunged him overboard, Palinurus definitely denies it.

871. **nudus**: *i. e.*, without burial.

BOOK VI

1. classi . . . habenas: *gives rein to his fleet.*

2. Euboicis: so called because Cumae was colonized in part from Chalcis in Euboea.

3. obvertunt . . . proras: see note on 3, 277. **dente tenaci:** see note on **ancora,** 1, 169.

4. fundabat: *made fast.*

5. praetexunt: *fringe.* **emicat ardens:** *darts forth in hot haste.*

8. tecta: *lairs;* more lit., "homes," in apposition with **silvas. rapit:** *scours;* see note on 1, 59, and 1, 418. **inventa:** *new-found.*

9. arces . . . altus: the temple, which was on an elevation, is identified with the god; *cf.* 3, 275.

10. horrendae: *dread.* **procul:** *hard by.* **secreta:** *sc.* **loca,** *secret haunt;* **161.**

11. antrum: in apposition with **secreta.** **cui: 159. Cui** (the antecedent is **Sibyllae**) is both dat. of reference equivalent to a gen. with **mentem** and indirect object of **aperit. mentem animumque:** *mind and soul,* but the two are often very nearly synonymous.

12. Delius . . . vates: Apollo, so called because of his prophetic utterances and his birthplace; **51. futura:** *the future,* **160.**

13. iam subeunt: note the tense, *now they are entering;* for the verb *cf.* 3, 83. **Triviae:** Diana; for the name see **53. lucos atque . . . tecta:** *grove and temple;* poetic plural (**127**).

14. Daedalus: a mythical artist of the early days of Athens, celebrated for his lifelike statues (for those times); he is typical of the skilled workman in general. **Minoia regna:** *the realms of Minos,* referring to Crete, which is designated by the name of its most famous king, or more probably by a term meaning *king* or *ruler.* Recent explorations have shown that Crete was prosperous and powerful before the Homeric Age.

15. praepetibus: *swift,* derived from **prae-,** intensive (*cf.* 3, 698), and the stem of **peto.**

16. enavit: *floated,* from **eno.** Flying and swimming are somewhat alike and are often compared by the poets. For **ex-** with the force of "upward" *cf.* **elisam,** 3, 567. **Arctos:** *north;* lit., the constellations of the two bears; see **32.**

17. Calchidica: *Calchidian,* referring to Cumae; see note on v. 2. **tandem**: *at last,* implying that the flight was a long one. **adstitit**: *hovered;* more lit., **levis adstitit** means "stood lightly poised."

19. remigium alarum: *his wings;* lit., "the oarage of his wings." See 1, 301. Daedalus hung up his wings as a votive offering, as a sailor saved from the sea might dedicate his dripping garments, a soldier his arms, a poet his lyre.

20. in foribus: *sc.* **erat,** beginning a description of the sculptures or paintings with which the temple was adorned; *cf.* Dido's temple, 1, 456 *ff.* **Androgeo**: **122** and **83.**

21. Cecropidae: *the children of Cecrops,* the Athenians, so named from Cecrops, the reputed founder and first king of Athens; *cf.* **Aeneadae,** 1, 157. **miserum**: *alas! woe!* Acc. of exclamation. **septena**: note the distributive and its force; see **162,** *a.*

22. ductis sortibus: as the tense shows, the picture represented the situation just after the drawing of the lots which designated the victims. On the manner of drawing lots see 5, 490 *f.*

23. contra: *opposite* the preceding picture; that is, on the opposite half of the folding doors. **respondet**: *faces.* It formed a pendant to the picture just described. **Gnosia tellus**: see note on 3, 115.

24. crudelis: because inspired by the vengeance of Venus. **supposta furto**: *mated by craft.* **Supposta** = **supposita**; *cf.* **repostas,** 3, 364.

25. mixtum genus: *the mongrel offspring,* referring to the Minotaur, who was half bull and half man; **genus** is here used of a single descendant.

26. monumenta: here in its literal meaning.

27. labor ille domus: *that laborious house, i. e.,* "laboriously wrought," referring to the Labyrinth; **domus** is appositional gen.

28. reginae: *the princess; i. e.,* Ariadne, **83.** For this use of **regina** *cf.* **gener,** 2, 344.

29. Daedalus ipse: *Daedalus himself.* He made the Labyrinth and therefore knew how to solve its difficulties.

30. regens filo: Ariadne gave Theseus a ball of thread, which he unwound as he made his way into the maze. On his return he followed the course of the thread. **caeca**: *blind,* in an active sense.

31. sineret: jussive subjunctive in the past, taking the place of a condition contrary to fact; **173.** **Sineret** may be translated as if it were the verb of a condition.

32. **conatus erat**: *sc.* **Daedalus,** implied in the following **patriae manus.**

33. **quin**: for **quin etiam,** *indeed.* **protinus**: *throughout.* **omnia**: **107.**

34. **perlegerent**: *sc.* **illi,** referring to Aeneas and his companions; the imperfect subjunctive is used for vividness, in place of the pluperfect. **praemissus**: *sent ahead,* to announce to the Sibyl that Aeneas was coming. **Praemissus** is best translated by a relative clause.

35. **afforet**: for the tense *cf.* **perlegerent,** v. 34.

36. **Glauci**: *sc.* **filia.**

37. **ista**: *such as those,* with a touch of contempt.

38. **intacto**: *unbroken;* lit., "untouched" by the yoke.

39. **praestiterit**: *it were better;* **171.** **de more**: *fitly;* to be taken with **lectas,** meaning victims which were in all respects of the proper kind.

40. **Aenean**: **122.** **sacra**: modifying **iussa.**

41. **viri**: the Trojans. **templa**: **127.**

42. **Euboicae**: *Euboean;* see vv. 2 and 17. **antrum**: a cavern, the **adytum** or shrine from which the oracles were delivered.

43. **centum**: used indefinitely of a large number, as we use "hundreds" or "thousands."

45. **ventum erat**: impersonal. **limen**: *sc.* **antri.** **fata**: *oracles;* **fata** has its literal sense of "utterances," from **for, fari.**

46. **tempus**: *sc.* **est.** **deus**: **128.** **cui**: **142.** **fanti**: *as she spoke.*

47. **unus**: *the same; i. e.,* unaffected by the inspiration of the god.

49. **corda**: **127.** **maior**: *sc.* **erat.** **videri**: *to behold,* infin., depending on **maior**; a Greek usage.

50. **mortale**: **133.** **quando**: connects **afflata est** and **erat** (understood with **maior,** v. 49).

51. **cessas in vota**: *i. e., do you delay to make your vows?* The question is equivalent to a command, **noli cessare.**

52. **ait**: *sc.* **sacerdos.**

53. **attonitae**: *spellbound.*

54. **Teucris**: **142.**

55. **rex**: Aeneas, as in v. 36.

57. **direxti**: = **direxisti.** On the event referred to see note on **Priameia virgo,** 3, 321.

58. Aeacidae: see **70.** **obeuntia**: with **maria,** *washing* the shores of; more lit., "skirting, surrounding."

59. penitus repostas: *far away;* for the form **repostas** *cf.* **supposta,** v. 24, and the note.

60. Massylum gentes: *cf.* 4, 132. **praetenta**: *facing, fringed by;* lit., "stretched before."

61. fugientes prendimus: note the contrast.

62. hac . . . tenus: **112.** The context gives the meaning *thus far only.* **Troiana . . . fortuna**: *i. e., ill-fortune; cf.* 1, 240. **fuerit**: optative subjunctive. The tense suggests the familiar use of **fuit** (**167**).

63. iam: emphatic.

64. dei deaeque: Juno, Neptune, and Minerva. **obstitit**: *were hateful;* lit., "opposed."

65. Dardaniae: for the name see **21.**

66. venturi: *the future.* **non indebita**: *only . . . due;* the two negatives neutralize each other.

67. considere: object of **da.**

68. agitata: *storm-tossed.*

69. templum: the temple of Apollo built by Augustus on the Palatine Hill and dedicated in 28 B. C. In it the statue of Apollo stood between those of Latona and Diana. See **51.**

70. festos dies: the **ludi Apollinares,** founded in 212 B. C. Vergil seems to associate them with the founding of the temple. **de nomine**: (called) *after the name.*

71. te: the Sibyl, referring to the place where the Sibylline books were kept, under the statue of Apollo; see **52.** **penetralia**: *a shrine.*

72. hic: *there,* referring to **regnis nostris.** **sortes**: *oracles,* a general term, lit., "lots"; *cf.* **fata,** v. 45 and **oracula** from **oro.**

73. lectos . . . viros: the Sibylline books were in the charge of a college of priests; see **52** (end).

74. alma: from **alo,** used for the most part with the names of deities. It might be translated *gracious one;* **alumnus** is the corresponding passive. **foliis**: see 3, 444. **ne manda**: **180.**

75. turbida: with adverbial force, *in disorder.* **ventis**: we should say, "the sport *of* the winds." *Cf.* 3, 448 *ff.*

76. ipsa: *i. e.,* with your own lips. **canas**: subjunctive in a clause of jussive origin, the object of **oro.**

77. Phoebi: gen. with **patiens**; the metaphor is that of an unbroken steed; see **204** and *cf.* v. 100.

79. excussisse: for the tense see **183.**

80. rabidum: *frenzied,* used of the inspiration of the god. **corda**: **127.** **fingitque premendo**: *and moulds her to his will by force.*

81. patuere: *have opened,* simultaneously with the opening of the priestess' lips.

84. terrae: gen. modifying **pericula** understood; *cf.* **pelagi periclis,** v. 83. **Lavini**: *of Lavinium,* the city which Aeneas is to found.

86. non . . . volent: take **non** with **venisse.** **Thybrim**: = **Tiberim.**

88. Simois . . . Xanthus: rivers at Troy; see **19** and the note on 1, 473. The general meaning is that all the hardships of the Trojan War will be renewed.

89. alius . . . Achilles: another Achilles, referring to Turnus, son of the nymph Venilia, who fought with Aeneas for the hand of Lavinia. **iam partus**: *sc.* **est,** *is already born.* **Latio**: **154.**

90. et ipse: as well as the original Achilles, the son of the sea-goddess Thetis. **dea**: the nymphs were minor deities; **60.** **addita**: lending emphasis to *non usquam aberit.* Juno will haunt the Trojans.

91. cum: *while, when* (= *and then*). **rebus egenis**: *need.*

92. oraveris: fut. perf. with about the force of a future.

93. coniunx iterum hospita: *again a foreign bride,* referring to Lavinia, who, like Helen, was to be the foreign wife of a Trojan.

94. On the unfinished line see **14** (end).

96. quam: the adv. *than.* The Stoics held that a brave man might be victor even over his fortune.

97. quod minime reris: *little as you might suspect it;* lit., "a thing which you would least expect." **Graia ab urbe**: referring to Pallantēum, the city of Evander the Arcadian, who showed himself a good friend of the Trojans.

99. ambages: *enigmas,* "riddles," since the oracle was couched in obscure language. **antroque remugit**: *and makes the cave re-echo;* lit., "bellows in the cave."

100. obscuris . . . involvens: *wrapping the truth in darkness.* **ea frena**: *so . . . the reins;* lit., "such reins." The god is pictured as driving the Sibyl as he would a wild steed; *cf.* v. 77, above.

105. praecepi: *I have forecast.*

106. inferni . . . dicitur: *the famed* (**dicitur**) *gate of the king of the Lower World, i. e.*, of Pluto; see **68.**

107. Acheronte refuso: *from Acheron's overflow;* lit., "as Acheron is poured back."

109. contingat: *be it granted me.* For the meaning *cf.* 1, 96.

114. invalidus: with adversative force, *feeble as he was.* **vires ultra . . . senectae**: *sc.* **labores,** or something similar, in apposition with **maria** and **minas,** *hardships beyond the strength and lot of old age.*

115. quin: = **quin etiam,** *nay more.* **peterem . . . adirem**: substantive clauses of jussive origin, in apposition with **mandata.**

116. idem: *even he, he himself.* **nati patrisque**: gen. governed by **miserere.**

117. alma: see note on v. 74.

118. Hecate: see **69.**

119. si potuit: see note on **si qua est prudentia,** 3, 433. **Orpheus**: by the power of his music he almost rescued his wife Eurydice from the abode of Pluto; but since he looked back at her just before reaching the Upper World, she was torn from him.

120. cithara fidibusque: abl. governed by **fretus**; *cf.* 4, 245.

121. fratrem . . . redemit: see **81.**

122. viam: the road to the Lower World; **133. Thesea**: **122. Thesea** is the object of **memorem** understood. On his adventure see **83.**

123. memorem: dubitative subj. **Alciden**: Hercules; for the name see **82** and for the form **122.** See also **82,** *a ff.* **genus ab Iove**: as well as Hercules, since Aeneas was the son of Venus, the daughter of Jupiter and Dione; see **55.**

124. arasque tenebat: *cf.* 4, 219.

125. orsa: *sc.* **est.** **sate**: voc. of the part. used as a substantive, "*O thou sprung from blood of gods.*"

126. facilis descensus: *sc.* **est.** **Averno**: dat. of the goal (**149**) with **descensus** (**141**).

127. Ditis: Dis was another name for Pluto; see **68.**

129. hic: referring to **revocare** and **evadere,** but attracted to the gender of the predicate noun **labor.** **aequus**: *kindly.*

131. media: *the mid space; i. e.*, between us and the Lower World.

132. Cocytos: *cf.* Milton, *Paradise Lost*, 2, 577:

> "Cocytus, named of lamentation loud
> Heard on the rueful stream."

133. menti: see **144.** **lacus**: *flood;* lit., "lakes," **127.**

137. foliis . . . vimine: abl. of respect with **aureus.** Both the stem and the leaves were of gold. **lento**: *cf.* 3, 31.

138. Iunoni infernae: *nether Juno,* "the Juno of the Lower World," *i. e.*, Proserpina, **58.** Similarly Pluto is called **Iuppiter Stygius** in 4, 638. **dictus sacer**: *sc.* **esse.**

139. obscuris . . . umbrae: **umbrae** is the subject, a Vergilian variation for "the gloom of dark vales hides it."

140. telluris: gen. of the whole with **operta,** *the hidden places of earth;* **139.**

141. auricomos: *golden-tressed*, a compound of **aureus** and **coma,** *hair, foliage.* **quam qui**: = **nisi ei** (dat.) **qui,** *save to him who.*

142. pulchra: note the position of **pulchra** between **sibi** and **suum.** Proserpina claims this beautiful gift by reason of her own beauty.

143. instituit: *has ordained.* **primo**: *sc.* **ramo**; the abl. abs. has the force of a circumstantial **cum**-clause.

144. frondescit: *blooms;* lit., "puts forth leaves."

145. alte: *on high.* **vestiga**: imperative. **rite**: with **carpe,** *duly.* **repertum**: *sc.* **ramum.**

146. sequetur: *will yield;* note the lit. meaning.

148. convellere: *rend;* **con-** has intensive force, as often.

149. praeterea: *besides, i. e.*, there is still another duty to be done before making a visit to the Lower World. **tibi**: with **amicus,** *thy friend;* **143.**

150. funere: here = *death, dead body; cf.* 1, 232.

151. consulta petis: *seek counsel*, from the god. **pendes**: *linger; cf.* our colloquial expression "hang about."

152. sedibus . . . suis: *his own place*, explained by the following clause. **refer**: *duly place;* for this meaning of **re-** see on **refer,** 3, 170.

153. nigras: see on 3, 120. **ea**: see on **hic,** v. 129. **piacula**: *atonements*, which were necessary because he had left his friend unburied, although he had done so unwittingly.

154. sic demum: *thus only;* for the lit. meaning of **demum**, used

only with pronouns and adjectives, see Vocab. **Stygis**: gen. from **Styx.** **vivis**: dat. with **invia.**

156. **lumina**: **135.**

157. **caecos**: *mysterious, dark.*

159. **paribus curis**: (*filled*) *with like care.* **vestigia figit**: *plants his steps;* **figit** = **ponit.**

160. **multa . . . serebant**: *much varied talk they were interchanging,* a variation on the phrase **sermonem serere.**

162. **diceret**: subjunctive in an indir. quest., implied in **multa . . . serebant.** **atque**: *and lo!* Equivalent in force to a **cum-***inversum*, **175.**

163. **ut venere**: *sc.* **ad litus.** **indigna**: *untimely.*

164. **Misenum**: the repetition gives a pathetic effect. **Aeoliden**: *son of Aeolus,* referring either to the god of the winds (1, 52 *ff.*) or to a Trojan named Aeolus.

165. **aere**: *with the trumpet.*

166. **Hectora circum**: *by Hector's side.* For the position of the prep. *cf.* 3, 75.

167. **lituo . . . hasta**: with **insignis**; he was a warrior as well as a trumpeter. The **lituus** was a straight trumpet, slightly curved at the end, while the **tuba** was straight with a flaring mouth; but Vergil obviously uses the two as synonyms (see v. 233, below).

168. **illum**: *i. e.,* Hector.

169. **Dardanio Aeneae**: *cf.* 1, 494, and the note. **fortissimus heros**: Misenus.

170. **inferiora**: *inferior fortunes* to those of Hector; **160.**

171. **sed tum**: *i. e.,* when he met his death. **personat**: used transitively, *was making . . . resound; cf.* 1, 741. **concha**: conch shells are still used as horns by Italian fishermen.

172. **demens**: emphatic position. **vocat**: *was challenging.* Misenus chose the sea-god's instrument, the **concha,** instead of his own **lituus.**

173. **Triton**: see **63.** **exceptum . . . immerserat**: *had seized the hero and plunged him.* The pluperf. is used, because the time was past with reference to the finding of the body; *cf.* v. 175. **si credere dignum**: *i. e.,* if it is right to attribute jealousy to a deity; *cf.* 1, 11, *tantaene animis caelestibus irae.*

175. **ergo**: going back in thought to **vident,** v. 163.

177. **haud mora**: parenthetical, as often in Latin. In English we should say "without delay" and connect with **festinant.** **fe-**

stinant: *quickly carry out;* lit., "hasten"; **festinant** is transitive, with **iussa** as its object. **aram . . . arboribus**: a somewhat forced expression for "to build his pyre of trees."

178. caelo: see on 2, 186. **educere**: *rear;* **e-** has the force of "upward"; *cf.* **elisam,** 3, 567.

179. itur: impersonal, *they go.*

182. montibus: *from the mountains.*

183. nec non: *no less.*

186. forte: *as it chanced.* The meaning is, that just as he was praying the birds appeared.

187. si: for **O si,** *O that,* introducing a wish. **arbore**: *on the tree.*

188. ostendat: optative subj. **in tanto**: *in this great.*

191. sub ora: = **sub oculos.** **caelo**: **158.**

193. maternas: doves were sacred to Venus, Aeneas' mother.

194. O: *sc.* **aves** or **columbae.**

195. in lucos: = *in eam partem luci.* **pinguem dives**: note the juxtaposition and consequent emphasis (**dives** = **aureus**).

196. dubiis . . . rebus: *this crisis;* dat. with **defice.**

197. vestigia pressit: *checked his steps; cf.* **pedem repressit,** 2, 378.

199. prodire: historical infin.; *cf.* 3, 141.

200. possent: subj. denoting the design of the birds or of the power that directed them.

201. grave olentis: *noisome,* because of the fumes of sulphur.

202. tollunt se: *tower; i. e.,* rise straight up into the air. **celeres**: with adverbial force. **lapsae**: *dropping.*

203. gemina: *two-fold;* so called because the tree was partly of gold, on account of the golden bough.

204. discolor: *with diverse hue,* since the branch was different in color from the rest of the tree; the adj. in connection with **aura,** *gleam,* has the force of an adverbial phrase. **refulsit**: *shone out* against a dark background.

205. brumali frigore: abl. of time.

206. nova: *strange.* **non sua**: *alien.* **arbos**: **119.**

207. croceo fetu: *saffron growth.* The color of the mistletoe is a yellowish green, with white berries.

209. sic: *i. e.,* like the mistletoe. **crepitabat**: *rustled.*

211. cunctantem: *clinging;* an apparent contradiction to v. 146, *volens facilisque sequetur,* but Aeneas was in eager haste. **tecta Sibyllae**: probably the temple.

213. cineri: prolepsis. **ingrato**: *thankless*, unconscious of what was being done. **suprema**: *last rites;* **160.** Note the rhyme (**flebant . . . . ferebant**) **114.**

214. robore secto: *logs of oak; cf.* **secto elephanto,** 3, 464.

216. cupressos: a sign of mourning; *cf.* v. 64. The sides of the pyre were covered with cypress boughs, and boughs or entire trees were set up before it. Vergil is probably describing the usual type of Roman funeral.

217. decorant: *sc.* **eam** = **pyram. super**: the adv.

218. pars . . . pars: **126. aena**: *cauldrons;* see on 1, 213. **undantia flammis**: *tossing with fire, i.e.,* boiling.

219. lavant . . . ungunt: a regular preliminary. **frigentis**: gen. with **eius** understood, = **Miseni,** instead of the acc. modifying **corpus.**

220. toro: the same as **feretro,** v. 222. **defleta**: *having wept their fill,* the force of **de-. Defleta** is, of course, passive and agrees with **membra.**

221. super: as in v. 217. **nota**: *familiar,* those which Misenus had worn and used when alive.

222. subiere: *sc.* **umeris**; *cf.* 2, 708.

223. triste ministerium: in apposition with **subiere.** To carry the bier, or act as pall-bearers, was regarded as an honor paid to the deceased, as it is in our own day. **more parentum**: with **aversi,** but referring to the whole ceremony.

224. aversi: *with averted faces.*

225. dapes: probably the flesh of victims which had been sacrificed.

226. collapsi: *sc.* **sunt.**

228. cado: here *funeral urn.* **Corynaeus**: he played the part of a priest, also (**idem,** v. 229) performing the lustral ceremony.

229 ff. pura . . . unda, etc.: the presence of a corpse caused pollution (*cf.* v. 150); hence the company was sprinkled with lustral water. **Circumferre** is an ancient sacrificial term, meaning first "carry about," then "sprinkle" or "purify."

230. rore et ramo: *dew from a branch;* **186.**

231. novissima verba: *the last words,* the **vale** with which they bade *farewell* to the dead; *cf.* 3, 68.

233. imponit: *reared* and *placed upon it;* **189. sua**: *his own,* referring to Misenus, as is indicated by **viro**; not, as usual, to the

subject. The **arma** were his oar and trumpet, since his armor had been burned with his body (v. 217).

234. Misenus: Misenus, the town which afterward grew up near the mountain, became an important naval station, the headquarters of a praetorian fleet. The promontory is still called *Punta di Miseno.*

237. alta: *deep.*

238. tuta: *guarded.* **lacu . . . tenebris**: abl. of cause with **tuta. nemorum tenebris**: *the gloom of woods.*

239. quam super: note the position of the prep.; *cf.* v. 166. The reference is to the supposed derivation of Avernus from ἄορνος, "birdless"; *cf.* v. 242. **volantes**: adj. used as a substantive.

241. convexa: *sc.* **caeli,** "the vaulted heaven"; part. used as a subst.

243. nigrantes: *cf.* v. 153 and the note.

244. invergit vina: Servius (**18**) tells us that this phrase was used especially of offerings to the gods of the Lower World, the **patera** being actually inverted.

245. summas . . . saetas: *the topmost bristles,* which were cut off and cast into the fire as first-fruits (**libamina**), before the sacrifice of the victim.

246. libamina: the **libamen** was first a few drops of wine poured out (**libo**) as an offering, and later the preliminary offering of a small part of any sacrifice.

247. voce vocans: assonance with solemn effect. **Hecate**: see **69. Erebo**: here loc. abl., = the Lower World; lit., "Darkness"; see **39.**

248. supponunt: *i. e.,* at the victim's throat.

249. succipiunt: *catch* from below (**sub**). According to Servius (**18**), **succipiunt** was an archaic form of **suscipiunt.**

250. matri: Nox or Night, regarded as a goddess; see **39. Eumenidum**: the Furies; see **41.** They were the daughters of Nox. **sorori**: Earth (**Tellus**), who like Nox was a daughter of Chaos (**39**).

251. sterilem . . . vaccam: also mentioned in Homer as an offering to the shades. **Proserpina**: see **58** and **68.**

252. Stygio regi: Pluto. The adj. **Stygius,** *Stygian,* "of the (river) Styx" is often used generally for the Lower World. **nocturnas**: offerings to the gods of the Lower World were made at night. That it was still night is evident from v. 255.

253. viscera: for the meaning *cf.* 1, 211. Here **solida viscera** is used of a holocaust and means "whole carcasses."

254. superque . . . fundens: tmesis, **112.**

255. lumina et ortus: **186.**

256. mugire solum: *cf.* 4, 490. **coepta moveri**: *sc.* **sunt**; the passive of **coepi** is commonly used with pass. infinitives.

257. canes: the attendants of Hecate; see **69.** **ululare**: see **192.**

258. profani: *unhallowed ones;* strictly, "uninitiated," not yet admitted to the **fanum,** but obliged to stand before it (**pro**). This is ordinarily a general formula, but here it refers to the companions of Aeneas, who were not to make the journey with him.

261. animis: abl. governed by **opus.**

262. furens: *madly,* with adverbial force. **se immisit**: *plunged, hurled herself.*

263. aequat: *keeps pace with.* **vadentem**: *his advancing guide.*

265. Chaos: here a deity; see **39.** **Phlegethon**: a river of the Lower World, which flowed with fire instead of water. See Milton, *Paradise Lost,* 2, 530:

> "Fierce Phlegethon,
> Whose waves of torrent fire inflame with rage."

266. sit: optative subj. **audita**: *what I have heard.* The reference is to Vergil himself, who craves permission to tell what he has learned about secrets of the realms below. **numine vestro**: *with thy consent.*

268. obscuri: *in darkness.* **sola**: *lonely.*

269. vacuas . . . inania: the words are appropriate to the shadowy nature of the Lower World.

270. quale . . . iter: on this form see note on 1, 430. We may translate: *even as is a path through the woods,* etc. More lit., "such (is their path) as is a path." **incertam**: *fitful.* **maligna**: *niggardly.*

272. rebus: we should be likely to say *everything.*

273. vestibulum: as if he were speaking of a house, although the parallel must not be carried too far. **faucibus**: with its lit. meaning of *jaws;* it suggests the **fauces** of a Roman house, which were just beyond the vestibule, separated from it by the door. **Orci**: one of the numerous names applied to Hades; see **68.** It originally meant "a place shut in," from which there is no escape.

275. habitant: intrans., *dwell.*

276. **malesuada**: *that prompts to crime.* **turpis**: *hideous, squalid.*

277. **Labos**: *Distress;* on the form see **119.**

278. **Sopor**: according to modern ideas, it seems odd to find Sleep in this company (*cf.* 4, 522), but the ancients thought of sleep as akin to death.

279. **adverso in limine**: *on the threshold opposite them;* for the meaning of **adverso** *cf.* **adversa,** 1, 103.

280. **ferrei**: **107.** **Eumenidum**: see note on v. 250. **thalami**: continuing the idea of a house; see note on **vestibulum,** v. 273. The Eumenides would correspond to the **ianitor,** or *doorkeeper,* and the **thalami** to his room (**cella**) near the door.

282. **in medio**: *sc.* **vestibuli.**

283. **vulgo . . . tenere**: *haunt* or *throng.*

284. **vana**: = **falsa.** **ferunt**: the subject is indefinite, *men say.* **haerent**: *cling,* like bats. *Sc.* **somnia** as subject; the change of subject is irregular, but natural enough.

285. **monstra**: *monstrous forms.*

286. **centauri . . . Scyllae**: in apposition with **monstra.** On the centaurs see **82.** **Scyllae** means monsters like Scylla; see **127,** *a,* and *cf.* 3, 424 *ff.*

287. **Briareus**: one of the hundred-handed giants (**40**), hence called **centumgeminus.** The word **Briareus** is here pronounced in three syllables. **belua Lernae**: the Hydra; see **82,** *a.*

288. **Chimaera**: see **86.**

289. **Gorgones**: three (or four) sisters with snaky locks; see **78.** **Harpyiae**: see 3, 216 *ff.* **tricorporis umbrae**: the giant Geryon, slain by Hercules; see **82,** *f.*

292. **docta**: here *experienced,* or *in her experience.* **tenues . . . vitas**: *frail bodiless spirits.*

293–294. **admoneat . . . irruat**: less vivid future condition; see on 1, 58. **umbras**: emphatic position, *ghosts though they were; cf.* **dea,** 1, 412, and the note.

295. **hinc**: *next;* lit., "from here" (begins). **Acherontis**: the Acheron was a river of the Lower World, also existing on earth like the Arcadian Styx. There was a river Acheron in Epirus and another in Bruttium. See Milton, *Paradise Lost,* 2, 528, "Sad Acheron, of sorrow, deep and black."

297. **Cocyto**: see v. 132 and for the case, **149.**

298. **portitor**: the word strictly means a collector of harbor-tolls

(**portitoria,** from **portus**); here *ferryman.* The resemblance of the word to **portare** doubtless influenced its change of meaning.

299. squalore: described in the following relative clause. **plurima canities**: *a mass of hoary beard; cf.* **plurimus,** 1, 419.

300. stant lumina flamma: *his eyes are staring orbs of fire;* **flamma** is predicate nom., "his eyes stand flame."

301. nodo: *in a knot, i. e.,* knotted up, instead of being held by a *fibula,* or clasp.

302. ipse: *himself; i. e.,* alone, unaided. **subigit**: *poles,* by pushing against the bottom (**sub-**). **velisque ministrat**: *and tends the sails,* after he has pushed the boat clear of the bank with his pole (**conto**).

303. ferruginea: *dusky.*

304. iam senior: with adversative force, (*though*) *now old.* **deo**: possessive dat., *a god has a fresh and green old age.* Charon was one of the minor deities.

305. huc: = **ad ripas.**

309. quam multa . . . folia: we may translate: *many as the leaves which fall;* more lit. it is: "as many (as) the leaves fall." **frigore**: abl. of time, perhaps with an idea also of cause. **lapsa cadunt**: *drop off and fall.*

310. aut quam multae aves: *cf.* the first note on v. 309 and translate according to the model there given.

311. frigidus annus: *the cold season;* **frigidus** has partitive force; see **163.**

313. primi transmittere: *to be the first to cross,* with **orantes; 181.**

314. amore: see on 1, 171.

315. navita: *boatman.* **Navita** is the full form of **nauta.**

316. ast: see **116.** **summotos**: the technical word for dispersing a crowd (making them "move on"). **harena**: *the bank* of the river.

317. enim: emphatic use of **enim,** *then indeed.* It introduces **miratus** and **motus.**

318. quid vult: *what means?*

319. quo discrimine: *by what law or rule.*

320. livida: *dark.*

321. olli: see **125,** and note on 1, 254.

322. certissima: *undoubted,* implying that there were some who falsely pretended to that honor.

324. di: emphasized by its position. **iurare**: we say "swear

by," while the Latin uses an object acc.; **131.** The oath by the Styx was the mightiest which the gods could take. **iurare et fallere**: = *swear falsely.*

325. inops: *poor,* without the coin usually placed in the mouth of the corpse, to pay for the passage across the Styx.

327. datur: *sc.* **Charonti** and **a dis** or *a patre et hominum rege* (1, 66). **transportare**: *sc.* **eos** as direct object.

328. sedibus: their long *home; cf.* v. 152.

329. litora circum: *cf.* v. 166.

330. tum demum: *then only; cf.* **sic demum,** v. 154.

331. vestigia pressit: *cf.* v. 197.

332. putans: *pondering.* **animi**: *in mind;* **157.**

333. mortis honore: *i. e.,* proper funeral rites.

334. Leucaspim . . . Oronten: the former is not mentioned elsewhere by Vergil; he tells of the death of Orontes in 1, 113.

335. quos simul . . . vectos: **vectos** means *sailing* (*cf.* 3, 325); lit., "carried."

337. sese . . . agebat: the expression simply implies motion; it may be translated *was passing by.*

338. Libyco . . . cursu: it was really between Sicily and Italy that Palinurus was lost. See 5, 835 *ff.*

339. exciderat: see 5, 858 *ff.* **in undis**: a variant construction for **in undas**; he fell *from* the ship and was *in* the waters.

340. vix: explained by **multa in umbra.**

342. nobis: **145.** **medio**: used in the same sense as **mediis in undis,** v. 339.

344. responso: no mention is made of this prediction.

347. ille autem: *sc.* **respondit.** **cortina**: *cf.* 3, 92.

349. gubernaclum: for the form see on **vinclis,** 1, 54.

351. praecipitans: *in headlong fall; cf.* 5, 860. **maria . . . iuro**: see note on **iurare,** v. 324. The oath is appropriate for a sailor.

352. cepisse: *felt; sc.* **me** as subject.

353. tua: agrees with **navis** in v. 354. **armis**: here refers to the rudder or steering oar; *cf.* v. 233. **excussa magistro**: an inverted expression; *cf.* **excutitur magister,** 1, 115, and **spoliata magistro,** 5, 224.

355. tres . . . noctes: note the emphatic order. **hibernas**: *stormy.*

356. aqua: *on its waters,* with **vexit.** **lumine**: = **die.**

357. sublimis: *lifted up,* on the crest of the wave, but **summa**

ab unda goes with **prospexi,** unless perhaps we have the ἀπὸ κοινοῦ construction; **159.**

358. tuta: *safety,* **160. tenebam:** see **178** and *cf.* 2, 55.

359. gens: *folk.* **madida . . . gravatum:** *weighed down with dripping garb.* **Cum veste** is a variant on the instrumental abl. *Cf.* **in undis,** v. 339.

360. capita . . . montis: *rugged peak of a cliff,* to which he had crawled and was clinging. **praedam:** *a prize.* They thought that he was a shipwrecked sailor, who probably had valuables about him.

361. ferro invasisset . . . putasset: 191 and note.

363. quod: *wherefore;* lit., "as to which." A frequent introduction to an appeal; *cf.* 2, 141.

365. aut tu . . . aut tu: note the strong personal emphasis.

366. inice: the simplest form of burial, such as sprinkling three handfuls of earth upon the body, was sufficient to allow one to cross the Styx. **inice . . . require:** see on v. 361. **namque potes:** implying that it would not be difficult, since Aeneas was alive and could return to the upper regions. **Velinos,** in the mouth of Palinurus, is an anachronism (**211**), since Velia was not founded until about 540 B. C.

367. quam: *sc.* **viam. creatrix:** *mother;* **creatrix** is the fem. form corresponding to **creator;** *cf.* **venatrix,** 1, 319.

369. innare: *to cross,* "float upon."

372. coepit cum: cum-*inversum,* **175.** **Vix** and **subito** are here implied.

373. tibi: *sc.* **est. tam dira cupido:** *so mad a longing.*

374. tu: emphatic, *you,* alone of all men. **amnem severum:** a transferred epithet; *cf.* **saevum,** 1, 138. The river is the Cocytus; see vv. 132 and 297.

375. iniussus: because *inhumatus.*

376. fata: *decrees;* note the deriv. of the word and *cf.* v. 72.

377. duri casus: objective gen.

378. nam: introducing an independent statement; not "for," but *of a truth, verily.* **tua:** with **ossa** in v. 379.

379. prodigiis: probably in the form of pestilence. **piabunt:** *will appease.*

380. sollemnia: here *solemn rites.* Note the deriv. and lit. meaning. **mittent:** *will pay.* The word implies places at some distance, to which offerings are "sent"; see v. 378.

381. aeternum: *forever,* an adj. agreeing with **nomen.** The

promontory still bears the name of *Capo Palinuro.* **Palinuri**: appositive gen. instead of an acc. in apposition with **nomen.**

383. cognomine terrae: *in the land named from him;* for this force of **cognomine** *cf.* 3, 133.

384. peragunt: *they continue.* The story now returns to Aeneas and his companions.

385. iam inde: explained by **Stygia ab unda**; *cf.* **iam istinc,** v. 389.

387. ultro: *i. e.*, without being addressed, emphasizing the idea already expressed by **prior.**

389. iam istinc: with **fare age,** *even from there; i. e.*, without advancing another step; *cf.* **iam inde,** v. 385.

392. nec . . . sum laetatus: because he was held responsible by Pluto and according to one tradition was imprisoned in chains for a year. **Alciden**: see note on v. 122.

393. accepisse: *to have welcomed* in his voyage on the lake; **lacu** goes with both **accepisse** and **euntem; 159. Thesea Perithoumque**: see **83.**

394. essent: the mood is due to the indirect discourse implied in **sum laetatus.** The fact that Hercules, Theseus, and Perithous were of divine descent and were also able to exert compulsion (**invicti viribus**) did not save Charon from punishment.

395. Tartareum . . . custodem: Cerberus, the three-headed dog; see vv. 417 *ff.* **manu**: = **vi,** *with violence.*

398. Amphrysia: so designated as priestess of Apollo; see **51.** As applied to the Sibyl the epithet is rather forced.

399. tales: as in the case of Hercules, Theseus, and Perithous. **absiste moveri**: = **noli moveri**; see **180,** *a.*

400. nec vim . . . ferunt: answering **armatus,** v. 388. **licet**: *let,* so far as we are concerned; lit., "it is allowed (that)," introducing **terreat,** an indirect jussive, in v. 401.

402. licet: as in v. 400. **patrui**: *uncle* and also husband.

403. pietate insignis: *cf.* 1, 10, *insignem pietate virum.*

404. ad genitorem: emphatic by its position. Aeneas' mission is a peaceful and "pious" one (in the Latin sense of the latter word). **Erebi**: see note on v. 247. **Orcus** and **Erebus** are also used, as **Erebus** is here, as designations of Hades.

405. nulla: agrees with **imago,** but is equivalent to an adverbial phrase, *not at all.* **imago**: *picture; cf.* 2, 560.

406. at: *at least.* **latebat**: equivalent to a passive, *was hidden.*

407. **ex ira**: *after his anger*, indicating the change "from anger" to calm.

408. **plura**: *sc.* **dixit Sibylla.**

409. **fatalis**: *fateful; cf.* v. 147. **virgae**: appositional gen. with **donum.**

412. **laxat**: *clears*, a somewhat unusual word in this connection. **foros**: *seats;* lit., "passage-ways, gangways," between the thwarts. **alveo**: pronounced in two syllables; **107.**

413. **gemuit**: since the boat commonly carried shades without weight. It is interesting to note the different impression which this makes on the commentators. Page calls it "a fine touch of realism," while Conington considers it "rather grotesque."

414. **sutilis**: *seamed*, as if the boat were made of hides "stitched" together and stretched over a wooden framework, as in the ancient British "coracle." **paludem**: the word here designates the *water* of the marsh, somewhat as "sea" is used for a wave of the sea.

418. **personat**: as in v. 171. **adverso**: *opposite*, facing them as they came from the landing-place.

419. **horrere . . . iam**: *beginning to bristle.*

420. **melle . . . offam**: that is, a cake made of wheat and honey and rendered drowsy by some drug.

422. **obiectam**: *when thrown to him, sc.* **offam.** **resolvit . . . fusus**: expressive words, vividly showing the instant effect of the drug.

424. **occupat . . . aditum**: *wins the entrance;* **occupat** implies that he entered before he could be prevented. **sepulto**: *sc.* **somno** and *cf.* 2, 265, *somno vinoque sepultam.*

425. **evadit**: *leaves*, with the idea of escaping. **Evadit** is an intransitive verb used transitively.

426. **auditae**: *sc.* **sunt.** **et**: connects **voces** and **vagitus.**

427. **in limine primo**: *sc.* **Orci.**

429. **atra dies**: *a black day*, meaning an ill-fated day. In the Roman calendar **dies atri** were days of ill-omen, on which some disaster had occurred. **funere acerbo**: the technical term for an *untimely death.* There was a belief that those who died before their time were not allowed to enter the Lower World.

430. **hos**: governed by **iuxta.** **falso . . . mortis**: *condemned to death on a false charge;* **mortis** is gen. of the penalty.

431. **hae . . . datae**: observe the rhyme at the two pauses; **114.** **sine sorte**: Vergil perhaps has in mind the **sortitio iudicum,** the se-

lection by lot of the jurors for a trial in a Roman court. His main point is that the spirits have a fair trial before being assigned to their places in the Lower World.

432. quaesitor: in apposition with **Minos,** *as judge.* **Minos**: grandfather of the Minos mentioned in v. 14; see **70. urnam movit**: *cf.* v. 22 and the note.

434. maesti: the Stoic philosophers, however, allowed suicide under certain conditions. Cato of Utica was honored because he took his own life rather than survive the republic.

438. fas: here almost = "fate"; really, the will of the gods.

439. alligat: *confines them.*

440. partem: governed by **in** and modified by **omnem.**

443. calles: *paths.* **myrtea**: because the myrtle was sacred to Venus, the goddess of love.

444. curae: *griefs;* **curae** is used by the poets especially of the woes of lovers.

445. Phaedram: see **83** (end). **Procrim**: Procris was the daughter of Erectheus, king of Athens, and wife of Cephalus. Being doubtful of her husband's fidelity, she followed him into the woods, to watch him, and was killed by him in mistake for a wild beast. **Eriphylen**: Eriphyle was the wife of Amphiaraus. Polynices induced her, by the bribe of a necklace, to cause her husband's death by compelling him to join the Seven against Thebes (**87**); for this she was slain by her son Alcmaeon, the **crudelis nati** of v. 446.

447. Euadnen: Evadne was the wife of Capaneus, one of the "Seven against Thebes"; see **87.** Capaneus lost his life in the adventure and Evadne in her grief threw herself upon his funeral pyre and was burned to death. **Pasiphaen**: see vv. 24 *ff.* **Laodamia**: the wife of Protesilaus, who was slain by Hector before Troy. She obtained from the gods permission to behold her husband's shade, and died in his arms.

448. Caeneus: originally a Thessalian girl named Caenis, who was transformed into a boy by Neptune. After death she returned to her original form.

450. recens a volnere: *fresh from her wound;* see 4, 663 *ff.*

452. quam: governed by **iuxta**; *cf.* v. 430.

453. obscuram: best translated by an adv., *dimly.* The epithet is transferred from **umbras.** **qualem . . .** : *as one sees,* etc. **primo**: used partitively; **163.**

456. verus: emphatic position, *was the news then true?*

457. exstinctam . . . secutam: *sc.* **esse** and **te** as subject; the infinitives depend on **nuntius,** v. 456. Aeneas might have inferred Dido's death from the light of her funeral pyre (see 5, 4 *ff.*). **extrema:** *end, i. e., death;* **160. Sequor** is a somewhat unusual word in this connection.

458. per sidera: *cf.* v. 351 for a different construction with **iuro.**

459. si qua fides: *whatever sanctity there is = per fidem, si qua (fides) est.* On the force of **si qua** see 1, 18, note.

462. senta: *rough, unkempt.* **situ:** *from neglect.* It was like a neglected field, overrun with weeds and thistles.

463. imperiis . . . suis: note the rhyme (**114**) and *cf.* v. 431.

466. extremum: *sc.* **verbum.**

467. ardentem et torva tuentem . . . animum: = *ardentem torva tuentis animum.* "Her fierce and grim-eyed wrath" (Page).

468. lenibat: *was trying to soothe*; on the form see **123,** *a.* **animum:** *shade.*

471. stet: almost = **sit,** but more effective; *cf.* **stant,** v. 300. **Marpesia cautes:** Marpesus was a mountain on the island of Paros, famous for its marble.

472. corripuit sese: *flung herself away.*

474. curis: dat. with **respondet. aequat . . . amorem:** *returns her love.*

476. prosequitur: *attends.* The word is used of escorting a person as a mark of honor.

477. datum: *appointed, sc.* **fato. molitur:** *toils along;* the word, which is a favorite one with Vergil, implies effort; *cf.* 1, 424.

478. ultima: so called because they formed the end of the neutral ground, after which the road divided and led to Tartarus and Elysium. **secreta:** *apart.*

479. Tydeus: the father of Diomedes, and one of the Seven against Thebes; **87.**

480. Parthenopaeus: another of the seven champions who fell before Thebes. **Adrasti:** the only survivor of the seven; he is said to have turned so pale at the sight of his comrades' death that he never recovered his natural complexion.

481. ad superos: *in the world above.* **Superos** has this meaning with reference to the Lower World, while on earth it designates the gods.

484. Cereri sacrum: *i. e.,* a priest of Ceres.

492. vocem exiguam: the shades were supposed to have thin,

squeaky voices; *cf.* Shakespeare, *Julius Caesar*, ii, 2, 24, "And ghosts did shriek and squeal about the streets."

493. frustratur . . . hiantes: *mocks their parted lips.*

496. populata: *ravaged.* **tempora**: *temples.*

497. inhonesto: *disfiguring.*

498. adeo: emphasizes **vix.**

499. ultro: *cf.* v. 387.

500. genus: *descendant*, here used of a single person; *cf.* v. 25.

501. optavit: *chose.*

502. suprema nocte: *on that last night*, when Troy was taken and destroyed.

503. Pelasgum: gen.; see note on 1, 624.

504. confusae stragis: abstract for concrete. **Confusae** explains why his body was not identified and buried.

505. egomet: emphatic, *with my own hands; cf.* 3, 623. **tumulum . . . inanem**: *an empty tomb*, a cenotaph; *cf.* 3, 304.

506. Manes . . . vocavi: the **novissima verba** of v. 231; *cf.* 3, 68.

507. arma: *thy arms*, placed upon his tomb, as the oar and trumpet were on that of Misenus, v. 233. **te**: **110**, *a.*

509. relictum: *left undone.*

511. Lacaenae: *the Laconian woman*, said contemptuously of Helen.

512. haec: with a gesture. **monumenta**: *memorials*, with sarcastic force.

513. supremam: as in v. 502.

514. et . . . necesse est: *i. e.*, "*you must remember it all too well.*"

515. saltu: *with a bound*, as if the horse were alive; *cf.* 2, 237–238.

517. orgia: governed by **euantes, 133**: *shouting their wild Bacchic cry.* **Orgia** ("orgies") is the term applied to wild, noisy rites.

519. flammam . . . tenebat: *cf.* 2, 254 *ff.* It is not necessary to try to reconcile the two accounts.

521. infelix: *ill-starred.*

523. egregia: *peerless, matchless*, with sarcastic force. **coniunx**: Deiphobus had married Helen after the death of Paris.

526. scilicet: with sarcastic force. **amanti**: referring to Menelaus, **160.**

529. hortator scelerum: the Homeric πολύμητις, from the Trojan point of view. **Aeolides**: *descendant of Aeolus*, applied to Ulysses; **79.**

530. instaurate: see note on 3, 62; here the idea is requital.

531. te . . . casus: interlocked order; **216.**

532. pelagi: *over the sea,* objective gen. with **erroribus.**

533. fatigat: *dogs;* as **adires** shows, the time includes past and present. For this use of the present *cf.* 2, 275.

535. hac vice: *during this interchange;* abl. of attendant circumstances. **Aurora:** see **73.**

536. medium . . . axem: that is, it was past noon in the upper regions.

537. datum: *allotted.*

538. sed . . . admonuit: takes the place of a protasis contrary to fact, of which *traherent* is the apodosis; **173.**

539. ruit: *is falling.* The journey is supposed to have occupied about twenty-four hours, a day and a night. The start was made *primi sub lumina solis;* see v. 255.

540. ambas: this word, instead of **duo,** indicates that the two routes are well known.

541. dextera . . . hac: "the road on the right . . . by this"; we should be more likely to say *by this road on the right, which . . . is our route to Elysium.*

542. Elysium: 136 and **137.** **laeva:** *sc.* **via.** By a somewhat bold metaphor the road is said to punish the wicked, because it leads to their place of torment.

544. contra: *sc.* **dixit.**

545. explebo numerum: *I will fill up the number* (of the shades), returning to my companions and to darkness.

546. melioribus fatis: *sc.* "than mine."

547. in verbo: *as he spoke.* **vestigia torsit:** *turned away; cf.* **vestigia figit,** v. 159, and **vestigia pressit,** v. 197.

548. respicit: *looks back,* as he was turning toward Elysium.

549. moenia: *fortress; cf.* **moenia,** *city,* 3, 17.

550. flammis torrentibus: see note on **pluvias,** 3, 516. **Phlegethon:** see note on v. 265.

552. porta: *sc.* **est** and make **adversa** the predicate. **adamante: 150.** Adamas is a Greek word meaning "unconquered"; it is used for some hard metal, perhaps steel. **columnae:** = **postes,** called **columnae** because of their huge size.

553. vis: *sc.* **valeat** from the following **valeant.** **virum:** gen.

554. stat: *cf.* v. 471. **ad auras:** *i. e.,* rising into the air, as if with **surgit** or **se tollit. Stat ad auras** is a pregnant expression, *stands towering to the sky.*

555. Tisiphone: one of the Eumenides (v. 250) or Furies. Her special province was punishment for murders.

556. servat: *watches.*

557. exaudiri . . . sonare: historical infinitives. **tractae catenae**: nom. pl., *the trailing of chains.*

561. urgentur: *sc.* **illi,** referring to those whose groans Aeneas heard. **ad auras**: *sc.* **surgit,** or something similar.

563. nulli . . . casto: the Sibyl was an exception, as is shown in the next line; but only for once. **sceleratum**: the epithet is transferred to **limen**; *cf.* **severum,** v. 374. **insistere**: usually governs a dat., but the idea of motion justifies the acc.

566. Rhadamanthus: see **70.** His functions as described here are rather those of an executioner than of a judge.

567. castigat . . . subigitque: not a hysteron proteron; he uses the lash to extort confession.

568. quae . . . commissa piacula: for *commissa quorum piacula.* **quis**: = **aliquis** after a relative.

569. seram . . . mortem: *death's late hour,* when the time for repentance was past. Note the position of **seram** and **mortem.**

570. continuo: *straightway,* as soon as Rhadamanthus has pronounced them guilty.

571. quatit: *beats.* **insultans**: *leaping upon;* with **quatit,** *leaps on and scourges.*

572. agmina: one tradition spoke of a band of Furies instead of the later three.

573. tum demum: see v. 330. What goes on within is not seen by Aeneas, but is described by the Sibyl.

574. custodia qualis: = **custos qualis; 212.**

576. hiatibus: *yawning mouths.*

577. saevior: *i. e.,* than Tisiphone.

578. bis . . . tantum: *twice as far;* acc. of extent.

579. quantus . . . caeli suspectus: *as is the sky's upward look to heavenly Olympus.* **Caeli** seems to be used here of the Upper World, as in v. 719 and v. 896.

580. Terrae: *of Terra* or *Earth,* conceived of as a deity; **54. Titania pubes**: the Titans; see **40.**

581. fulmine: the weapon by which they were vanquished; see **44. volvuntur**: *writhe.* The subject is **genus,** a collective noun; **126.**

582. Aloidas: *sons of Aloeus*, referring to the giants Otus and Ephialtes. They were destroyed by Apollo.

585. Salmonea: Salmoneus was a son of Aeolus and king of Elis, who laid claim to divine honors. He attempted to imitate Jupiter's thunder and lightning by driving over a brazen bridge in a chariot and hurling firebrands down upon the people; see also **79.**

586. dum . . . imitatur: with causal force, but also implying that punishment overtook him *while* he was committing the crime.

590. demens: *madman*, an appositive adj.; *cf.* v. 172 and the note. **qui . . . simularet**: characteristic clause with causal force.

591. aere: see note on v. 585. **simularet**: *mimicked;* the word implies unsuccessful imitation; *cf. non imitabile fulmen.*

593. contorsit: **con-** is intensive. **non ille faces**: *no firebrands he;* **ille** repeats the subject (**pater**) with emphasis; *sc.* **contorsit,** which, however, is not necessary in the translation.

595. Tityon: a giant, son of Terra; he suffered punishment for offering violence to Latona, mother of Apollo and Diana.

596. erat: *it was possible*, a Greek usage. **tota novem**: *full nine.*

598. fecunda poenis: *fruitful in torture; i. e.*, that grow afresh for punishment. **Poenis** is dat. of purpose, **148.** **-que**: connects **iecur** and **viscera.**

600. renatis: *i. e.*, constantly growing again, as they are eaten; *cf.* **fecunda poenis,** v. 598.

601. memorem: dubitative subj. **Lapithas**: **83** and **84. Ixiona Perithoumque**: see **83** and **84.**

602. quos: governed by **super** (**217**). The punishments are described without being attributed to the individual victims. **iam iam**: *now, now;* it threatens every moment to fall. **cadentique**: *e* is elided before the vowel at the beginning of the next verse; **111.**

603. genialibus . . . toris: *lofty festal couches.* **Genialis** means lit. "pertaining to one's genius," the guardian angel or soul of a man. To "delight one's genius" is to enjoy oneself. **fulcra**: the arms of the couches.

605. maxima: *sc.* **natu. iuxta accubat**: *lies by their side.*

608. hic: *here.* **quibus**: the antecedent is the subject of **exspectant,** v. 614. **invisi**: *sc.* **erant. dum**: *as long as;* observe the tense of the verb, and see note on 1, 268.

609. fraus . . . clienti: considered by the Romans to be a deadly sin. **innexa**: *contrived;* lit., "woven against."

610. soli: *apart, i. e.*, in selfish solitude. **incubuere**: *gloated over, brooded over; cf.* 1, 89. **repertis**: *which they have won. Quae maxima turba est* shows that the word does not mean "found," since the finding of buried treasure was not a common event.

611. posuere: *set aside;* almost = **dedere.**

612. arma . . . impia: *rebel arms,* referring to the civil wars.

613. dominorum: the word is probably chosen with reference to the Servile War, the insurrection of the slaves in 73–71 B. C.

614. inclusi: *imprisoned.* **ne quaere: 180.**

615. quam poenam: *sc.* **exspectant**; for the mood see **mersit. forma fortunave**: a kind of hendiadys. **mersit**: indic. in an indir. quest.; an archaism.

616. saxum . . . volvunt: to roll up a hill a stone which constantly rolled back again is usually described as the punishment of Sisyphus, but the plur. is general. **radiis pendent**: the punishment of Ixion (**84**), but see the preceding note.

618. Theseus: see on v. 393. In spite of **aeternum,** Vergil alludes in v. 122 to Theseus' rescue by Hercules. **Phlegyas**: see **84.**

619. testatur: *bears witness;* the word implies a solemn warning, to which the tortures of Phlegyas bear witness.

621. hic: *this man.* **dominum**: *master, lord,* a word hated by the Romans and rejected even by the earlier emperors.

622. fixit . . . refixit: *made and unmade.* The words apply to the posting up of the laws on bronze tablets. **pretio**: *cf.* **auro,** v. 621.

624. auso potiti: *won their venture;* **auso** is the neuter part. used as a substantive.

629. carpe viam: *hasten on your way;* lit., "seize the way." *Cf.* v. 634. **susceptum . . . munus**: *the duty undertaken;* namely, that of delivering the golden bough.

630. Cyclopum: see **83.**

633. viarum: 139.

634. corripiunt: *speed over; cf.* **carpe,** v. 629. **corpusque . . . spargit**: this was the usual ceremony of purification on entering a sacred place, like the use of holy water in a Roman Catholic church.

637. demum: *at last; cf.* v. 330. **divae**: subjective gen.

638. virecta: another form of **vireta** from **vireo,** *be green.* For the deriv. see note on **virgulta,** 3, 23.

640. et: connects **largior** and **purpureo lumine,** which has the force of an adj. For the meaning of **purpureo** see on 1, 591.

641. suum, sua: *of their own; i. e.*, distinct from that of the Upper World. **norunt**: *know.* We use "know" in this sense in English.

643. fulva . . . harena: *cf.* 5, 374.

644. pedibus . . . choreas: *tread a measure;* more lit., "tread the dances"; **plaudunt** is lit. *beat*, as in keeping time.

645. Threicius . . . sacerdos: Orpheus, the son of Apollo and the muse Calliope. He was a poet and musician, as well as a prophet and founder of the Orphic mysteries. The long robe (**longa vestis**) was characteristic of a musician.

646. obloquitur . . . vocum: *accompanies their measures with the seven notes* (of his lyre), corresponding to the seven strings.

647. digitis . . . pectine: using his fingers for low tones and the **plectrum** (*pick*) for louder ones.

648. Teucri: an early king of Troy; see **20.**

649. melioribus annis: in the good old days when the world was young.

650. Ilus . . . Dardanus: members of the early dynasty of Trojan kings; **20** and **21.**

651. procul: *hard by; cf.* v. 10. **inanes**: *shadowy, phantom; cf.* v. 269.

653. gratia: *delight.* **currūm**: objective gen.; for the form see **121,** *b.*

654. vivis: *in life*, while alive; *sc.* **eis.**

655. pascere: with **cura,** = **pascendi; 181.** **repostos**: *hidden;* for the form *cf.* v. 59.

657. Paeana: *a paean*, a song in honor of Apollo, sung at festivals; later also a battle hymn.

658. superne: *in the Upper World.*

659. Eridani: the river was called **Padus** (*Po*) when it reached the Upper World.

660. passi: agreeing with **manus** in sense (*i. e.*, with the individuals implied in the word) rather than grammatically.

662. pii: = **casti,** such as Musaeus, v. 667.

663. excoluere: *ennobled; i. e.*, made it more refined. **artes**: referring to philosophy and science, as well as to material inventions. Servius (**18**) refers the word wholly to *philosophos, qui aliquid excogitaverunt unde vita coleretur.*

664. aliquos: the word perhaps implies that only a few are duly grateful for such gifts. **merendo**: = **meritis.**

665. **vitta**: the distinguishing mark of priests.

666. **circumfusos**: *as they thronged about him.*

667. **Musaeum**: Musaeus was a Thracian bard, the mythical father of poets, as Orpheus was of musicians. **medium**: *in its midst.*

668. **umeris . . . altis**: the men of the Heroic Age were taller and stronger than those of later times.

670. **illius**: governed by **ergo.**

675. **fert**: used absolutely, *inclines, tends.* **corde**: **154.**

678. **desuper**: *i. e.*, from the **summa cacumina.**

680. **ituras**: *on the point of going.*

681. **lustrabat**: *was surveying.* **studio recolens**: *with earnest thought;* for the case of **studio** see **153.**

682. **forte**: *as it happened.*

683. **manus**: *their deeds.*

684. **adversum**: *toward him.*

685. **alacris**: a variant form of the nom. sing. masc. instead of **alacer.**

687. **exspectata**: *looked for.*

688. **datur**: *sc.* **mihi,** *it is given; i. e., allowed.* The subject is **tueri.**

691. **cura**: *love; cf.* v. 474 and the note.

692. **terras**: governed by **per.**

693. **periclis**: for the form see note on **vinclis,** 1, 54.

694. **quid**: adverbial acc., *at all.* **Libyae . . . nocerent**: that is, lest Dido might induce him to stay in Carthage.

695. **ille**: *sc.* **respondit.** **tua . . . tua**: **199.**

696. **saepius**: *cf.* 4, 351, and 5, 722.

697. **sale Tyrrheno**: *the Tyrrhenian brine;* **mare Tyrrhenum** was the Greek designation of the part of the Mediterranean on the western side of Italy, the Mare Superum of the Romans. **da**: for the meaning *cf.* **datur,** v. 688. Here we must trans. by *allow* or *grant.*

698. **ne subtrahe**: **180.**

700–702. **ter . . . somno**: repeated from 2, 792–794.

703. **reducta**: *retired; cf.* 1, 161.

704. **virgulta . . . silvae**: *the rustling thickets of a wood;* **silvae** is appositional gen.

705. **Lethaeum . . . amnem**: *the river Lethe.* Whoever drank of its waters forgot everything that had previously happened. **praenatat**: a poetic variation for **praeterfluit.**

706. circum: governing **hunc** = **amnem**; for the order *cf.* v. 329.

709. funduntur: used like **circumfusos**, v. 666.

710. horrescit: *is startled.*

711. flumina; **127. porro**: *yonder*, a less common meaning of the word, which usually means "forward, onward." It may suggest the long course of the river.

715. securos: *care-dispelling, soothing.* The word is here used in an active sense.

719. caelum: *the upper air*, meaning the region of light, the Upper World. See on v. 579. **putandum est**: *must one think? i. e.*, "can one believe?"

720. sublimis: *aloft*, with the force of an adv. modifying **ire.**

721. lucis: *life.*

722. suspensum: *in suspense.*

723. suscipit: *replies*, "takes up" the tale. **singula**: *the details.*

724. principio: *in the beginning.*

725. Titania astra: *the Sun*, as the son of the Titan Hyperion; *cf.* **Titan** as a name of the sun in 4, 119. **Astra** is a poetic plur.

726. spiritus . . . mens: *a spirit . . . and a mind.* **agitat**: *gives life to;* more lit., "sets in motion."

727. corpore: *the frame* of the earth.

728. volantum: *winged creatures.*

731. quantum: *in so far as;* acc. of extent. **noxia**: *harmful.* **tardant**: *clog.*

732. hebetant: *dull.*

733. hinc: *i. e.*, as the result of **tardant** and **hebetant.**

734. dispiciunt: *descry.* **tenebris . . . caeco**: *darkness and a blind prison-house*, referring to the body.

737. necesse est: that is, *it must needs be.*

738. modis . . . miris: *cf.* 1, 354.

739. malorum: we should say "*for* their crimes."

740. panduntur . . . suspensae: *are hung up and exposed.*

742. infectum . . . scelus: *the guilty stain is washed out;* **infectum** is really a transferred epithet.

743. Manes: lit., "his Manes," "his spirit," that is to say, what his own soul has deserved. See **133.**

747. aurai: see **120.** **simplicis**: *pure.*

750. immemores: *forgetful* of the joys of Elysium. **convexa**: *sc.* **caeli**; *cf.* 4, 451.

757. Itala de gente: with **nepotes.**

758. ituras: *destined to go; i. e.*, to be added; **184,** *a.*

760. pura . . . hasta: this was a common military prize; according to Servius (**18**), it was given in early times to those who had won their first victory.

761. proxima . . . loca: that is, it is his lot to return next to earth. **primus**: with its usual adverbial force.

763. Albanum nomen: *i. e.*, a common name in Alba.

765. regem . . . parentem: appositives to **quem.**

766. Longa . . . Alba: locative abl. in place of the usual locative case, probably because the phrase is thought of in what the Romans believed to be its literal sense of "the long white city"; this is also suggested by the order.

767. proximus ille: *sc.* **est.** **Procas . . . Numitor**: kings of Alba. Numitor was the father of the vestal priestess Rhea Silvia, who became the mother of Romulus and Remus.

770. regnandam: *to be ruled;* for the transitive use of **regno** *cf.* 3, 14.

771. qui iuvenes: **128.**

772. civili quercu: poetic for **corona civica,** *the civic crown*, a wreath of oak leaves given for saving the life of a fellow-citizen. It was one of the most highly esteemed of Roman military prizes.

773. tibi: **143.** **Nomentum . . . Coramque**: towns in the vicinity of Rome which had been of importance in early times, but in Vergil's day were for the most part insignificant (*sine nomine terrae*).

777. quin et: see note on v. 33. **avo**: Numitor, v. 767. **Mavortius**: *son of Mars;* **Mavors** is an earlier form of the god's name.

778. Assaraci . . . sanguinis: gen. of quality with **quem.**

779. vidēn: = **videsne**; note the quantity. **geminae . . . cristae**: Mars wore a double-plumed helmet, which is also the distinguishing mark of his son. **stant**: a direct question, as is indicated by the mood.

780. pater: Mars. **superum**: acc. adj. in appositive relation to **eum** understood, *marks him for the upper air; i. e.*, as one who is destined to live upon the earth.

781. auspiciis: abl. of attendant circumstances.

782. terris . . . Olympo: **152.** With the thought *cf.* 1, 287.

783. una: *a single city*, consisting of seven hills (*arces*).

785. turrita: *crowned with turrets, i. e.*, with a crown representing walls and towers. Cybele is thus represented in works of art, since she was said to have invented the art of fortifying cities. The goddess Roma also wore a turreted crown and there is a further parallel in *felix prole virum* as compared with *laeta deum partu.*

787. supera . . . tenentes: that is, *having homes on high*, an Homeric phrase.

788. acies: *eyes*, more lit., "glances."

789. Iuli: Iulus was the name given to Ascanius, son of Aeneas; see 1, 267 *f.*

790. caeli: for the meaning see note on v. 579. **axem**: *vault*, lit., "pole."

792. Divi: = **Divi Iuli,** the designation of Julius Caesar after his death and deification. **genus**: *son; cf.* v. 25.

794. Saturno: see **41** and **75.** **Garamantas**: a people of central Africa, conquered by L. Cornelius Balbus in 19 B. C. In commemoration of the event this line was added to the book, which had been written four years earlier.

795. tellus: Ethiopia, invaded by C. Petronius in 22 B. C.

796. extra . . . solisque vias: *cf.* 1, 568. **caelifer Atlas**: see **78.**

798. in: *for*, that is, in expectation of. **iam nunc**: *even now;* the reference is to Augustus' journey to the Orient in 20 B. C., which Vergil represents as predicted in advance and already inspiring dread.

799. horrent: *shiver* with fear, but the word suggests also the cold of the region referred to. **Maeotia tellus**: the region about the Palus Maeotis, the modern Sea of Azov. The inhabitants were Scythians.

800. turbant: *are in tumult*, a transitive verb used intransitively.

801. Alcides: **82.**

802. fixerit: concessive subj. governed by **licet.** According to the more common tradition, Hercules was obliged to bring the Ceryneian stag alive to Eurystheus; see **82,** *c.* **Erymanthi**: Erymanthus was a mountain in Arcadia, where Hercules slew a wild boar; **82,** *b.* **Lernam**: see **82,** *a.*

804. iuga: *his car;* lit., "yokes"; **210.** **pampineis**: the reins were made of vine-shoots.

805. Liber: **59.** **Nysae**: Nysa, a mountain in India; the reference is to the Indian journey of Bacchus; see **59.**

806. et: *and*, introducing an indignant question. **dubitemus adhuc**: *do we still hesitate?* More effective than the future; **165.**

807. Ausonia: see note on 3, 171.

808. ille: Numa Pompilius, the second king of Rome, whom the Romans regarded as the founder of their religious institutions. **olivae**: the olive was symbolic of peace.

809. incana menta: **127.** The kings wore beards, a fashion which continued until the time of Scipio Africanus and was revived in the reign of Hadrian.

810. primam: *infant.*

811. Curibus: **Cures** was a Sabine town, the birthplace of Numa.

813. resides: *quiet*, from long peace; *cf.* 1, 722.

814. Tullus: Tullus Hostilius, the third king of Rome, who took Alba and destroyed it. **triumphis**: adj. with **desueta,** "unused" (*cf.* 1, 722).

815. quem: governed by **iuxta.** **Ancus**: fourth king of Rome. He conquered the Latins.

816. nunc . . . iam: *even now; cf.* v. 798. **popularibus auris**: a common metaphor for the favor of the populace.

817. Tarquinios reges: Tarquinius Priscus and Tarquinius Superbus, the fifth and seventh kings. The sixth king, Servius Tullius, is not mentioned; but is probably included among the Tarquins, since he was reared in the home of Priscus.

818. Bruti: Lucius Junius Brutus, the first Roman consul, who drove out the Tarquins (hence **ultoris**). **fasces**: the king was preceded in public by twelve lictors bearing a bundle of rods (**fasces**) with an axe at the top, symbolic of his power to flog and put to death. The **fasces** were later carried before the consul, but the axe was included only outside of the city, when he held the **imperium,** or military command.

820. natosque pater: emphatic juxtaposition, **213.** Brutus put his own sons to death because they joined the Tarquins.

822. utcumque ferent: with **infelix.** **minores**: *sc.* **natu,** *future generations,* the opposite in meaning of **maiores** (**natu**).

823. vincet: adversative asyndeton (**188**), *but love of country shall prevail,* etc. **immensa**: with its lit. meaning of *measureless, unbounded.*

824. Decios: a father and son, and, according to some, a grandfather, all named P. Decius Mus, sacrificed their lives for their country when in command of armies warring respectively with the

Latins, the Gauls and Etruscans, and Pyrrhus. **Drusos**: doubtless mentioned out of compliment to Livia, wife of Augustus, who was a member of that family. M. Drusus Livius Salinator was victor over Hasdrubal at the Metaurus River in 207 B. C.

825. Torquatum: Titus Manlius Torquatus won his surname by defeating a gigantic Gaul in single combat and taking from him his **torques,** or neck-chain. He is called **saevum** because he condemned his own son to death for engaging in battle with the enemy contrary to orders. **Camillum**: Camillus was one of the heroes of early Rome (**88**). He retook his native city from the Gauls and captured Veii after a ten years' siege. **Signa** refers to the standards taken by the Gauls in 390 B. C., which Camillus is pictured as recovering. This would naturally remind Vergil's readers of the recovery by Augustus of the standards taken from Crassus by the Parthians.

826. paribus . . . armis: *i. e.*, both in Roman armor. **illae . . . animae**: Pompey and Julius Caesar. **fulgĕre**: old form for later **fulgēre**; *cf.* **123.**

830: aggeribus: *heights.* The legions with which Caesar defeated Pompey in 48 B. C. were those which had served with him in Gaul. **socer**: Pompey married Caesar's daughter Julia, but she died in 54 B. C. **Monoeci**: a coast town in the Maritime Alps, modern Monaco.

831. adversis . . . Eois: Pompey's troops had served with him in the East from 66 to 61 B. C.

832. animis . . . bella: Vergilian inversion for **animos . . . bellis.**

833. validas . . . vires: note the effect of the repeated *v*, "intended to express the strength of the strokes."

834. genus . . . Olympo: referring to Caesar, who claimed descent from Venus through Anchises and Aeneas.

835. sanguis meus: nom. instead of the vocative, **129.**

836. ille: with a gesture, *yon man*, referring to Lucius Mummius, who destroyed Corinth in 146 B. C.

838. ille: probably refers to L. Aemilius Paulus, who at Pydna in 168 B. C. defeated Perseus (**Aeaciden,** see **70**), the last king of Macedonia. **Aeaciden** may, however, mean Pyrrhus, king of Epirus.

839. genus: as in v. 792.

840. templa temerata: by the sacrilege of Ajax Oileus, see 1, 41 *ff*.

841. Cato: Marcus Porcius Cato, the famous censor. **Cosse**:

Servius Cornelius Cossus won the **spolia opima,** or "splendid spoils," by slaying in single combat Lars Tolumnius, king of Veii and leader of an opposing army, in 428 B. C.

842. Gracchi genus: genus is here plural in sense, *offspring, children* (*cf.* v. 839). The reference is to Tiberius Sempronius Gracchus, tribune of the commons in 133 B. C. and his brother Gaius, tribune in 123. They attempted to pass laws for the relief of the commons, but lost their lives in the attempt. **geminos Scipiadas:** the patronymic **Scipiadas** is used, because **Scīpĭōnēs** cannot stand in hexameter verse. There were several famous Scipios, but the reference is to Publius Cornelius Scipio Africanus, the conqueror of Hannibal, and Publius Cornelius Scipio Aemilianus Africanus, who destroyed Carthage in 146 B. C.

843. parvo potentem: *powerful with little; i. e.*, great, although of humble means.

844. Fabricium: Gaius Fabricius, one of the heroes of old Rome (**88**), distinguished himself in the wars with the Samnites and Pyrrhus. **Serrane:** a surname of Gaius Atilius Regulus, consul in 257 B. C. He is said to have received the name because he was sowing (**sero**) when word was brought him of his election to the consulship, a story more commonly associated with Cincinnatus. This derivation of **Serranus** is probably an example of popular etymology. The name appears on coins as **Seranus** and apparently comes from Saranum, a town of Umbria.

845. Fabii: a famous Roman **gens,** whose distinguished men are so numerous that to tell of their deeds wearies the poet. **Maximus:** Quintus Fabius Maximus Cunctator, whose policy of masterly inactivity wore out Hannibal during the second Punic War.

847. excudent: the thought of these lines is well expressed by Macaulay in his *Prophecy of Capys*, one of the *Lays of Ancient Rome*, 175 *ff*.

> "Leave to the Greek his marble nymphs
> And scrolls of worldly lore.
> Thine, Roman, is the pilum;
> Roman, the sword is thine,
> The even trench, the bristling mound,
> The legion's ordered line."

alii: namely, the Greeks. **spirantia: 204. mollius:** *more smoothly;* the opposite of **durius,** which is applied to rough, unfinished work.

849. caeli meatus: *the movements of heaven; i. e.*, of the heavenly bodies.

850. radio: *the rod*, used for drawing diagrams on a surface of sand. **dicent**: *tell of;* that is, predict their rising.

852. pacique . . . morem: *crown peace with law*, as Augustus restored peace and then established law and order.

853. debellare: note the force of **de-**.

854. mirantibus: *sc.* **eis**, *his wondering auditors.*

855. Marcellus: Marcus Claudius Marcellus, the "Sword of Rome," as Fabius Maximus (see v. 845) was its Shield. He was five times consul, won the **spolia opima** (see v. 841) in a war with the Gauls, and captured Syracuse in the second Punic War (212 B. C.).

856. ingreditur: *cf.* **stant**, v. 779. **supereminet**: *cf.* 1, 501.

857. tumultu: here used in its technical sense of a *rebellion* in Italy or a Gallic raid.

858. sistet: *establish, make firm.* **equis**: his great victory at Clastidium (222 B. C.) was won by his cavalry.

859. tertia: according to tradition the **spolia opima** were won only three times, by Romulus, Cossus, and Marcellus. **Quirino**: the name of Romulus after his deification.

860 ff. These are the lines which are said to have so deeply affected Octavia, the mother of Marcellus, that she swooned when Vergil read them in her presence.

861. iuvenem: the young Marcellus, son of Octavia, sister of Augustus, and Gaius Marcellus. He was adopted by Augustus in 25 B. C. and married to Julia, the emperor's only daughter. He was to have succeeded Augustus, but died in 23 B. C. in his twentieth year.

862. deiecto lumina vultu: a Vergilian inversion for **oculis deiectis.**

863. virum: Marcellus; see v. 855.

865. instar: *likeness* (to the elder Marcellus). This is the only example of the use of this noun without a limiting gen.; *cf.* 2, 15; 3, 637.

869. tantum: *only.*

870. esse: *to live.*

871. propria: *lasting;* lit., "her own"; *cf.* 3, 85.

872. ille . . . campus: the Campus Martius, where Augustus had, five years before, erected a mausoleum for himself and his family (**tumulum . . . recentem,** v. 874).

877. **alumno**: abl. of cause.

878. **prisca fides**: *ancient honor.* Vergil's effort was to restore the sentiment of the good old times.

879. **tulissent**: *sc.* **si vixissent.** Anchises speaks from the standpoint in time of those who lived after the death of Marcellus.

882. **si qua . . . rumpas**: *i. e.*, if you should escape the early death to which you are doomed.

884. **purpureos flores**: object of **spargam.** **fugiat**: indirect dubitative question.

887. **aeris**: with **regione,** *the land of mist.*

890. **exin**: = **exinde.**

891. **Laurentes**: the people of Laurentum, a town of Latium, south of Ostia. It was the capital of King Latinus.

892. Repeated from 3, 459.

893. **cornea**: *sc.* **esse.** Not wishing to send Aeneas back the way he had come, Vergil introduces the dream gates of Homer as a means of exit.

894. **veris . . . umbris**: *true shades,* such as those which appeared to Aeneas at various times (*e. g.*, 2, 270 *ff.*), contrasted with **falsa insomnia,** v. 896.

895. **perfecta**: nom. with **altera,** but having the force of an adv. modifying **nitens.** "Gleaming with the polish of dazzling ivory" (Conington).

896. **Manes**: the spirits of the dead; see **71.**

898. **porta . . . eburna**: the reason why Aeneas was dismissed by the ivory gate has been much discussed. The simplest explanation is that he was not a dream, and that therefore it made no difference which of the two gates was chosen for the purpose.

899. **viam secat**: *speeds his way; cf.* **ventos secabat,** 4, 257.

900. **Caietae**: Caieta was a town on the coast of Latium, near the Campanian frontier, modern *Gaeta.* **recto litore**: *straight along the shore.*

901. Repeated from 3, 277.

APPENDIX

I. THE PURPOSE OF THE AENEID

1. Vergil's purpose in writing the *Aeneid* has been mentioned in the Introduction. If we bear this purpose in mind, it is easier to understand some features of the poem. It was the will of Heaven that Rome should be founded and Italy brought to a high degree of civilization. Aeneas, the hero of the poem, is the instrument of the divine powers in carrying out their design. He is accordingly a soldier, a ruler, and a worshipper of the gods. The epithet *pius*, the frequent repetition of which jars upon the modern reader, or excites his ridicule, is justified by his conduct as a son toward his father and as a patriarchal king toward his subjects, as well as by his devotion to the gods.

2. Anything which tended to turn Aeneas from his purpose represented opposition to the divine will. Hence his desertion of Dido, whose unhappy lot appeals powerfully to the sympathy of a modern reader, in the eyes of a Roman was not only justifiable, but was even a praiseworthy act of self-sacrifice. The whole episode has many of the features of a Greek tragedy,[1] since the hapless queen is a mere pawn in the hands of the divine powers and, because of her involuntary opposition to their purposes, suffers a punishment which seems beyond her deserts. The connection of Dido with Carthage furnishes a tragic motive for the mighty struggle which Rome later waged with the Phoenician city for the mastery of the Mediterranean and of the world. A Roman would naturally compare Aeneas' escape from the toils of an enchantress with the yielding of Antony to the charms of Cleopatra and the resistance of Octavian, afterward the Emperor Augustus.

3. In the latter part of the poem, too, the sympathy of a modern reader is apt to turn from Aeneas to Turnus, who is fighting for his promised bride, as he believes, against a foreign invader. But Turnus, like Dido, is an obstacle to the divine purpose, as well as being a barbarian and a breaker of treaties; he would arouse little sympathy in a Roman reader. Like Dido, Turnus teaches the les-

[1] See *Dido, an Epic Tragedy*, by Miller and Nelson.

son that resistance to the will of Heaven, and the indulgence of one's own inclinations and desires, end in defeat and ruin. A careful study of Turnus' character shows that Vergil is constantly dwelling upon his impiety and madness.[1]

II. THE POET AND HIS WORKS

4. Publius Vergilius Maro[2] was born near Mantua in a small country place called Andes, October 15, 70 B. C. His parentage was humble. His father is said by some to have been a potter, by others the hired laborer of a certain Magius, whose daughter, Magia Polla, Vergil married. Vergil's father later became an independent land-owner, and devoted himself to farming and the keeping of bees. He was successful enough to be able to give his son a good education, following the regular course of grammar,[3] rhetoric, and philosophy.

5. Vergil at first attended school at home and in the neighboring town of Cremona. At the age of sixteen he went for further study to Mediolanum (Milan), in the year 53 B. C. to Rome, and later to Neapolis (Naples). After completing his education, being of delicate health and a retiring disposition, Vergil did not enter upon the usual political or military career, but returned to his native place and devoted himself to the management of the paternal farm and to study.

6. After the battle of Philippi, in 42 B. C., Vergil's property was included in the proscriptions which were made in Cisalpine Gaul for the benefit of the soldiers of Mark Antony and Octavian. The details of the affair are somewhat obscure, but the influence of Gaius Asinius Pollio, who held a military command in that region, seems to have saved the estate for a time. When Pollio was succeeded by Alfenus Varus, although he also was a friend of Vergil, the poet is said to have been driven from his home and even to have had a narrow escape from death at the hands of one of the soldiers. Vergil thereupon moved to Rome, where he made the acquaintance of Maecenas and Octavian and became a member of the former's circle

[1] See Warde Fowler, *The Death of Turnus*, pp. 126 *ff*.

[2] The spelling *Vergilius* is established for the Latin beyond any question. In English, therefore, the spelling Vergil is strictly correct; many, however, prefer the traditional Virgil.

[3] Used in the sense of the Roman *grammatica*, including the study of literature, as well as of language.

of literary friends. He did not succeed in recovering his property, but he was presented with another estate in Campania. The patronage of Maecenas relieved him wholly of financial cares and enabled him to devote his entire time to literature.

7. In the year 19 B. C. Vergil set out for Greece, intending to spend three years in a revision of the *Aeneid*, of which he had finished a preliminary draft, and then to devote the rest of his life to philosophical studies. At Athens he met Augustus, who induced the poet to accompany him on his return to Italy. During a visit to Megara on a very hot day Vergil contracted a fever and was ill when he took ship for Italy. Shortly after landing at Brundisium he died, September 21, 19 B. C. He was buried near Naples, where his tomb is said to have been marked with the following epitaph, which briefly summarizes his life and works:

> "Mantua me genuit; Calabri rapuere; tenet nunc
> Parthenope.[1] Cecini pascua, rura, duces."[2]

His tomb is still pointed out in Naples, but the exact place of his burial is in another part of that region.

8. Vergil suffered constantly from ill-health, particularly dyspepsia and headache, but in other respects his life was a happy one. He numbered among his friends the most distinguished men of the time, both in literary and in political life, and his supremacy in the world of letters was generally and cordially recognized during his own lifetime. Through the generosity of his patron, Maecenas, and other friends, he acquired a considerable fortune; he owned several country places, as well as a house in Rome on the Esquiline Hill. But on account of his poor health he spent the greater part of his time in Campania and Sicily.

9. Vergil is described as of large frame, dark complexion, and a somewhat rustic bearing. His only authentic portraits are some miniatures in the earliest of his manuscripts and two mosaics, one found at Trier in 1884, and the other at Susa in Africa in 1896.

10. Vergil is said to have written some shorter poems during his early life. Several such works have come down to us under his name and are included in the complete editions of the poet; although their authenticity has been matter of dispute, there is a growing in-

[1] The ancient name of Naples.
[2] "Mantua gave me birth, Calabria took me off; now Parthenope holds me. I sang of shepherds, of country life, of wars."

clination to look upon some of them at least as youthful works of Vergil. They include the *Culex*, or "Gnat"; the *Copa*, "Mine Hostess"; the *Ciris*, an epyllion or little epic dealing with the story of Scylla; the *Moretum*, or "Salad"; and a collection of fourteen short poems in various metres, called *Catalepton*.

11. Vergil's first great work, the *Eclogues* or *Bucolics*,[1] was in a field as yet untried by Roman poets, that of pastoral poetry. This was first given literary form by Theocritus, a Sicilian Greek of the early part of the third century before our era, whose *Idyls* present a realistic and vivid picture of rural life and of myths connected with the country. The idealizing process, which eventually made pastoral poetry so artificial, appears even in Theocritus, but still more in Vergil, whose shepherds and herdsmen are quite unlike the Italian peasants of his day. In some cases they merely serve as thin disguises for the poet and his friends.

Although Vergil followed his model so closely that the names of his characters are for the most part Greek, and his scenery is a composite rather than north Italian, yet he succeeded in giving the Eclogues a national character. The pathos which is so marked a characteristic of all his work appears particularly in the descriptions of the wretchedness caused by the civil wars.

12. The Eclogues were published in 37 B. C., and Vergil is said to have spent the next seven years on the composition of the *Georgics*, a didactic poem on husbandry. The subject is said to have been urged upon him by Augustus and Maecenas, for the purpose of arousing greater interest in rural life and stimulating the cultivation of the fields, which had been laid waste and abandoned during the civil wars. This poem, published in 29 B. C., represents Vergil's highest achievement in point of finish. It has justly been termed the most finished poem in the Latin language, and Addison went so far as to call it the most perfect of all poems. In spite of their technical character, the Georgics are commended to the general reader by numerous digressions and beautiful descriptions of rural life and scenes.

13. The Romans had no primitive national epic corresponding to the *Iliad* and the *Odyssey* among the Greeks.[2] It was not until the fifth century of the city, at the close of the first Punic War, that

[1] The latter title, "Pastorals," is more descriptive; the former means merely "Selections."

[2] Even the *Iliad* and the *Odyssey*, although they appear at the dawn of Grecian history, represent the culmination of a long course of development.

Livius Andronicus, a Greek slave from Tarentum, who had been set free and had become a teacher at Rome, translated the *Odyssey* into the native Saturnian metre. His purpose was to provide himself with a more attractive text-book than the *Twelve Tables*, a digest of early Roman law, on which previous generations had been brought up. A few years later *Gnaeus Naevius* (269–199 B. C.) wrote an epic in the same metre, the *Bellum Punicum*, on the subject of the first Punic War, in which he had served as a soldier. This poem was soon superseded by the Annals (*Annales*) of *Quintus Ennius* (239–169 B. C.), of Rudiae in Calabria, who used the Greek hexameter verse. Both Naevius and Ennius began their narratives with the coming of Aeneas to Italy, and brought them down to their own times.

14. In Vergil's day the poems of Naevius and Ennius were regarded as archaic in diction and rude and unpolished in versification; the time was ripe for a new national epic. Vergil seems early in life to have conceived the idea of undertaking this task, and it was urged upon him by both Maecenas and Augustus. He was unwilling, however, to begin the work until he was fully prepared for it, and it was not until after the publication of the Georgics that he finally took it up in earnest. Although the *Aeneid* is practically complete, Vergil never finished it to his own satisfaction. Indeed, he is said to have given instructions on his death-bed that it should be burned; but it was published at the command of Augustus, with only such revision as was absolutely necessary, under the supervision of Lucius Varius and Plotius Tucca. There are several half-lines in the *Aeneid*, in all of which, with one exception, the sense is complete, and in that one we apparently have aposiopesis (**193**). It is not certain whether Vergil would have finished these lines if he had lived to revise the poem. The *Life of Vergil* by Suetonius represents the poet as saying that he used them as props, until the solid columns should arrive.

15. The natural model for such a work was the poems of Homer, which Vergil followed to an extent which to-day would be regarded as plagiarism, although it was quite in accordance with the literary ethics of the time. Vergil's indebtedness to Ennius and Naevius was also considerable, and he owed much to the Greek poets who had taken the tale of Troy as their subject, in particular to the great tragic writers, Aeschylus, Sophocles, and Euripides, and to a less extent to Apollonius of Rhodes (born about 280 B. C.)

III. VERGIL IN THE MIDDLE AGES

16. Besides the Vergil of history there is a mythical Vergil, who is singularly unlike the original. In early times the ancient biographers of the poet associated with his birth prodigies foretelling his future greatness. He was regarded as a man of immense learning and wisdom, and this feeling brought about the custom, as early as the second century, of consulting the "Vergilian lots" (*sortes Vergilianae*). This was done by opening the *Aeneid* at random and taking an omen from the words on which the eye first fell. A famous instance of this custom, which the *Aeneid* has shared only with the Homeric poems, the Sibylline books, and our own *Bible*, was the consultation by the future emperor Hadrian, when he was anxious about Trajan's attitude. His biographer tells us that Hadrian turned to the lines describing Numa, the second of the Roman kings:

> "Quis procul ille autem ramis insignis olivae
> Sacra ferens? Nosco crines incanaque menta
> Regis Romani primam, qui legibus urbem
> Fundabit, Curibus parvis et paupere terra
> Missus in imperium magnum . . ." (6, 808 *ff.*)

Another historic consultation of this oracle was made by the unfortunate Charles I, King of England, who is said to have opened the book at the famous "Curse of Dido" (4, 615–629).

17. A special series of legends connected with Vergil grew up among the common people of Naples, who with an entire disregard of chronology and of historical truth, associated his name with many marvellous inventions and numerous undignified and disreputable adventures. It was this conception of Vergil as a necromancer, and the association of his name in the popular mind with *virga*, a magician's "wand," that led to the spelling *Virgilius* instead of *Vergilius*.[1]

IV. THE ANCIENT COMMENTATORS ON VERGIL

18. The *Aeneid* was used as a text-book in Roman schools as early as the first century of our era, and was regarded as a standard

[1] For full accounts of this interesting phase of Vergil's history see Comparetti, *Vergil in the Middle Ages*, and Tunison, *Master Vergil*.

of diction and grammar. It therefore became the subject of grammatical and stylistic commentaries by numerous writers, and some of their works have survived. Such are the commentaries of Tiberius Claudius *Donatus* and of *Servius*, both of the fourth century. The latter work, which included the *Eclogues* and *Georgics* as well as the *Aeneid*, is of great value for its quotations from Roman writers whose works have not come down to us, and for its information about Roman antiquities. Occasionally it throws light upon the text or its interpretation, but many of the notes are obviously based upon inferences from the text itself, which might equally well be drawn by a modern commentator.

V. THE TALE OF TROY

19. *Troia*, Troy, or *Ilium*, was the principal city of the Troad in northwestern Asia Minor. It stood on an elevation between the rivers Scamander and Simois, at a distance of about five miles from the shore of the Hellespont. Behind it rose a hill, a part of Mount Ida, which was surmounted by an acropolis or citadel, called *Pergamum* (*Pergamus*, *Pergama*).

The walls of the Ilium of the Trojan War (for there had been earlier cities on the same site) were high and strong and flanked with towers. Tradition had it that they were built by Neptune during the reign of Laomedon.

20. The accounts of the founding and early history of the city differ. According to one version of the story, the first king was *Teucer*, a son of the river god Scamander and the nymph Idaea; from him the Trojans were often called *Teucri*. *Dardanus*, from whom the Trojans get the name *Dardanidae* and Troy that of *Dardania*, came from the island of Samothrace, and having married Teucer's daughter, succeeded to the throne after the death of his father-in-law. *Tros*, from whom the name Trojans (*Troiani*) is derived, was the grandson of Dardanus; during his reign the Trojan sway extended over all Phrygia. He was the father of *Ilus*, *Assaracus*, and *Ganymedes*. The last-named, who was reputed to be the handsomest of all mortals, was carried off by Jupiter, who assumed the form of an eagle, and was made cup-bearer of the gods on Mount Olympus. This office had formerly belonged to Hebe, and its transfer to Ganymedes was the beginning of Juno's hostility to the Trojans (1, 28).

In compensation for the loss of his son, Jupiter gave Tros a pair of divine horses.

21. According to a different tradition, the founder of the Trojan race was Dardanus, an Arcadian, son of Jupiter and Electra. It was this double ancestry of the Trojans which misled Anchises as to the "motherland" of the Trojans (see 3, 103 *ff.*, and 180). In the legend followed by Vergil, Dardanus was represented to be the son of an Etruscan prince of Cortona, called *Corythus* (3, 170). Along with other divine emblems, Dardanus is said to have brought to Troy the *Palladium*, an image of Pallas (2, 166), on the possession of which the safety of the city was believed to depend. Dardanus was succeeded by Erecthonius, Erecthonius by Tros, Tros by Ilus, and Ilus by Laomedon. Another tradition represented the Palladium as having fallen from heaven.

22. It was in the reign of Laomedon that the walls referred to in **19** were built. Apollo and Neptune had rebelled against Jupiter, and by way of punishment were condemned to serve the Trojan king as hired laborers. Accordingly, Neptune built the walls, while Apollo tended the king's flocks on Mount Ida. Laomedon cheated the gods of the pay which he had promised them, and Neptune therefore sent a sea-monster to ravage the land. To this monster a maiden was sacrificed from time to time, and the lot finally fell upon Hesione, daughter of Laomedon; but she was rescued by Hercules, who found her chained to a cliff as he was returning from his expedition against the Amazons. For this service Laomedon had promised Hercules the divine horses which Jupiter had given to Tros (**20**), but he again broke his word. Thereupon Hercules sailed with a fleet of six ships to Troy, took the city, and slew Laomedon and all his sons except Podarces, "the Swift-footed," who was afterward called *Priamus*, or Priam, from a Greek word meaning "Ransomed," since his sister Hesione bought his life with her veil.

23. Priam, who succeeded Laomedon, married Hecuba, by whom he had fifty sons and the same number of daughters. Among his children were Hector, the bravest of the Trojans; Troilus, who was slain by Achilles (1, 474); Helenus (3, 295 *ff.*); Cassandra; and Paris. Cassandra was loved by Apollo, who gave her the gift of prophecy; but because she rejected the god's love, he caused her predictions to be disbelieved (2, 246 *f.*). Paris, also called Alexander, was the cause of the Trojan War. Before his birth Hecuba was warned of this in a dream, and in consequence the newly-born infant was exposed

on the slopes of Mount Ida; but he was found and brought up as a shepherd. When the goddess of Discord, angry because she had not been bidden to the marriage of Peleus and Thetis, threw an apple among the assembled guests, inscribed "To the fairest," Paris was made judge of the contest for its possession by Juno, Venus, and Minerva. Paris decided in favor of Venus, who had promised him the most beautiful of women as his bride, while Juno offered the rule of Asia and great riches, and Minerva promised glory and renown in war. The most beautiful of women was Helen (*Helena*), called Tyndaris from her mortal father Tyndarus (2, 601). She was the wife of Menelaus, king of Sparta, but Paris, with the aid of Venus, carried her off to Troy. Since her former suitors, who included the leading rulers of Greece, had sworn to avenge her in case of such a disaster, Paris' act brought on the Trojan War.

24. The command of the allied Greek forces was given to Agamemnon, king of Mycenae. They assembled at Aulis (4, 426) on the coast of Euboea, where their leader, while hunting, killed a hind sacred to Diana. Because of this the Greek fleet was detained at Aulis by contrary winds, until at last the seer Calchas announced that the anger of the goddess could be appeased only if Agamemnon's daughter Iphigenia should be sacrificed to the offended goddess. The maiden was accordingly led to the altar (2, 116), but at the last moment Diana substituted a hind, and carried off Iphigenia to her temple in the land of the Taurians.

25. After the Greeks reached Troy the war was waged with varying fortune for ten years. In the tenth year a quarrel between Agamemnon and Achilles led the latter to withdraw from the contest, which turned the tide of battle in favor of the Trojans. The death of his beloved friend Patroclus at last recalled Achilles to the field. He slew Hector and dragged his body behind his chariot around the walls of Troy. The capture of the city by the stratagem of the wooden horse, and its destruction, are described in the Second Book of the *Aeneid*.

26. Besides Achilles (5, 804 *ff.*) and Hector (2, 270 *ff.* and 6, 166) there were many distinguished heroes at Troy, such as Diomed (Diomedes), son of Tydeus, next of the Greeks to Achilles in valor, the two Ajaxes, sons respectively of Telamon and Oileus (1, 41), Philoctetes (3, 402), Idomeneus (3, 122), and Automedon, the charioteer of Achilles (2, 477), whose name became proverbial for swift driving, like that of the Biblical Jehu.

VI. THE RETURN FROM TROY

27. The Greeks returning from Troy had numerous adventures and misfortunes. Diomedes was shipwrecked on the coast of Apulia, anciently called Daunia, where he was kindly received by King Daunus, and founded the town of Argyripa. The adventures of Odysseus (Ulysses) on his return to Ithaca formed the theme of the *Odyssey*, as the last year of the Trojan War did that of the *Iliad*. Vergil drew extensively on both of these poems; on the *Odyssey* especially in the first six books, and on the *Iliad* in the last six. Odysseus had adventures with the Cyclopes (see 3, 570 *ff.*), with the Sirens (5, 864 *ff.*), with Scylla and Charybdis (3, 420 *ff.*), and, like Aeneas, he made a visit to the Lower World.

VII. THE STORY OF CARTHAGE

28. Carthage (*Carthago*) was founded, according to tradition, by *Dido* or *Elissa* (4, 335), daughter of a king of Tyre, the famous Phoenician city. Vergil sometimes applies to Dido the adjective *Sidonia* after the other great Phoenician city of Sidon (1, 446, etc.), and he refers to Carthage as the city of Agenor (1, 338), an early king of Phoenicia, father of Europa, and an ancestor of Dido. The story of Dido's flight from Carthage is told by Venus in 1, 338 *ff.*; on her way to Carthage she is said to have put in at Cyprus, and carried off eighty maidens, to be the wives of her followers. Arriving in Africa, Dido made a bargain with the natives to purchase as much land as could be covered with a bull's hide. The crafty Phœnicians cut the skin into the thinnest possible strips, and thus succeeded in enclosing a considerable tract. There Dido founded her city, under the name of *Byrsa*, which later became the citadel of a larger town, *Carthago*, or New Town. Byrsa is, in fact, a corruption of a Phoenician word meaning "citadel," but it was connected by popular etymology with the Greek word Βύρσα, "a bull's hide."

29. In laying the foundations of the city its power was foretold by the discovery of the head of a bull, and later one of a war-horse (1, 443 *f.*); a horse's head is the usual device on the coins of Carthage. Through the friendship of other Phoenician cities on the African coast, especially Utica, Carthage grew so rapidly as to excite the

jealousy of Iarbas, king of the Libyans, who offered Dido the alternative of marriage or war. Since she had sworn eternal fidelity to the memory of her dead husband Sychaeus, she refused to marry Iarbas; and when her subjects urged her to the step, worn out by their importunity, she stabbed herself upon a funeral pyre which she had erected to the memory of Sychaeus. Thereupon the Carthaginians enrolled her among their gods.

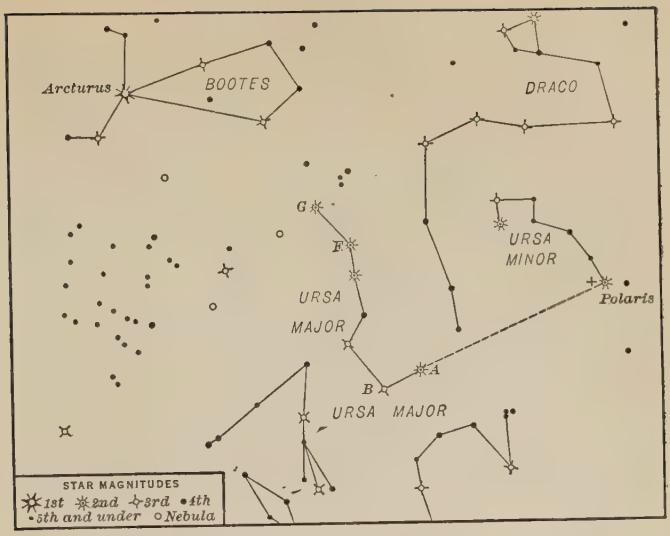
30. Such was the mythical history of the city, which Vergil followed in general, but with some variations. Carthage was unquestionably a Phoenician colony, and one of the latest of those founded on the African coast. It gradually extended its power, gaining possession first of Sardinia and later of Corsica, the latter in alliance with the Tyrrhenians, or Etruscans, and, after a struggle with the Greeks, of Aleria, a colony of Phocaea (Marseilles). Carthage also founded many colonies in Sicily, but gradually lost them and was restricted to the western part of the island, especially after the defeat of the Carthaginians and Etruscans at Himera in 480 B. C., the year of the battle of Salamis.

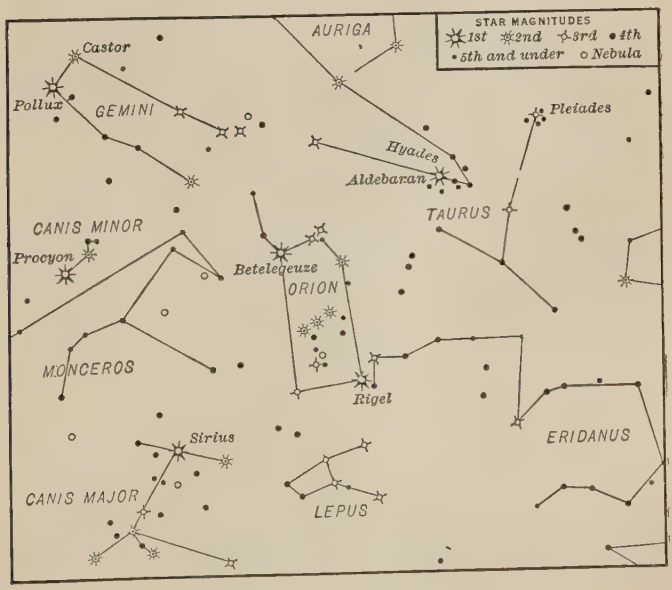
In addition to their treaty with the Tyrrhenians, the Carthaginians made a defensive alliance with the Romans in the third year of the war with Pyrrhus, king of Epirus. Between 410 and 264 B. C. the Carthaginians again disputed the control of Sicily with the Greek cities. In 264 began the series of three wars with Rome, which ended in the destruction of Carthage in 146 B. C.

VIII. THE STARS AND CONSTELLATIONS IN VERGIL

31. Familiarity with the conspicuous stars and constellations adds greatly to one's pleasure in reading Vergil. It also makes one's enjoyment of a starlit sky keener, and it may even be regarded as a matter of general information. There are numerous popular works on the subject, and recently a finely illustrated article appeared in the *National Geographic Magazine* for 1919, pp. 153 *ff*.

32. One may begin with the constellation *Ursa Major*, familiarly known as the "Great Dipper." It is visible at all seasons and readily identified; see the illustration (p. 489). A line drawn through the stars of the Dipper marked *A* and *B*, called "the Pointers," leads us to the North Star (*Polaris*), which is at the end of the handle of the "Little Dipper" (*Ursa Minor*). The two Bears together are





MAPS OF THE HEAVENS

called *Arcti* (6, 16) and represent the North. The Great Dipper is sometimes called "Charles's Wain," and the ancients also conceived of it as a wain, or wagon, drawn by plough-oxen (*triones*). The name *triones* was extended to the whole constellation, which was then called *Septemtriones*, another designation for the North. It was by this constellation that the Greeks steered when heading northward. The Phœnicians more accurately steered by Ursa Minor, while we mark the north by *Polaris*.

33. A line drawn through the stars of the Great Dipper marked *F* and *G*, and slightly bent, will lead to *Arcturus* (3, 516), a very bright star of the first magnitude, in the constellation *Bootes*. This star is visible during the spring and summer months.

34. The constellation *Orion* (1, 535) is a conspicuous object in the winter heavens, as readily identified as the Great Dipper; see the illustration (p. 489). The star *Betelgeuse*, in Orion, forms an equilateral triangle with *Sirius* (3, 141), the "Dog Star," the principal star of the constellation *Canis Major*, and *Procyon*, the principal star of *Canis Minor*.

At about the same distance west of Orion's belt that Sirius is to the east is a V-shaped group of stars, the *Hyades* (3, 516), forming the head of the constellation *Taurus*. On the shoulder of Taurus is the cluster of seven stars called the *Pleiades*. In this same region of the heavens are the "Twins" (*Gemini*), Castor and Pollux. A line drawn through *B* and *F* of the Great Dipper will pass between the two bright stars of this constellation, when it is visible.

35. The planets, Jupiter, Venus, Mars, Mercury, and Saturn, are visible as morning or evening stars at different seasons of the year. *Lucifer* (2, 801) and *Hesperus* (*Vesper*, 1, 374) therefore were not individual stars, but varied among the planets, usually being Jupiter or Venus, as with us.

There are, of course, many other interesting stars and constellations; it is to be hoped that familiarity with those mentioned by Vergil will lead to the desire for a more extended acquaintance with them.

IX. GREEK AND ROMAN MYTHOLOGY

36. Owing to the part played by the gods in the story of the *Aeneid*, it is important to have an understanding of the main details of the ancient mythology, so far as they enter into the poem. The

Romans were a practical, unimaginative people, and therefore developed almost no mythology of their own. Their deities were of the nature of abstractions, which were not readily conceived of in a human form, and with which myths and stories were not easily associated. The Romans, however, were always ready to borrow from their neighbors, and at an early period they began to add to their religious equipment, both from the Etruscans on the north and from Magna Graecia on the south, as well as from towns in their immediate vicinity, such as Tusculum, Tibur, and Aricia.[1]

37. Myths are as a rule the creation of poets. Therefore the lack of a primitive national epic (**13**), and in general the late development of Rome's literature, had an important bearing on her mythology. Just as the Romans turned from the crude efforts of the early native writers to imitation of the masterpieces of the Greeks, so along with the Greek gods they gradually took over the greater part of the Greek mythology. For this reason Roman mythology cannot be understood without some knowledge of the Greek myths.

38. The Greeks were in many respects the exact opposite of the Romans. Highly imaginative and poetic, living in a land of great natural beauty, they peopled the woods, mountains, and seas with divinities in human form, larger and more majestic than mere mortals, but partaking of many mortal defects and weaknesses. The Greeks early developed a poetic literature of great beauty and variety and invented many stories about the gods in their relations with one another and with mortals. The inventions of the earlier poets were elaborated and varied by later writers; as a result we often have different versions of the same myth and sometimes inconsistencies which cannot be reconciled. In such cases it is necessary to adopt one or the other version. In general the myths may be classified as follows:

A. Myths Relating to the Creation of the World.[2]

39. The interest of the Greeks in the world about them led them to personify the forces and phenomena of nature, and to invent

[1] For fuller details see Carter, *The Religion of Numa.*

[2] Absolute completeness, even for Vergil, is not attempted. Names not found in the following account of the Mythology will be explained either in the Notes or in the Vocabulary.

myths connected with prehistoric ages and the creation of the world. From *Chaos*, a shapeless mass of material, came *Gaia* (*Tellus* or *Terra*)[1], the Earth; *Eros* (*Cupido*), Love; *Tartarus* or *Tartara*, the Lower World; *Erebus*, Darkness; and *Nox*, Night. Chaos was then banished to the Lower World, where he became a god (4, 510; 6, 265). Erebus and Nox also became deities in the Lower World. Tellus produced Uranus, the Starry Heavens.

40. The first rulers of the world were Uranus and Tellus. Their children were the *Titanes*, or Titans, six male and six female; the three *Cyclopes;* and the hundred-handed giants, also three in number, called *Hecatoncheires*. The Cyclopes were giants with one flashing eye in the middle of their foreheads, and personified the lightning; they worked for Vulcan in his forge under Mount Aetna. The Cyclopes of Vergil (3, 569, and 616 *ff.*) were similar in form to the children of Tellus, but led the life of shepherds at the foot of Mount Aetna, under the lead of Polyphemus.

41. The Titans rebelled against Uranus, who overcame them and imprisoned them in the earth. Their mother Tellus then roused them to vengeance, and enabled *Cronos* to disable Uranus with a sharp sickle. From the blood which flowed from the wound, and from the pairs of Titans, sprang the three Furies, called by the Greeks *Erinyes*, or by euphemism (**201**) *Eumenides* (6, 250), by the Romans *Furiae* or *Dirae* (see 4, 473; *cf.* 3, 252); and the Giants, monsters of human form down to the waist, but ending in huge serpents. Among the latter were Enceladus (3, 578) and Aloeus (6, 582). From the union of the blood of Uranus with the foam of the sea was born *Aphrodite*, the goddess of love. Another version of the birth of Aphrodite is given below (**55**).

42. After the disabling of Uranus the rule of the world fell to *Cronos* (Saturnus) and *Rhea*. The functions of Tellus passed over to Ceres (**58**), but later Tellus reappeared as a deity under the name of *Terra Mater*, Mother Earth. Cronos and Rhea had six children: Hestia (Vesta); Demeter (Ceres); Hera (Iuno), Juno; Hades or Pluto; Poseidon (Neptunus), Neptune; and Zeus (Iuppiter), Jupiter. Saturnus had been warned that one of his children would depose him, and he therefore swallowed the first five as soon as they were born. In place of Jupiter, Rhea gave him a stone wrapped in swaddling clothes, which he swallowed instead of the infant god. Jupiter

[1] The Greek names are put first, with the Roman names in parentheses; but when the Greek and the Latin form differ but slightly the latter only is given. After the Greek form has been given *once* the Latin form is used.

was then taken to Crete, where he was brought up secretly in a cave of Mount Ida. In order that Saturnus might not know of his escape, the child's crying was drowned by the wild music of the *Curetes* (3, 131).

43. As soon as Jupiter grew up, he compelled Saturnus to disgorge his other children, who came forth from his body uninjured. Jupiter then deposed Saturnus and ruled in his stead, with Juno as his wife. To maintain his power, whose seat he had established on Mount Olympus, Jupiter was forced to wage war for ten years with the Titans, who had taken possession of Mount Othrys. With the aid of the other gods, and of the *Cyclopes* and *Hecatoncheires* (**40**), he finally won the victory. The Titans were again imprisoned in the earth and guarded by the hundred-handed giants. Although Cronos and Rhea were deposed, the former, because of his identification with Saturnus, an Italic god of seeds and sowing (*cf. sero, satum*), was worshipped by the Romans as a rural deity. Rhea was worshipped as the Great Mother of the Gods, and under the name of *Cybele* (3, 111; *cf.* 2, 788) she attained great prominence at Mount Didymus in Phrygia. From there her worship spread over all Greek lands and was introduced into Rome in 204 B. C. Besides the name Cybele, derived from Mount Cybelus in Phrygia, she was also called *Berecyntia*, from Mount Berecyntus, also in Phrygia. Her rites were wild revels, or "orgies," attended with the blowing of horns and the clashing of cymbals.

44. The three sons of Saturn divided the rule of the world by lot. To Jupiter fell heaven and earth, to Neptune the sea and all waters, and to Pluto the Lower World. Jupiter was obliged to defend his kingdom against the monster *Typhoeus*, who attacked him single-handed, but was overcome by the thunderbolts forged for Jupiter by the Cyclopes (1, 665); and then against the Giants (6, 580 *ff.*), who finally yielded to the same weapon after a desperate struggle. The wars with the Titans and with the Giants furnished a favorite theme in literature and art. The giants, like the Titans, were imprisoned in the earth, Enceladus beneath Mount Aetna (3, 578 *ff.*).

45. Even the gods were not all-powerful, but the destiny of the world was determined by the *Moerae* (*Parcae*), the Fates. These were three sisters: *Clotho*, who spun the thread of destiny; *Lachesis*, who drew it out; and *Atropos*, who cut it off. Not even the gods could resist the decrees of the Fates (see 1, 22, etc.).

B. The Deities of the Greeks and Romans

46. When the Romans became acquainted with the Grecian literature, they identified their gods with those of Greece, often on the basis of very slight similarities, although in other instances the resemblance was so great as to indicate a common origin. A few of the Roman gods are purely Italic, others are Italic deities who have been identified with Greek gods, and still others were Greek gods, who, in accordance with the command of the Sibylline Books[1] (**52**) were adopted by the Romans. There were also gods and goddesses of Oriental origin, although in Vergil's time these were as yet few in number; but some of the Greek gods had already been affected by Oriental influences, before their adoption by the Romans (see **48** and **55**).

1. *The Gods of Heaven*

47. *Zeus* (*Iuppiter*), Jupiter, was the god of the sky, probably originally the bright sky itself. He was the greatest of the gods, although by no means the oldest, and was called "Father of Gods and Men" (1, 65), and *Pater Omnipotens* (1, 60). As the sky-god he gathered clouds and sent rain upon the earth, and punished the wicked with his thunderbolts (4, 208 *ff.* and 6, 592 *ff.*). As the special patron of men, he conferred strength and valor. In early times he often visited the earth (*cf.* **75**) and there were many myths connected with his love for mortal women, such as *Alcmene* (**82**) and *Leda* (**81**). He was the husband of *Hera* (*Juno*) and the father of *Hebe* (*Iuventus*), Youth; of *Ares* (*Mars*) (**54**); and of *Hephaestus* (*Vulcanus*), Vulcan (**49**).

The Italic *Juppiter* was also a sky-god. He corresponded with Zeus in many respects and was fully identified with him. The chief gods of foreign peoples were often identified by the Romans with Jupiter; thus the Libyan *Hammon* became Jupiter Hammon (4, 198).

48. *Hera* (*Iuno*), Juno, was the wife of Jupiter and queen of the gods. She was the special protectress of women, as Jupiter was patron of men. In this capacity she was goddess of marriage (4, 126 and 166). As a nature goddess, she sometimes caused storms and tempests; hence she is represented as vindictive and hot-tempered, and as frequently quarrelling with Jupiter, especially because of jealousy. As the daughter of Saturn she is called *Saturnia*. Her

[1] For more details see Carter, *The Religion of Numa*.

special attendant was *Iris*, a personification of the rainbow (4, 694 and 700 *ff.*). Her favorite cities were Samos, Argos, and Carthage.

Juno, an Italic goddess of motherhood, was fully identified with Hera. Since she shared the Capitoline temple with Jupiter and Minerva, she had great prominence at Rome. As the protectress of Carthage, she was identified with the Phoenician Astarte, the Astaroth of Scripture.

49. *Hephaestus* (*Vulcanus*), Vulcan, was the son of Jupiter and Juno. He was god of fire and his name is used, by metonymy, for fire in 2, 311 and 5, 662.

50. *Athene* (*Minerva*) was the patron deity of Athens. She was believed to have sprung, full grown and in full armor, from the head of Jupiter. She gave victory in war and taught the arts of peace. At Athens she was especially the goddess of wisdom, including literature, science, and the arts, a conception adopted by the Roman poets. She was unmarried, and the special protectress of maidens, as Juno was of matrons. She was called *Pallas*, the Brandisher (1, 39, etc.), and *Tritonia* (2, 171, etc.), perhaps from Lake Triton in Africa, near which she is said to have been born, although the origin of the epithet is uncertain. Her distinguishing attribute, which she shared with Jupiter, was the *aegis*, a shield or breastplate[1] adorned with the head of the Gorgon Medusa (**78**).

Minerva was originally an Etruscan goddess of wisdom, a patroness of arts and crafts, and of warriors; her name is connected with *mens*, "mind." She was later identified with Athene, and Athene's myths were transferred to Minerva.

51. *Apollo* was the son of Jupiter and Leto (*Latona*), born on the island of Delos (4, 144). He was god of light and of healing, guardian of flocks and herds, inventor of athletic exercises and music, and lord of oracles. He was the type of youthful manhood, as Jupiter was of mature manhood. In connection with oracles he was called *Phoebus*, "raving" or "inspired" (3, 99, etc.). As god of light he was identified with the sun-god *Helios* (*Sol*), and in this capacity is called *Phaethon*, "the brilliant" (5, 105), although this name is more commonly associated with the son of Helios, who for one day drove his father's chariot with fatal consequences to himself and great damage to the earth (Ovid, *Metam.* 2, 1–339).

Apollo had no exact counterpart among the Italian gods; his wor-

[1] In most works of art the *aegis* is represented as the breastplate of the goddess; sometimes the Gorgon's head appears upon her shield.

ship was introduced into Rome at an early period from Cumae. Augustus made Apollo the leading god of the empire, as Jupiter had been under the republic, giving his worship special prominence and building him a magnificent temple on the Palatine Hill. Apollo is therefore frequently mentioned by Vergil and with many epithets. He is called *Actius* from his temple near Actium (3, 280), the scene of Octavian's victory over Antony and Cleopatra; *Amphrysius*, from the river in Phthiotis, near which he is said to have tended the flocks of King Admetus, an epithet which is applied to the Cumaean Sibyl in 6, 398 (see note); *Clarius*, from Clarus in Asia Minor, near Colophon (3, 360); *Cynthius*, from Mount Cynthus in Delos, where the god was born (1, 498, etc.); *Delius*, from the same island (3, 162, etc.); *Gryneus*, from Grynia, a town of Aeolis (4, 345); *Thymbraeus*, from Thymbra, a town of the Troad (3, 85).

52. The *Sibylline Books*, which played so important a part in Roman religion, were connected with Apollo's cult. They came with him to Rome, and led to the adoption of other Greek gods and Greek rites. Tradition said that nine books were offered for sale to king Tarquinius Superbus by a Sibyl. When the king refused to pay the price which was asked for them, the Sibyl went away, burned three of the books, and then offered the remaining six to the king at the original price. The process was repeated, until finally the king bought three books at the price of the original nine. Numerous additions to these were made from time to time, and in the days of Augustus a great many such oracular works were in circulation. He had them carefully examined, and burned those which were not considered authentic. The remainder he enclosed in a golden casket and kept in his temple of Apollo (**51**). They were in charge of a special college of priests, who consulted them in time of need.

53. *Artemis* (*Diana*), daughter of Jupiter and Latona, was the sister of Apollo, whose counterpart she is, representing maidenhood, as Apollo did youthful manhood. Diana was a virgin goddess, devoted to the chase and patroness of huntsmen, ranging the woods in company with a band of nymphs (1, 498 *ff.*). She was associated with the moon (*Selene*, *Luna*), as Apollo was with the Sun.

Diana was an Italic moon goddess, whose worship was not native at Rome, but was introduced at an early period from Aricia, a town near the Alban Mount. She was identified with Artemis. Through association with Hecate (**69**) she is called *Trivia* (6, 69).

54. *Ares* (*Mars*), son of Jupiter and Juno, was the god of destructive war and sometimes of pestilence. His worship did not play an important part among the Greeks, but was prominent in Thrace. According to some myths he was the husband of Venus.

Mars or *Mavors*, although identified with Ares, corresponded to him only to a slight degree. He was an Italic god of the year, and especially of the spring and the renewal of the powers of nature. He thus presided over agriculture and cattle-raising, and was highly honored at Rome and in other Italian communities, where, as at Rome, he ordinarily ranked next to Jupiter. Since he took up arms when it was necessary to defend the crops and herds, he was associated with warfare and in time was identified with Ares. The legend which made him the father of Romulus gave him additional prominence at Rome, and Augustus built a temple to the war god under the title of *Mars Ultor*, "Mars the Avenger" of the death of Julius Caesar. Mars is called *Gradivus*, "the Strider" into battle (3, 35).

55. The birth of *Aphrodite* (*Venus*) has already been mentioned (**41**). She is said to have come forth from the sea upon the island of Cythera, whence her epithet of *Cytherea* (1, 657, etc.), and her name, Aphrodite, from ἄφρος, "foam." According to a different tradition, which is followed by both Homer and Vergil, she was the daughter of Jupiter and the Titaness Dione, and is hence called *Dionaea* (3, 19). She was goddess of love, and also of the springtime, of gardens, and of flowers. She was the giver of all grace and beauty, especially to women, but sometimes to men (1, 589 *ff.*). She was also goddess of the sea and of fair weather. The Greeks identified her with the Phoenician *Astarte*, which influenced her original characteristics and mythology (**46**). She was the mother of Aeneas.

The Italic *Venus*, an ancient goddess of the springtime, to whom April, the month of opening flowers, was sacred, was identified with Aphrodite. Her worship was given special prominence by Julius Caesar, who claimed descent from Anchises and Venus. He built her a temple, with the title of *Venus Genetrix*, in his Forum at Rome. Besides Cytherea, Venus was called *Idalia*, from Idalium in Cyprus, where she was especially honored (5, 760), and *Acidalia* from a fountain in Boeotia, where she was said to bathe with the Graces (1, 720).

56. *Hermes* (*Mercurius*), Mercury, was the son of Jupiter and

Maia (1, 297), the daughter of Atlas (4, 246 *ff.*). He was the herald and messenger of the gods, and his attributes were the winged sandals and the caduceus (see 4, 239 *ff.*). He was guardian of roads and protector of travellers, and he conducted the souls of the dead to the Lower World. He was also the giver of increase, especially in the flocks and herds, of treasure-trove, and of all good fortune. He was patron of wayfarers, being represented by stones along the road, of commerce and market-places, of cunning and deception, and even of thieves. He was called *Cyllenius* and *Cyllenia proles*, from Mount Cyllene in Arcadia, where he was said to have been born (4, 252, *cf.* 4, 258).

Mercurius, like Apollo, was a Greek deity, whose worship was adopted by the Romans. They emphasized Hermes' function as god of traders and gave him a name derived from *merx, mercis*. At a later time he was fully identified with Hermes.

57. *Hestia* (*Vesta*) was the daughter of Saturnus and Rhea and a sister of Jupiter and Juno. She was goddess of the hearth, both of the house and of the city-state.

Vesta was one of the earliest Roman deities (see **42**), afterward identified with Hestia. Although she was a very important goddess, she does not figure prominently in mythology. As the oldest of Saturn's children she is called *cana* in 5, 744, and in 2, 296 Aeneas is represented as bringing her from Troy with the eternal fire by which she was worshipped. Every house was a shrine of Vesta, but as a public divinity she had a circular temple in the Roman Forum.

2. *The Deities of the Earth*

58. *Demeter* (*Ceres*), apparently a personification of the grain-spirit, presided over the products of the earth. She and her daughter *Persephone* (*Proserpina*) were worshipped in some parts of Greece as "the great goddesses," or simply as "the goddesses," a cult apparently developed from the primitive rites at harvest and seedtime. Because of the Eleusinian mysteries, celebrated in her honor, Ceres became prominent throughout the entire Greek and Roman world. Her daughter *Proserpina* had been promised in marriage to Pluto by Jupiter; and when Ceres opposed the union, Proserpina was carried off by the king of the shades to the Lower World. Ceres wandered over the earth in search of her lost child, in her anger forbidding the earth to bring forth its crops. Finally she learned what had become of Proserpina, and gained from Jupiter permission for

her return to the Upper World, provided she had eaten nothing during her stay in Pluto's realm. Since Proserpina had eaten six pomegranate seeds, she was forced to spend six months each year in the Lower World, where she ruled as queen.

Ceres and *Cerus* were among the most ancient of Italic deities,[1] representing the productive power of nature (*cf. creare*). The latter disappears at an early period, but Ceres was revered as a goddess and associated with Tellus (**39**). Later she was identified with the Greek Demeter and the myths relating to Demeter were attached to Ceres. Since the introduction of agriculture brought with it civilization and law-abiding communities, Ceres is called *legifera* in 4, 58.

59. *Dionysus, Bacchus* (*Liber*) was the son of Jupiter and Semele, daughter of Cadmus, the founder of Thebes. Semele extorted a promise from Jupiter that he would appear to her in all his divine splendor and was burned to death by his radiance. Bacchus was then taken to Mercury, who had him brought up on Mount Nysa (6, 805). Bacchus was primarily a god of vegetation, who was later associated with the vine and with wine. He is said to have traversed the whole world in a chariot drawn by tigers (6, 804 *f.*), in company with a band of maenads and satyrs, introducing the cultivation of the grape. Through the vintage festivals he became the patron of the dramatic art.

Among the Italic peoples *Liber* was originally an epithet of Jupiter, indicating the wide extent of his powers. Afterward *Liber* was regarded as a separate deity with a consort *Libera* (see **58**, footnote), presiding over the cultivation of the vine and the fertility of the fields. In this form he was identified with the Greek Bacchus. He was called *Lenaeus*, from a Greek word meaning "wine-press" (4, 207), and *Lyaeus* as one who frees men from care (4, 58, *cf.* 1, 686). Pentheus, a king of Thebes who opposed the introduction of the worship of Bacchus, was driven mad in consequence, and was torn in pieces by his mother Agave and her companions, when he spied upon their rites (4, 469).

60. The woods and mountains were peopled by the Greeks with beautiful maidens: *nymphae*, nymphs; *Oreades*, mountain nymphs (1, 500); and with satyrs and fauns, who were half goat and half human, devoted to wine, music, and hunting. These were taken over by the Roman poets.

[1] Such pairs were common in Roman mythology; *cf. Liber* and *Libera* (59).

3. *Deities of the Waters*

61. *Poseidon* (*Neptunus*), Neptune, was the god of the sea and of the waters generally, and he furnished moisture for vegetation. His distinguishing attribute was the trident (1, 138). He rode over the deep in a chariot drawn by sea-horses, either rousing or calming the waves (1, 147). He held the earth in his embrace and sometimes shook it with earthquakes. Poseidon was also god of horses and created the first horse, according to one legend, in a contest with Minerva for the sovereignty of Athens.

The Italic *Neptunus* was apparently a god of moisture in general, although little is known of his worship. He was thought of as ruler of the sea only after his identification with Poseidon and the rise of Rome's naval power. In early days the Romans had little to do with the sea, and practically all their marine mythology was borrowed from the Greeks.

62. *Phorcus*, son of Pontus and Tellus (**39**), was a deity of the sea (5, 240 and 824), the father of Scylla (**65**). *Nereus* was a very ancient sea-god, usually symbolizing the calm sea, also a son of Pontus and Tellus (2, 419, etc.). He was represented as an aged man and was often called "the Old Man of the Sea." He was a benevolent tutelary deity, possessing the gift of prophecy and the power of changing into various forms. He had fifty, or, according to some, a hundred daughters, the sea-nymphs or *Nereides* (3, 74). Of these the most beautiful was *Thetis* (5, 825), the mother of Achilles. Others were *Cymodoce* (5, 826), *Cymothoe* (1, 144), *Melite* (5, 825), and *Nisaea* (5, 826).

63. Other marine deities are *Glaucus*, a fisherman of Anthedon in Boeotia, who became a god in attendance upon Neptune and Nereus, and, like Nereus, is represented as an old man (6, 483); *Portunus*, god of harbors (5, 241); and *Triton*, son of Neptune (1, 144), who at the bidding of his father blew upon a shell as a signal to calm or rouse the waves. There were also various monsters either of marine origin or connected in some way with the sea, as follows:

64. The *Sirens* (*Sirenes*) were sea-nymphs who dwelt on a group of small islands off the southwestern coast of Italy (5, 864). By their sweet singing they lured sailors ashore and then devoured them. They are described as beautiful women, but in art they are often represented with the heads of women and the bodies of birds. In

this form they are sometimes confused with the Harpies, described in 3, 212 *ff.*

65. *Scylla* was a horrible creature occupying the Italian side of the Strait of Messina (3, 420, etc.). Homer represented her with six long necks ending in heads with three rows of teeth. With these necks she reached out and seized sailors as they sailed by. Vergil pictures her with the form of a woman down to the waist, ending in the tails of dolphins girt about with wolves or savage dogs. On the opposite side of the strait was the dangerous whirlpool *Charybdis* (3, 420, etc.).

66. The Italic peoples, as did the Greeks, believed that streams were presided over by deities. Among the best known are *Tiberinus*, Father Tiber (6, 873); *Iuturna* (Juturna), who presided over a fount which was eventually included within the Roman Forum. She was the sister of Turnus and wife of *Janus*, the two-headed god of doors and entrances, whose temple in the Roman Forum was open in time of war and closed in time of peace (1, 293 *ff.*); there was also *Arethusa*, goddess of a spring near Syracuse in Sicily (3, 696).

67. The *Musae*, Muses, were originally goddesses of streams and the music of flowing waters; later of music in general, of song, and of the fine arts. They were nine sisters, daughters of Jupiter and the Titaness Mnemosyne, and they were associated with Apollo, as god of music. Each muse had her special function and attribute, but sometimes a muse was invoked without the mention of any name, as at the beginning of the *Aeneid.*

4. *Deities of the Lower World*

68. *Hades*, also called *Pluto* and *Dis*,[1] (6, 397), was the brother of Jupiter and Neptune; to him fell by lot the rule of the Lower World (**44**). He is called *Iuppiter Stygius* in 4, 638, and *infernus rex* in 6, 106. His wife was Proserpina (**58**), who is called *Iuno Inferna* in 6, 138. *Orcus*, of the Lower World (3, 398), was more or less identified with Pluto.

69. *Hecate* (4, 609) was a Titaness, the only one whom Jupiter allowed to retain her power. She was a deity of the moon and of the Nether World, worshipped at night and attended by ghosts and baying dogs; and she had the power of sending demons upon the

[1] Dis means "rich," *cf. dives.* Pluto was associated by the Greeks with Ploutos, god of wealth. He was called by various names by euphemism (201), to avoid the use of the name *Hades*, "the unseen god."

earth. Later she became an attendant upon Proserpina and was identified with Luna in heaven, Diana on earth, and Proserpina in the Lower World. She was worshipped at crossroads, and hence called *Trivia* (from *tres viae*, 6, 13, etc.). Hecate was represented in art as a three-fold goddess, with three bodies, or three heads, or both.

70. Three mortals, because of their justice while on earth, were made judges in the Lower World. These were *Minos*, son of Jupiter and Europa, and king of Crete (6, 432); *Rhadamanthus*, his brother (6, 566); and *Aeacus*, a king of Aegina. Aeacus was the father of Peleus and grandfather of Achilles; hence Achilles, his son Pyrrhus or Neoptolemus, and their late descendant Perseus, king of Macedonia, were all called *Aeacides* (1, 99; 6, 839, etc.).

71. The *Manes* (3, 63; 6, 896) were the spirits of the dead, who dwelt in the Lower World, but were allowed at times to return to earth and mingle unseen with men.

5. *The Lares and Penates*

72. The *Lares* were probably at first nature spirits. Later they were connected with Vesta and the home and conceived of as the spirits of deceased ancestors. Each home had its *Lar familiaris*, whose altar was the family hearth. Collectively they were known as *Lares domestici*. The city-state, regarded as the home of all its citizens, also had its Lares, called *Lares publici; cf.*, however, 5, 744, where a single *Lar Pergameus* is mentioned. The *Penates* were household gods also, but their number and names are uncertain. They included the *Lares* and certain of the greater gods (*di maiores*), such as Jupiter and Juno. The name is connected with *penus*, "pantry," and *penetralia*. The state had its Penates also, as well as the individual home.

6. *Other Deities*

73. There were numerous lesser divinities, such as *Aeolus*, god of the winds, who lived on the rocky island of Lipara near Sicily (1, 52 *ff.*); the various winds themselves, such as *Boreas*, *Eurus*, *Notus*, and *Zephyrus; Eos* (*Aurora*), goddess of the dawn (4, 129), who loved and carried off the mighty hunter *Orion*, afterward made a constellation (1, 535), and *Tithonus*, for whom she obtained immortal life, but not immortal youth (4, 585). Aurora was the

mother of *Memnon* (1, 489), who fought on the side of the Trojans and was slain by Achilles. *Lucifer*, the Morning Star, was her attendant (2, 801). Another lesser deity was *Eros* (*Amor*, *Cupido*) sometimes represented as one of the earliest of the gods (**39**), but more frequently as the son of Venus (1, 658 *ff.*).

74. The Greeks also deified sundry abstract qualities, such as *Nike*, Victory; *Tyche*, Fortune; and the like. Such personifications were very much more common with the Romans, including *Discordia*, *Egestas*, *Fuga*, *Hiems*, *Letum*, *Metus*, *Mors*, *Senectus*, and many others.

C. The Origin and Early History of Mankind

1. *The Four Ages*

75. Man was believed to have sprung from the earth; according to one legend, he was a descendant of the Giants (**41**). He was thus as ancient as the greater number of the gods, and he was believed to have passed through several epochs before the historical period. First came the *Golden Age* (6, 793), the reign of Saturnus (**42**), a happy period, when men were of heroic size and strength and lived blameless lives. They were fed without labor by the fruits which the earth produced of its own accord. They associated on intimate terms with the gods, who often visited the earth, and they lived longer than the men of later days. When they finally died, they became good spirits, dwelling unseen among mortals (*cf.* **71**).

76. The overthrow of Saturn (**43**) was followed by the ages of Silver, Bronze, and Iron, during which men steadily deteriorated in virtue and strength, and were gradually forsaken by the gods, the virgin *Astraea* (Justice) being the last to leave the earth. Finally men became so wicked that Jupiter sent a flood upon the earth, which destroyed them all, except Deucalion and Pyrrha, from whom the people of historical times were descended.

2. *The Heroic Age*

77. The historical period was preceded by the Heroic Age. The Heroes, according to the Greek conception, were beings of mingled human and divine descent, greater and stronger than ordinary mortals, but of varying degrees of virtue. Some accounts put the Heroic Age just before the historical period; others between the

Brazen and Iron Ages. Many of the heroes benefited mankind by slaying monsters which infested the earth, and by performing other exploits. Some cities had their special heroes, and the myths connected with them were numerous and varied. The following may be mentioned:

78. A hero connected with Argos was *Perseus*, who, among other exploits, slew *Medusa*. She was one of the *Gorgons*, sisters with snaky locks, who had the power of turning to stone all who looked upon them. The head of Medusa was placed upon the *aegis* of Minerva (see **50** and 2, 616).

With the Gorgon's head Perseus turned to stone the huge giant *Atlas*, who stood at the western boundary of the world and supported the heavens upon his shoulders (4, 247 and 248). Atlas was the father of *Maia*, who was the mother of Mercury (**56**). He was naturally wise in matters relating to the heavens, and he is mentioned as the teacher of the minstrel Iopas (1, 741).

79. *Sisyphus* was an early king of Corinth, according to some its founder, and the wiliest of all mortals. For some crime against the gods, the nature of which differs in the various accounts, he was condemned in the Lower World to roll a huge stone up a mountain; as soon as the top was reached, the stone rolled down again to the plain. Sisyphus was the son of Aeolus, and Ulysses is called *Aeolides* in 6, 529, by way of insult, as if he were descended from Sisyphus. *Salmoneus*. whose impious acts are related in 6, 585 *ff*., was a brother of Sisyphus.

80. *Ino* was the wife of Athamas, king of Thessaly, to whom the rearing of Bacchus was entrusted by Jupiter. Athamas was driven mad by Juno and tried to kill Ino; but she leaped into the sea from the Isthmus of Corinth, with her youngest son *Melicerta* (or *Melicertes*) in her arms. She was thereupon changed into a goddess under the name of Leucothea, while Melicerta was worshipped as *Palaemon* or *Portunus* (**63**; 5, 823, and 5, 241).

81. *Castor* and *Polydeuces* (*Pollux*), the *Dioscuri*, or sons of Jupiter, were the twin offspring of Leda, wife of Tyndareus, king of Sparta; whence they are often called *Tyndaridae*. They were brothers of Helen and of Clytemnestra, the wife of Agamemnon. Pollux was famous as a boxer and Castor for his horsemanship. According to one myth, only Pollux was immortal; but after the death of Castor he shared his immortality with his brother, and the two spent alternate days on earth and in the Lower World (6, 121).

They took part in several of the expeditions of the Heroic Age (**87**).

82. *Heracles* (*Hercules*) was the great national hero of the Greeks. He was the son of Jupiter and Alcmene, and from his mortal father Amphitruo, son of Alceus, he is often called *Alcides* (6, 801, etc.). He was of enormous strength and performed many exploits, including the famous Twelve Labors imposed upon him by King Eurystheus of Mycenae. Of these the following are referred to in our text:

a. The Slaying of the Lernaean Hydra (*belua Lernae*, 6, 287). This was a huge dragon which had been sent to the marsh of Lerna in Argolis by Juno, and was ravaging the surrounding country. It had nine heads, one of which was invulnerable. Hercules drove the monster from its lair with his arrows, but found that two heads grew in place of every one that he cut off. He therefore directed his companion Iolaus to set fire to the marsh and burned each head as soon as he cut it off; the invulnerable head he buried under a huge rock. Since Hercules had the aid of Iolaus in performing this labor, Eurystheus refused to count it in his favor.

b. The Erymanthian Boar was a huge beast of Mount Erymanthus in Arcadia (6, 802), which the hero captured and brought alive to Mycenae, to the consternation of Eurystheus.

c. The Cyrneian Stag was sacred to Diana and had horns and hoofs of bronze (6, 802). It ranged the hills of Cyrneia on the borders of Achaia and Arcadia. Hercules pursued it for a whole year before he finally overtook and captured it. When he was about to kill it, he was prevented by Diana and Apollo.

d. The Carrying off of Cerberus, the monstrous three-headed dog that guarded the entrance to the Lower World (6, 395).

e. The Quest of the Golden Apples. These grew in the garden of the Hesperides, daughters of Hesperus, the Evening Star (4, 484). Eurystheus demanded three of the apples. The journey to and from the garden, which was located in the far western part of the world, was full of adventure. Hercules first caught Nereus (**62**), and, holding him fast, in spite of his changes of form, learned the location of the garden. Coming to Atlas, the giant who bore the heavens upon his shoulders (**78**), Hercules assumed the burden while Atlas brought him the apples. Atlas was unwilling to take back the burden of the heavens, but Hercules outwitted him and returned to Eurystheus with the apples.

f. The Slaying of Geryon, a triple-bodied giant, who owned great

herds of cattle in Spain. After a long and adventurous journey Hercules slew the giant and drove his cattle to Greece.

83. The national hero of Athens was *Theseus*, son of King Aegeus. He performed numerous exploits, many of which recall those of Hercules and are doubtless a reflection of them. Among his feats was the slaying of the *Minotaur*, a monster half bull and half man, which was kept in the Labyrinth (5, 588 *ff.*), a maze constructed for the purpose by Daedalus (6, 29), an Athenian sculptor and architect who had fled to Crete to escape being put to death for manslaughter. Androgeos, son of king Minos of Crete, was murdered in Athens. In revenge Minos exacted each year a tribute of youths and maidens, to be devoured by the Minotaur. With the aid of Ariadne, daughter of Minos, who had fallen in love with him, Theseus succeeded in slaying the monster and solving the mystery of the Labyrinth.

Afterward Daedalus offended Minos and was imprisoned by the king along with his son Icarus. Daedalus made wings for his son and himself and attempted to make his escape. He crossed the sea safely to Cumae, but Icarus flew too near the sun, which melted the wax with which his wings were fastened together, so that he fell into the sea and was drowned (6, 30 *ff.*). That part of the Mediterranean was afterward called the Icarian Sea.

With his friend *Perithous*, king of the Lapithae in Thessaly (6, 601), Theseus fought with the *Centaurs*, a race of creatures who were half man and half horse, carried off Helen from Sparta, and attempted to carry off Proserpina from Hades (6, 397). The last attempt failed and the two heroes were captured and chained to a rock by Pluto. When Hercules went in quest of Cerberus (**82**, *d*), he rescued Theseus, but was unable to save Perithous. According to another version of the story, Theseus also remained in captivity (6, 617 *ff.*).

Theseus' son *Hippolytus* was loved by his stepmother Phaedra. When he did not return her affection, Phaedra accused him falsely to Theseus, who pronounced a curse upon him. Hippolytus was then slain by his own horses.

84. Another king of the Lapithae was *Ixion*, who because of an insult which he offered to Juno was bound in the Lower World to a wheel which constantly revolved (6, 601). His father *Phlegyas*, son of Mars, burned the temple of Apollo at Delphi and suffered punishment in the Lower World (6, 618).

85. The *Amazons* were a race of female warriors dwelling on the

banks of the river Thermodon in Thrace, or, according to others, in Pontus. They were formidable opponents even for men, and one of their queens *Penthesilea*, fought on the side of the Trojans (1, 491) and was killed by Achilles.

86. The Heroic Age abounded in monsters, which were gradually exterminated by the heroes. Some of these have been mentioned in connection with Hercules (**82**). Among them was the *Chimaera*, a fire-breathing monster, described in a Greek hexameter as

πρόσθε λέων, ὄπισθεν δὲ δράκων, μέσῃ δὲ χίμαιρα.

That is, "in front a lion, in the rear a dragon or serpent, in the middle a goat" (6, 288). It was slain by Bellerophon, son of one of the kings of Corinth, and relegated to the Lower World (6, 288).

87. In addition to the exploits of individual champions, the Heroic Age was signalized by several great undertakings or expeditions by bands of heroes. One of these was the *Voyage of the Argonauts* in search of the golden fleece. This was in the possession of Aeetes, king of Colchis, and was guarded by a sleepless, fire-breathing dragon. Jason was sent in quest of the fleece because King Pelias of Thessaly feared him and wished to be rid of him. Jason gathered together a noteworthy band, including Hercules, Castor and Pollux, and many others, and Argus, inspired by Minerva, built them a ship, which was called after him the *Argo*. On the way to Colchis, in addition to other adventures, they rescued *Phineus* from the Harpies (3, 212), which had been sent to punish him for his cruelty to his sons. Jason was successful in his enterprise, mainly through the aid of the enchantress Medea, daughter of King Aeetes; she fled with Jason, who afterward deserted her. The Trojan War (**23** *ff.*) belonged to the Heroic Age.

3. *The Heroic Age of Rome*

88. The early history of Rome, at least down to the capture of the city by the Gauls in 390 B. C., in default of authentic records is to some extent mythical, and the invention of Greek poets and prose writers. *Romulus*, the reputed founder of Rome, was represented as the son of Mars and a priestess of Vesta, Rhea Silvia by name. He was taken up to heaven by his father during a storm, and was deified under the name of *Quirinus* (1, 292). *Numa Pompilius* was said to have been married to Egeria, and from her to have received divine counsel about the religious institutions which

he established. The entire history of the regal period is full of marvellous stories, and the heroes of early Rome, such as *Camillus*, *Cincinnatus*, *Coriolanus*, and others, were the subject of mythical tales, resting in part on a basis of historical fact. For the circulation and popularization of these stories the epic poets, Naevius and Ennius (**13**) were largely responsible. Although authentic history begins somewhat earlier, the Heroic Age of Rome may be said to extend through the second Punic, or Hannibalic, War.

X. THE READING OF LATIN POETRY

A. General Principles

89. Latin poetry differs fundamentally in its metrical structure from English poetry, since the latter is based upon stress and the former upon quantity. Thus an English dactyl[1] consists of a stressed syllable followed by two unstressed syllables, and an English spondee of a stressed syllable followed by one without stress. An English dactylic hexameter consists of six feet, of which the last is always a spondee, the next to the last is nearly always a spondee, but the first four may be either dactyls or spondees. There is a stress on the first syllable of each foot. For example:

"This′ is the for′est prime′val. The mur′muring pines′ and the hem′locks
Stand′ like Dru′ids of eld′, with voic′es sad′ and prophet′ic."
Longfellow, *Evangeline*, 1 and 3.

In Latin a dactyl consisted of a long syllable followed by two short ones (— ⏑ ⏑), and a spondee of two long syllables (— —). A Latin dactylic hexameter consisted of six feet, of which the last was a spondee (see, however, **99**), the next to the last was usually a dactyl, and the other four might be either dactyls or spondees. Each foot had a *very slight* stress[2] on the first syllable. An example of a dactylic hexameter is

Ārmă vĭ|rūmquĕ că|nō, Trō|iāē quī | prīmŭs ăb | ōrīs.

90. In the above line, contrary to the usual practice, the ma-

[1] From Greek δάκτυλος, *finger*, since the finger has one long and two short joints and the dactyl one long syllable and two short (— ⏑ ⏑).
[2] Some, for example Professor Bennett, *Latin Grammar*, 366, 5, N., prefer to call this, not stress, but "quantitative prominence."

cron (—) indicates long syllables and not in all cases long vowels. Thus, the first *a* in *arma* and the *u* in *virum* are short, but the syllables in which the vowels stand are long (**92**). This distinction between the quantity of vowels and that of syllables is of the utmost importance. It is possible to have an hexameter verse in which there is not a single long vowel, provided it contains the requisite number of long syllables. For example:

Nec prius | absis|tit quam | septem[1] in|gentia | victor. (1, 192.)

91. Remember then:

1. That Latin poetry is based upon *long* and *short* SYLLABLES.
2. That the stress should be made *as light as possible.*

Although the rhythm of the verse is a matter of *syllables*, the quantity of the *vowels* is important for correct pronunciation, just as it is in prose; the quantity of the vowels should be carefully observed in pronunciation.

B. Quantity

92. A long syllable is one which contains a long vowel, or in which a short vowel is followed by two consonants or a double consonant; as the first syllable of *dīcō* or *dictus*. The first of the two consonants is said to *close* the syllable in which the vowel stands; the second may begin a new syllable, or a new word, as the case may be: as *t* in *dic-tus*, or *q* in *absistit quam*.[2]

93. A syllable in which a short vowel is followed by two consonants, the first of which is a mute (*p, c, t, b, g, d*) and the second a liquid (*l, r*) is called a *common* syllable; that is, it may be treated as long or short by a different syllable division. Thus we may say *pa-tris* with a short penult, or *pat-ris* with a long penult.[2]

94. Other rules for the quantity of vowels are numerous. The quantity of all final syllables, of monosyllables, and of many penults and antepenults is determined by rules.

95. The quantity of a considerable number of vowels, however, is not covered by rules and must be learned (as it was in most cases originally determined) from the position of the vowel in verse. Thus the final syllable of *mīles* is short by rule, but the first syllable is long "by authority"; *i. e.*, by the authority of the poets, who always treat it as long.

[1] -em is elided; see **97**.
[2] The teacher should read Sturtevant's paper in *Trans. Amer. Phil. Assoc.*, LIII, pp. 35 *ff*.

RULES FOR QUANTITY[1]

(*a*) GENERAL RULES

(*Referring to all syllables*)

1. Vowels are always long:

a. Before *ns*, *nf*, *nx*, and *nct:* cōnsul, adulēscēns, īnferō, iūnxī, iūnctum.

b. When they are the result of *contraction:* nīl from nihil; mālō from ma volō; amāsse from amāvisse.

c. When they represent *diphthongs:* exīstimō from aestimō; cecīdī from caedō; inīquus from aequus.

2. Vowels are short:

a. Before *nt* and *nd:* amant, amandus, monendus, montis, ventum.

Except quīntus (originally *quīnctus*), and all contracted syllables, such as nūntius (for *noventius*).

b. Before *ss*, unless the vowel is the result of contraction: iussī, iussum, missum, cessī, cessum; but amāsse (amāvisse), petīsse (petīvisse).

c. Before *another vowel* or *h followed by a vowel:* eum, mūniēbās, audācia, trahō.

Except:

(1) In *fīō*; where the *i* is not followed by *er*.

(2) In genitives in *-īus* of pronouns and some adjectives: illīus, ipsīus, ūnīus. The *i* is often short in verse.

(3) In the ending -eī of Declension V, when it is preceded by a vowel: diēī, aciēī, but reī, speī.

(4) This rule does not apply to Greek nouns, such as Aenēās, Dīāna, etc.

3. The quantity of the vowel of the root syllable in derivatives is usually the same as that of the words from which they are derived: mīles, mīlitāris, mīlitia; prīmus, prīnceps; cīvis, cīvitās; crūdēlis, crūdēlitās, etc.

NOTE. — Sometimes, however, roots have a long and a short form: as ducis (genitive singular of dux), dūcis (second person singular of dūcō); dīcō, iūdicō; fīdus, fidēlis; parō, pāreō.

These words must be learned by observation.

[1] For the pupils' convenience these Rules have been reprinted with a few changes and additions from the authors' *Essential Latin Lessons*.

(*b*) QUANTITY IN MONOSYLLABLES

4. Monosyllables ending in a vowel or a single consonant have the vowel long: sōl, pēs, quī; but pro is short in some compounds: as proficīscor, profugiō, profugus.

a. The vowel is short in monosyllables ending in *b*, *d*, *m*, *t*: ab, ad, dum, ut.

b. Also in the enclitics -que, -ve, -ne, -ce; in ac, an, bis, cor, in, is, quis (nom.), qua (indef. nom. and acc.), mel, nec, os (*bone*), vir, ter.

(*c*) QUANTITY IN FINAL SYLLABLES

5. Final syllables ending in a *single consonant not s*, have a short vowel: amat, rēgit, agmen.

Except in compounds of *pār*, in contracted genitives in *-ūm* of Declension IV (**121**, *b*), in illūc, and in some Greek nouns, such as aēr, aethēr, Aenēān.

6. Of final syllables ending in *s* those in *-as*, *-es*, *-os* usually have a long vowel; those in *-is* and *-us* a short vowel: amās, regēs (from regō), rēgēs (from rēx), servōs.

But:

a. *-as* is short in some Greek nouns: Īlias, cratēras.

b. *-es* is short:

(1) In the nominative singular of stems in *-d* and *-t* with genitives in *-ĭtis*, *-ĭdis*, and *-ĕtis*: mīles, mīlitis; pedes, peditis; obses, obsidis; dīves, dīvitis; seges, segetis; but *ē* in abiēs, ariēs, and pariēs.

(2) In compounds of *es*, second person singular of sum. In some Greek case-endings, such as Arcades, cratēres.

c. *-os* is short in compos and impos, and in the endings of some Greek nouns, such as Delos.

d. *-is* is long:

(1) In plural case forms: portīs, turrīs, nōbīs.

(2) In the second singular, present indicative active of Conjugation IV: mūnīs, servīs.

(3) In māvīs.

(4) In the second singular, subjunctive active: velīs, mālīs, nōlīs, and compounds of sīs.

e. *-us* is long:

(1) In the genitive singular and nominative and accusative plural of Declension IV: manūs, aditūs.

(2) In the nominative singular of nouns of Declension III having a long *u* in the stem: virtūs, virtūtis, tellūs, tellūris.

(3) In some Greek names, such as Panthūs.

7. In final syllables ending in a vowel, *a* and *e* are short; *i*, *o*, and *u* are long.

But:

a. *-a* is long:

(1) In the ablative singular of Declension I: portā.

(2) In the imperative of Conjugation I: laudā, arā, aedificā.

(3) In indeclinable words, except *ita* and *quia:* contrā, trīgintā, posteā, intereā.

(4) In some Greek nominatives and vocatives: Aenēā (3, 41).

b. *-e* is long:

(1) In the ablative singular of Declension V: diē, aciē, spē.

(2) In the imperative of Conjugation II: docē, tenē.

(3) In adverbs from adjectives of Declension II and I, except *bene, male, īnferne, superne:* altē, optimē, maximē, praeclārē.

(4) In some Greek nouns: Circē, Tempē.

c. *-i* is short in *nisi, quasi, sīcuti; mihi, tibi, sibi, ibi, ubi.*

d. *-o* is short:

(1) In *ego* and *duo.*

(2) In the adverbs *cito* and *modo.*

(*d*) QUANTITY IN SYLLABLES NOT FINAL

8. In the declension of nouns and adjectives *a* and *o* are usually long in penultimate syllables; *e*, *i*, and *u* are usually short:

a. Aestās, aestātis; tempestās, tempestātis; auctōritās, auctōritātis; pāx, pācis (but Caesar, Caesaris).

b. Timor, timōris; cūstōs, cūstōdis; mōs, mōris; legiō, legiōnis (but arbor, arboris, has a short *o*, as well as all neuter nouns, such as tempus, temporis; lītus, lītoris).

c. Hiems, hiemis; pēs, pedis; iter, itineris; pulvis, pulveris (but lēx, lēgis; rēx, rēgis).

d. Agmen, agminis; obses, obsidis; pedes, peditis; prīnceps, prīncipis; magnitūdō, magnitūdinis; homō, hominis; flūmen, flūminis; dīves, dīvitis (but fēlīx, fēlīcis).

e. Cōnsul, cōnsulis; dux, ducis (but rūs, rūris; virtūs, virtūtis).

9. The stem vowels of Conjugations I, II, and IV are long: laudāre, docēre, mūnīre; that of Conjugation III is short: regere, capere.

But:

a. The irregular *dō* has a short *a*, except in dās and dā.

b. In the imperfect indicative of Conjugation III the *e* is long; regēbam, capiēbam.

Otherwise in the conjugation of verbs *a*, *e*, *o*, and *u* are generally long; *i* is short: amāvērunt, audiēbāmus, amātūrus, monitus, laudābitis.

But:

c. *e* is short before *r* in the verb forms in *-ram*, *-rim*, and *-rō* (that is, throughout the pluperfect and future perfect indicative active, and in the perfect subjunctive active): laudāveram, docuerim, mūnīverō.

10. Perfects and supines of two syllables regularly have a long vowel in the penult before a single consonant: mōvī, vēnī, cēpī, cāvī, iūvī, iēcī; mōtum, lātum.

Except: bibī, fidī, dedī, scidī, stetī, stitī, tulī, -tudī, -culī; citum, datum, itum, ratum, rutum, statum, satum, situm, litum, quitum.

So of course in compounds of these verbs: convēnī, summōvī, contulī.

11. Verbs of the second conjugation in *-eō* generally have a short root vowel: doceō, moneō, moveō, faveō, videō, habeō; but dēleō (= dē-leō), pāreō, dēbeō (contracted from dē-hibeō).

12. Presents formed with an inserted *n* or *m* usually have a short root vowel: rumpō, frangō, iungō.

13. The verbal ending *-scō* is preceded by a long vowel, except in *discō* and *poscō*. As: adolēscēns (from adolēscō); proficīscor, nōscō, and its compounds.

14. When the root vowel of a verb is changed to another vowel in compounds, both are short (this of course does not include diphthongs): faciō, perficiō, efficiō, reficiō, etc.; capiō, recipiō, accipiō, etc.; but of course aestimō, exīstimō.

15. Verbs in -gō preceded by a short vowel, such as agō, regō, tegō, etc., have a long vowel in the perf. ind. act. and the perf. pass. part.: ēgī, āctum; rēgī, rēctum; tēxī, tēctum.

C. Elision

96. A final vowel before a word beginning with a vowel or *h*[1] is elided or dropped. *Ille autem* becomes *ill' autem; ipse habet, ips' habet.*[2]

97. A final syllable ending in *m*[1] preceded by a vowel is also elided before a word beginning with a vowel.[2] *Multum ille* becomes *mult' ille.*

D. The Dactylic Hexameter

1. *The Division into Feet*

98. As has been said, the dactylic hexameter consists of six feet, of which the last is regularly a spondee (see, however, **99**). The theoretical scheme of the verse then is:

— ∪ ∪ | — ∪ ∪ | — ∪ ∪ | — ∪ ∪ | — ∪ ∪ | — —

99. The last syllable of any verse may be long or short at the option of the poet; hence the last foot may be either a spondee (— —) or a trochee (— ∪).

100. In any foot a spondee may be substituted for a dactyl, but in Vergil, as well as in the Latin poets generally, a so-called "spondaic line," with a spondee in the fifth foot, is rare. Thus we have for the actual scheme of a verse the following:

— ∪ ∪ | — ∪ ∪ | — ∪ ∪ | — ∪ ∪ | — ∪ ∪ | — —
— — | — — | — — | — — | — —[3] | — ∪

101. Although a dactylic hexameter cannot be read correctly without a careful observance of all the vowel quantities (see **95**), the lines may be divided into feet without a knowledge of the quantity of every vowel. This method of approach is not to be recommended as a substitute for learning the rules for quantity, but it may be used to determine the quantity of vowels which are not covered by the rules.

In the last two feet the prose accent regularly falls on the first syllable of each foot, and the scheme of those feet is almost always — ∪ ∪ | — ∪ |. It is therefore best to mark off the last two feet

[1] Final *m* and initial *h* had a slight sound, not sufficient to prevent elision.
[2] For exceptions to these two rules see **110** and **a**.
[3] Rare.

first, and then to turn to the preceding four. If we do this with the first verse of the *Aeneid*,

Arma virumque cano, Troiae qui primus ab oris

we have as the last two feet *prīmus ab* | *ōrīs*, pronounced exactly as in prose. Going now to the beginning of the line, we find that the first syllable is long, since its vowel, although short, is followed by two consonants (**92**). Final *a* is regularly short, which gives us — ∪, and since the combination — ∪ — is impossible in hexameter verse, the *i* of *virum* must be short. The first foot then is a dactyl (— ∪ ∪). The final syllable of *virum* is long, since its vowel is followed by two consonants, and the *-e* of *-que* is short by rule (**95**, 4, *b*). Therefore the *a* of *canō* must be short and the second foot is also a dactyl (— ∪ ∪). Final *o* is regularly long in the first person of verbs (**95**, 7), but if we have forgotten that fact, we know that the first syllable of *every foot* is long. The first syllable of *Troiae* is a diphthong and hence long; therefore the third foot is a spondee. Since only two syllables remain, the next foot must also be a spondee. We thus have for the scheme of the whole line:

— ∪ ∪ | — ∪ ∪ | — — | — — | — ∪ ∪ | — —

In marking off this line we have determined the quantity of four vowels which are not covered by rules: the *i* in *virum*, the *a* in *canō*, the *i* in *prīmus*, and the *o* in *ōrīs*. These should be remembered.

2. *Metrical Pauses*[1]

102. It will be observed that the pauses, as indicated by the marks of punctuation, do not necessarily come at the ends of verses. Therefore the voice should *not be dropped* at the end of each verse, but the pauses should be made where there is a pause in the sense, which is usually, although not always, indicated by a mark of punctuation. In the line which we have just considered there is a pause after *canō*, indicated by the comma, but not at the end of the line, since there is no mark of punctuation and because "Troiae qui primus ab oris" is meaningless by itself. The next pause, therefore, should come after *Italiam* in the following verse. In that verse,

Italiam, fato profugus, Laviniaque venit

[1] The metrical pause is sometimes called a *caesura*, but since a *caesura* occurs whenever a word ends within a foot, and pauses sometimes occur when a word and a foot end together (*diaeresis*), the term is a misleading one.

there are two pauses, indicated by the commas, but none at the end of the verse, since the sense is incomplete without *litora* at the beginning of the next verse. If one notes the meaning and observes the punctuation, one will seldom have any difficulty in knowing where to make the pauses.

103. The most usual place for the pause in a verse is in the middle of the third foot, as in

arma virumque cano, | Troiae qui primus ab oris

The next most common pause is in the middle of the fourth foot, as in the line

Italiam, | fato profugus, | Laviniaque venit.

This pause is usually, as in the line just quoted, accompanied by another pause in the second foot. That, however, is not always the case. For example, we have but the one pause in the line

multa quoque et bello passus, | dum conderet urbem (1, 5).

Sometimes the pause in the second foot is the only one, as in the verse:

genua labant, | vastos quatit aeger anhelitus artus (5, 432).

The pause usually comes after a long syllable, as in all the examples already cited. Sometimes, however, it follows a short syllable; for example:

O passi graviora, | dabit deus his quoque finem (1, 199).

104. It has been observed[1] that verses 854–856 of the Fifth Book of the Aeneid illustrate an unusual number of the rules of quantity and of metrical pauses. It is therefore suggested that the pupils "prove" these lines (that is, give the quantity of each syllable and the rule covering it) and commit the lines to memory. Observe that there is no full stop until the end of the third verse. The pauses in the first two verses should *not* be made at the end of the verse. The verses read as follows:

"Ecce deus ramum | Lethaeo rore madentem
vique soporatum Stygia | super utraque quassat
tempora, cunctantique | natantia lumina solvit."

[1] By E. L. White, in *Classical Weekly*, XI, pp. 221 *f*.

3. *Metrical Licenses*

105. The poets allow themselves certain licenses. Rarely the quantity of a word, usually a proper name, is arbitrarily changed for metrical convenience. For example, since the word *Italia* has four short syllables in the nominative and vocative, and three short syllables in the accusative when followed by a word beginning with a vowel, the epic poets treated the first vowel as long. That it was originally short (it is short in prose) is shown by *Ĭtali* (3, 396, etc.), although we have *Ītala* (also by poetic license) in 3, 185.[1] Another example is *Sȳchaeus* (1, 343) compared with *Sȳchaeus* (1, 348; 6, 474, etc.); and *potĭtur* for *potītur*, 3, 56.

106. *I* and *u* are treated as consonants (or more properly speaking, semi-vowels). This is sometimes called *Hardening*.

Aedificant sectaque intexunt ab*ie*te costas (2, 16).
Gen*ua* labant, vastos quatit aeger anhelitus artus (5, 432).

107. Vowels are run together by *Synizesis*.

vina bonus quae d*ei*nde cadis onerarat Acestes (1, 195).

108. Short vowels are lengthened. These are usually vowels which were originally long, whose long quantity is retained or revived. But occasionally vowels which were originally short are lengthened. The lengthening is generally before a pause, and usually before the principal pause in the line, and is sometimes called *Diastole*.

Limina*quē* laurusque dei, totusque moveri (3, 91).
luctus, ubique pa*vōr* et plurima mortis imago (2, 369).
Pergama cum pete*ret* inconcessosque Hymenaeos (1, 651).

109. Long vowels are shortened, especially those which were originally short. This is sometimes called *Systole*.

obstupui st*ete*runtque comae et vox faucibus haesit (2, 774).

110. Elision (see **96** and **97**) sometimes does not take place, but *Hiatus* occurs. This usually happens before a pause.

Et vera incessu patuit de*a*. Ille ubi matrem . . . (1, 405).

a. Sometimes we have *Semi-hiatus;* that is, a long final vowel

[1] The Roman writer Quintilian tells us that the long *I* in *Italia* is an epic license.

before an initial vowel is not elided, but shortened. This is rare in Latin, but frequent in Homer.

Nomen et arma locum servant; *tĕ*, amice, neqtivi . . . (6, 507).

111. Occasionally a vowel at the end of a verse is elided before a vowel at the beginning of the next verse. The verse in which the elided vowel occurs is called *hypermetric* and the process *Synapheia*.

Iactemur doceas; ignari hominumque locorum*que*[1]
erramus (1, 332–3).

112. Sometimes a compound word is divided and one or more words are inserted between its parts. This is called *Tmesis*.

Quae me *cumque* vocant terrae. Sic fatus amicum . . . (1, 610).
hac celebrata *tenus* sancto certamina patri (5, 603).

4. *Metrical Devices*

113. Besides poetic licenses, the poets resorted to various devices to secure the required quantities; such is the use of unusual words or unusual order, of the poetic plural, of *-que* . . . *-que*, of the Dative of the Goal, of the perfect infinitive with the force of the present, and many other "poetic usages."

5. *Metrical Effects*

114. The metre corresponds with the sense, sometimes to a marked degree. In general, the rapid dactyls are used to express quick motion, gaiety, and the like; the slow and stately spondees, in sorrowful or solemn passages. Such effects are produced also by alliteration (**202**), onomatopoeia (**192**), and similar devices. Occasionally we have rhyme, of words standing before a metrical pause with those at the end of the verse, or of words standing before two metrical pauses in the same verse. Cornua *velatarum* obvertimus *antennarum*, 3, 549; *imperiis* egere *suis*, 6, 463.

[1] Such verses commonly end in *-que* or *-ve*.

XI. THE GRAMMAR OF VERGIL

A. Forms and Vocabulary

1. *Poetic Diction in General*

115. Poetry differs from prose, not only in its subject matter and metrical form, but also in the language in which the subject matter is expressed; the various kinds of poetry, too (epic, lyric, and dramatic), differ from one another in this regard.

In epic or heroic poetry, such as that of the *Aeneid*, the language is lofty and dignified. It is made so by the choice of unusual and high-sounding words and expressions, in place of those which are prosaic or commonplace; by the use of archaic words and phrases; and in various other ways. It will be observed (see the Notes *passim*) that Vergil makes an effort to give distinction to the language of everyday life, sometimes very happily and successfully, while occasionally the result is a somewhat strained and unnatural form of expression. Vividness is gained by the use of epithets, which are sometimes "transferred" from the words to which they properly belong to other words; also by the use of specific for general terms; see note on *Austris*, 1, 51.

116. In place of *gladius* Vergil commonly uses *ensis;* for *filius* and *filia, natus* and *nata;* for *duo, gemini,* etc.; he uses *ast* for the later and classical *at* (1, 116), forms like *vinclis* and *saeclorum* (see note on 1, 54) for *vinculis* and *saeculorum,* simple verbs in place of compounds (1, 291, *positis* for *depositis;* 2, 784, etc.), Greek words and case-forms (**122**). In every way he tries to make his language lofty and impressive.

117. In translating epic poetry one should try to use poetic language, but at the same time to be as simple and direct as possible. Sometimes in the English translation the idea expressed by one word of a phrase may be transferred to another word, or expressed by a different part of speech; as *volvit vices,* "rolls the wheel of change" (3, 376). It is generally better to use a short and simple (though not prosaic) word rather than a longer one, and one word instead of two or more.

118. The accuracy of an historian or a mathematician is not to be expected of a poet. Even if Vergil had lived to give the *Aeneid* the final revision which he planned, it is doubtful whether he would

have taken the trouble to avoid all inconsistencies and anachronisms. He would doubtless have avoided such obvious inconsistencies as to attribute the prophecy that the Trojans would be driven to eat their tables, in one place to Celaeno (3, 255 *ff.*) and in another to Anchises (see Outline of Books VII–XII).

2. *Nouns*

119. The earlier nominatives *arbos* for *arbor* (6, 206) and *honos* for *honor* (1, 253) occur.

120. The old genitive singular in *-āī* of the first declension is sometimes retained.

Aurai simplicis ignem (6, 747).

121. A genitive plural in *-um* is used with nouns of the second declension and less frequently with those of the first declension.

Vi *superum* (1, 4); *caelicolum* (3, 21).

a. This is not a contraction, but is the same as the *-um* in *milit-um*, *fructu-um*, *viri-um*, etc.

b. Rarely a *contracted* genitive plural in *-ūm* is found, for *-uum* of the fourth declension.

Quae gratia *currūm* . . . fuit vivis (6, 653).

122. Greek case-forms are frequently used: a second declension nom. sing. in *-os* (*Androgeos*, 2, 371) and a gen. sing. in *-o* (*Androgeo*, 6, 20); a third declension gen. sing. in *-i* (*Ulixi*, 2, 7), an acc. sing. in *-a* (*Hectora*, 1, 483), an acc. plur. in *-as* (*lebetas*, 3, 466), and numerous others.

3. *Verbs*

123. The old form of the present passive infinitive in *-ier* occurs; *accingier* (4, 493).

a. Other archaic forms of the verb are: *lenibat* for *leniebat* (4, 528); *fulgĕre* for *fulgēre* (6, 826); *afforet* for *adesset* (1, 576); *fervĕre* for *fervēre* (4, 409, *cf.* 4, 407); *traxe* for *traxisse* (5, 786).

4. *Other Parts of Speech*

124. The interrogative and relative pronouns sometimes retain the early form *quis* in the dat.-abl. plural (1, 95).

125. *olli* is found for *illi* (1, 254).

B. Syntax

1. *General*

126. A collective noun regularly takes a singular verb, but a plural verb may be used.

Genus . . . Cyclopum . . . *ruit* ad portus et litora *complent* (3, 675; *cf.* 2, 64); pars in frusta *secant* (1, 212).

127. A plural, called the Poetic Plural, is sometimes used instead of the singular merely for metrical convenience.

Tu *sceptra* Iovemque concilias (1, 78).

a. From the genuine poetic plural must be distinguished:
Nouns which are regularly used in the plural.

Hiberna (1, 266).

Personal names used as types.

Scyllae (6, 286).

Words in which the plural may be otherwise explained:

Irae, *passions* (1, 11); palaestrae, *wrestling bouts* (3, 281).

2. *The Cases of Nouns*

128. The *Nominative* is sometimes used in Exclamations.

O *fortunati!* quorum iam moenia surgunt (1, 437).

129. The Nominative is sometimes used in place of the Vocative.

Proice tela manu, *sanguis meus* (6, 835).

130. The *Accusative* is once used (apparently) as the subject of a finite verb; but another explanation (inverted assimilation) is probably better.

Urbem quam statuo vestra est (1, 573; see note).

131. The Accusative is used with some verbs which do not govern a direct object in English.

Pars stupet innuptae *donum* exitiale Minervae (2, 31); *spem* fronte serenat (4, 477); erumpere *nubem* (1, 580).

132. Some verbs which are ordinarily intransitive take a neuter pronoun or adjective used as an *Adverbial Accusative.*

Et magna *supremum* voce ciemus (3, 68); mutati *transversa* fremunt . . . venti (5, 19).

133. The *Accusative of the Inner Object,*[1] the so-called Cognate Accusative, is used freely and sometimes very boldly.

Nec vox *hominem* sonat (1, 328).

134. Two Accusatives are used with verbs which are not ordinarily included in the list (*ask, demand, teach, conceal*), but have related meanings.

Quid non mortalia *pectora cogis,* auri sacra fames (3, 56)?

a. The general principle of the extension of constructions beyond their ordinary limits explains many of the usages of poetry and late prose.

135. The Accusative of Specification is used freely.

Nuda *genu* (1, 320); *os umerosque* deo similis (1, 589).

a. With verbs meaning *put on* and *take off,* and perhaps in some other instances, the accusative is the object of a passive verb used in a "middle" sense (see **164**).

Qui redit *exuvias* indutus Achilli (2, 275); tum breviter Dido *vultum* demissa profatur (1, 561); nodo *sinus* collecta fluentes (1, 320).

136. The Accusative is used with verbal nouns.

Hac iter *Elysium* nobis (6, 542).

137. The Accusative without a preposition is used as the Limit of Motion.

Italiam . . . *Laviniaque* venit *litora* (1, 2).

a. This is a revival of a usage which occurred in early Latin, another explanation of some of the peculiarities of poetic construction (*cf.* **134**, *a*).

138. The Limiting *Genitive* is used freely and boldly.

Mediaeque tenemus *urbis* iter (2, 359).

[1] Properly we have a "Cognate Accusative" only when the verb and its object have the same root, as in *vitam vivere,* etc.

139. The use of the Genitive of the Whole, the so-called "Partitive Genitive," is extended.

Strata *viarum* (1, 422); opaca *locorum* (2, 725); sancta *deorum* (5, 576).

140. The use of the Genitive with Adjectives is greatly extended, so that an apparent genitive of specification may be used with almost any adjective.

Fessi *rerum* (1, 178); laetissimus *umbrae* (1, 441); vos, O! quibus integer *aevi* sanguis (2, 638).

141. The Dative is used with verbal nouns (*cf.* 136).

Facilis descensus *Averno* (6, 126).

142. The Dative of Reference is used with about the force of a possessive genitive.

Huic cervixque comaeque trahuntur per terram (1, 477).

a. The Dative in such constructions differs from the genitive in indicating sympathy or interest on the part of the speaker or writer, or advantage or disadvantage; see Lane, *Latin Grammar*, 1207. Thus the first example might be translated, "the poor boy's neck and hair are dragged over the ground."

143. Personal pronouns are used in the so-called "Ethical Dative" to express emotion or feeling, often with an interjection.

Non *tibi* Tyndaridis facies . . . has evertit opes (2, 601); quo tantum *mihi* dexter abis? (5, 162); ei *mihi!* qualis erat (2, 274).

144. The Dative of Possessor is not confined to persons.

Si tantus amor *menti* est (6, 133).

145. The Dative of Separation is not confined to persons and is sometimes used with simple verbs, instead of those compounded with *ab-*, *ex-*, *de-*, etc.

Ac primum *silici* scintillam excudit Achates (1, 174); *huic* atro liquuntur sanguine guttae (3, 28).

146. The Dative is used to express Local Relation.

Est urbe *egressis* tumulus templumque vetustum (2, 713).

147. The Dative of the Agent is not confined to the gerundive

or to compound tenses, but may be used with the passive of almost any verb in any tense.

Laeva *tibi* tellus et laeva petantur aequora (3, 412).

a. Also with verbal adjectives.

Nec affabilis *ulli* (3, 621).

148. The use of the Dative of Service or Purpose is extended.

*Collo*que monile (1, 654); *Scaenis* decora alta *futuris* (1, 429).

149. The Dative is used to express the Goal or Limit of Motion. Inferretque deos *Latio* (1, 8); prospectum late *pelago* petit (1, 181).

a. In the second example the dat. denotes that *over which* the motion takes place (*cf.* **154**, *a*).

150. The *Ablative* is used to denote Material, commonly with *de* or *ex*, but also without a preposition.

Huic *atro* liquuntur *sanguine* guttae (3, 28).

151. The Ablative of Means or Instrument is sometimes used where a different construction is employed in English.

Dentibus infrendens (3, 664).

a. The Ablative of the Agent with *ab* occurs once without the name of a person.

Portus *ab Euroo fluctu* curvatus in arcum (3, 533).

152. An Ablative of Association is used with verbs of *joining, changing, mixing,* and the like.

Se . . . *principibus* permixtum agnovit (1, 488).

153. The Ablative of Manner is used freely without *cum* or a limiting adjective.

Insequitur *cumulo* praeruptus aquae mons (1, 105).

154. Place Where is denoted by the Ablative without a preposition.

Primaque vetat consistere *terra* (1, 541).

a. The abl. is also used to denote the place *over which* an action takes place.

Alto prospiciens (1, 126).

155. The Ablative Absolute is sometimes found with a participle alone, unaccompanied by a noun or an adjective.

Primaque, *libato*, summo tenus attigit ore (1, 737).

156. The Locative is sometimes used of larger islands.

Non *Cretae* . . . iussit considere Apollo (3, 162).

157. The Locative survives in a few words other than names of towns and islands.

Inops *animi* (4, 300); Infelix *animi* (4, 529).

158. Place from Which is expressed by the Ablative without a preposition.

Imperium Dido *Tyria* regit urbe profecta (1, 340).

159. Sometimes a word may be taken in a different sense with two words in the same sentence, or even in a different case (if the form of the two cases is the same), and may be said to be governed by both—the ἀπὸ κοινοῦ construction.

Italiam *fato* profugus Laviniaque venit
litora (1, 2; see note).
Vix septem convulsae *undis Euroque* supersunt (1, 383; see note).

3. *Adjectives*

160. Adjectives are used as substantives, the meaning of the substantive being determined by the gender of the adjective.

Mortalia, mortal woes (lit.) mortal things (1, 462); *varium et mutabile* semper femina (4, 569).

161. Adjectives are used as substantives by Ellipsis.

Implentur . . . pinguis *ferinae* (*sc. carnis*) (1, 215).

a. Conversely, nouns are used as adjectives.

Populum late *regem* (1, 21).

162. The Distributive Numerals are sometimes used for metrical convenience.

Bina manu lato crispans hastilia ferro (1, 313).

a. They are regular with nouns used only in the plural and in expressions of multiplication.

Terna hiberna (1, 266); bis *denis* navibus (1, 381).

163. The partitive use of adjectives is extended.

Frigidus annus, "the cold part of the year" (6, 311); *alta* mente (1, 26); *diversa* litora (5, 676).

4. *Verbs*

(A) GENERAL

164. The Passive is sometimes used with Middle (reflexive) force.

Sortiti vices una undique *circumfundimur* (3, 634).

(B) TENSES

165. The Present sometimes has future force.

Et quisquam numen Iunonis *adorat* (1, 48).

166. The Perfect is used to express immediate or rapid action.

Intonuere poli et crebris micat ignibus aether (1, 90); litora *deseruere* (4, 582).

a. Such perfects are naturally translated by an English present. In the same way the pluperfect expresses instantaneous action in the past, and is translated by a simple past tense.

Flamma cum regia puppis *extulerat* (2, 257).

167. The Perfect is sometimes used to denote that a state or condition no longer exists.

Fuimus Troes, *fuit* Ilium (2, 325).

(C) THE MOODS

(1) The Independent Subjunctive

168. The Deliberative or Dubitative Subjunctive is used in the past, as well as in the present.

Quis ad Hesperiae venturos litora Teucros *crederet*, "who would have believed" (3, 186).

169. The Jussive Subjunctive is used with Concessive or Adversative force.

Modo Iuppiter *adsit* (3, 116).

a. This use occurs also in the past tenses.

Verum anceps pugnae fuerat. *Fuisset* (4, 603).

b. In Prohibitions the perfect subjunctive with *ne* occurs.

Hic tibi *ne* qua morae *fuerint* dispendia tanti (3, 453).[1]

170. The Jussive is used in the past tenses to express obligation.

Faces in castra *tulissem*, "I ought to have carried" (4, 603); eadem me ad fata *vocasses* (4, 678).

171. The Potential Subjunctive is used in softened[2] assertions.

Sed mihi vel tellus *optem* prius ima dehiscat (4, 24).

172. The Potential Subjunctive is used to express possibility with verbs meaning *see, perceive*, and the like.

Migrantes *cernas* (4, 401).

(2) Paratactic Construction

173. Dependent clauses are believed to have developed gradually. Originally the relation between two sentences was expressed by placing them side by side, with or without adverbs which emphasized their relation. This usage, called *Parataxis*, as opposed to the later *Syntaxis*, is sometimes retained for rhetorical effect, in place of a principal and a subordinate clause.

Vix positum castris simulacrum; arsere coruscae
luminibus flammae arrectis (= *vix positum erat, cum arsere*) (2, 172).

(3) The Moods in Dependent Clauses

Temporal Clauses

174. Cum with the Indicative is common. The *cum*-clause often follows the main clause.

Cum *venit*, se regina aurea composuit sponda (1, 697); Clamores ad

[1] *Cf.* the affirmative use of the perf. subj. in 6, 62.
[2] The term "softened" applies merely to the *form* of the assertion (here "I could wish" for "I wish"), not to the degree of emotion of the speaker.

sidera tollit, quales mugitus, *fugit* cum saucius aram taurus (2, 222).

175. The so-called "*cum-inversum*" is frequent. In this construction the main clause precedes in the imperfect or pluperfect indicative, usually, with *iam*, *vix*, or a word of similar meaning, and the *cum*-clause follows with the Indicative, often attended by *subito* or a word of like force.

Et iam Argiva phalanx . . . ibat, . . . flammas, *cum* regia puppis *extulerat*[1] (2, 254); vix ea fatus eram, *cum repente scindit* se nubes (2, 586 *ff.*).

176. *Dum*, "as long as," is found with the future Indicative, as well as with the past tenses of the Indicative.

In freta dum fluvii *current*, semper honos nomenque tuum laudesque manebunt (1, 607).

Conditional Sentences

177. For vividness, and as an archaism, a less vivid future condition is sometimes used where a condition contrary to fact in present time would be more natural.

Ni *faciat*, maria ac terras, caelumque profundum quippe *ferant* rapidi secum (1, 58).

178. The Indicative is sometimes used for vividness in the apodosis of a condition contrary to fact.

Iam tuta *tenebam*, ni gens crudelis ferro invasisset (6, 358).
Si mens non laeva fuisset, *impulerat* ferro Argolicas foedare latebras (2, 54).

Substantive Clauses

179. Sometimes the word upon which an Indirect Question depends is implied, and not expressed.

Gelidusque per ima cucurrit
ossa tremor, cui fata *parent*, quem *poscat* Apollo (2, 120);

inde domum, si forte pedem, si forte *tulisset*,
me refero (2, 756).

[1] In this case the idea of *subito* is expressed by the tense.

(4) The Imperative

180. Negative commands are sometimes expressed by the Imperative with *ne*.

Equo *ne credite* (2, 48).

a. In place of the prosaic *nolite* we have *absiste moveri* in 6, 399.

(5) Infinitives and Participles

181. The Infinitive is used freely in poetry, where another construction would be regular in prose, sometimes through the influence of Greek usage.

Si tantus amor casus *cognoscere* nostros (for *cognoscendi*) (2, 10).
Exstinxisse nefas tamen . . . laudabor (for a causal clause) (2, 585).
Qui nati coram me *cernere* letum fecisti (for a subst. clause of result) (2, 538).
Dederatque comam *diffundere* ventis (for a gerundive or purpose clause) (1, 319).
Non nos aut ferro Libycos *populare* penates venimus (for a purpose clause) (1, 527).

182. The Infinitive with subject accusative is used in exclamations.

Mene incepto *desistere* victam! (1, 37).

183. The perfect infinitive is sometimes used for metrical convenience with about the force of a present.

Magnum si pectore possit *excussisse* deum (6, 78).

184. The Future Participle is sometimes used to express purpose.

Aut haec in nostros fabricata est machina muros; *inspectura* domos *venturaque* desuper urbi (2, 46).

a. Sometimes the Future Participle expresses destiny or fate rather than purpose.

Animas nostrum in nomen *ituras* (6, 758).

185. The Present Participle is sometimes used with the force of a past, and the perfect with that of a present.

Suppliciter tristes et *tunsae* pectora palmis (1, 481); aurea *subnectens* exsertae cingula mammae (1, 492).

C. Figures of Rhetoric and Grammar

186. Hendiadys is the expression of one idea through two words connected by a conjunction. This is most common with nouns, but is also found with verbs.

Vinclis et carcere frenat, *curbs them with prison bonds* (1, 54).

187. Litotes is an understatement for rhetorical effect. It is especially frequent with negatives and emphasizes the statement.

Nec vero Alciden me sum laetatus euntem accepisse lacu, *I was not pleased* (that is, "I deeply regretted") *having received Alcides on my pool, when he journeyed to the Lower World* (6, 392).

188. Asyndeton is the omission of a conjunction between words, phrases, or sentences. The adversative conjunctions (*autem, sed, tamen*, etc.) are frequently omitted, and the connection is indicated by the word order (*Adversative Asyndeton*).

Navem in conspectu nullam, tres litore cervos
prospicit, *he sees no ship in sight, but observes three stags on the shore* (1, 184).

Note.—The asyndeton may of course be taken over into English with the same effect that it has in the Latin.

189. Zeugma is the use of one verb with two different meanings in connection with two objects or subjects.

Tu sceptra Iovemque *concilias, you give me my sceptre and win me Jupiter's favor* (1, 79).

190. Personification is the treatment of inanimate things as if they were persons.

Gaudetque nivali vertice se attollens pater Appenninus ad auras, *Father Apennine joyously lifts heavenward his snowy head* (12, 703; see also 4, 247–251).

191. Hysteron Proteron introduces first that which should come last in order of time or logical sequence, and *vice versa*.

Moriamur et in media arma ruamus, *let us rush into the midst of arms and die* (2, 353).

Note.—In the above translation the logical sequence of the events is not given, but as in almost all, if not all, instances of the

so-called hysteron proteron, the *important* action is mentioned first, and the second is incidental or explanatory. Thus the sentence may be rendered, "Let us die, and rush into the midst of arms," *i. e.*, "Let us die by rushing . . ."

192. Onomatopoeia is the imitation of natural sounds by single words or by sentences and verses of poetry. Examples of onomatopoetic words are **murmur,** *murmur*, **sussurrus,** *whisper*, and the like.

Quadrupedante putrem sonitu quatit ungula campum, *with galloping tramp the horse-hoof shakes the crumbling plain* (8, 596).

NOTE.—This celebrated imitation of the sound of galloping horses does not occur in our text. For other less obvious examples see the notes *passim.*

193. Aposiopesis is the suppression by a speaker or writer of something that he appeared to be about to say, either for rhetorical effect or for some other reason.

Quos ego —! sed motos praestat componere fluctus, *whom I —! But it is better to calm the troubled waves* (1, 135; see note).

194. Hypallage is an interchange in the relation of words.

Quae te sententia vertit? *What has changed your purpose?* (1, 237; see note).

195. Enallage is a transfer of epithet.

Fortia corpora = fortium corpora (1, 101).

196. Metonymy is the substitution of one thing for another to which it bears a close and well-known relation, most frequently in Vergil the name of a god for that of which he is the god.

Tum *Cererem* corruptam undis *Cerealiaque arma* expediunt, *then they take out the grain and the implements of Ceres* (1, 177).

NOTE. — Here, too, as in the case of most of these figures, the literal translation may often be given with good effect.

197. Brachylogy is a condensed or abridged form of expression, attained by not repeating or expressing something which is to be supplied.

Convenere animis opibusque parati (*sc.* ire) in quascumque velim pelago deducere terras (2, 799).

198. Anaphora is the repetition of the same word or the same word order in successive phrases or sentences. When the same word is repeated it takes the place of a conjunction or conjunctions.

Ut spolia, *ut* currus, *ut*que ipsum corpus amici . . . conspexit, *as he beheld the spoils and the chariot and the very body of his friend* (1, 486).

199. Emphasis is also secured by the **Repetition** of a word in the same clause or sentence, or in neighboring sentences.

Bellum etiam pro caede boum . . . *bellumne* inferre paras, *even war, war, are you ready to bring on us in return for the slaughter of our kine?* (3, 247).

200. Oxymoron, or **Paradox,** is the use of words in combinations which are apparently contradictory.

Longa procul longis *via* dividit *invia* terris, *a long trackless track with long land-reaches sunders widely* (3, 383).

201. Euphemism is the substitution of one expression for another, to avoid something unpleasant or improper.

Si lux alma recessit, for "if you are dead" (3, 311; see also **41**).

202. Alliteration is the use of a succession of words beginning with the same letter or sound.

Magno cum murmure montis, *with the mountain's mighty moan* (1, 55).

203. Assonance consists in the repetition of similar sounds with or without alliteration.

Ac primum silici scintillam excudit Achates, *and first Achates strikes a spark from a flint* (1, 174).

a. Sometimes the assonance takes the form of a word-play or pun.

Bello *armantur* equi, bellum haec *armenta* minantur, *for war are horses armed, war those herds portend* (3, 540).

204. A **Metaphor** is the comparison of one person or thing with another by speaking of them as if they were identical.

Hic *fessas* non vincula *naves* ulla tenent (the ships are compared to human beings), *here no cables hold the weary ships* (1, 168);

silent *arrectisque auribus* adstant (men compared to animals), *they are silent and stand by with ears pricked up* (1, 152).

205. A **Simile** is a comparison of one thing with another by way of illustration.

Ac veluti magno in populo cum saepe coorta est seditio, etc. (1, 148 *ff.*).

206. **Prolepsis** is the anticipation of a result, usually that of the action of the verb of the sentence.

Summersas obrue puppes, *overwhelm and sink their ships* (1, 69).

207. **Hyperbole** is exaggeration for rhetorical effect.

Subducta ad Manes imos desedimus unda, *as the wave recedes, we sink down to the Shades below* (3, 565).

208. **Pleonasm** is an unnecessary fulness of expression.

Multum *ille* et terris iactatus et alto, *that man much tossed on land and on the sea* (1, 3; see note).

209. A **Climax** is a steady rise or fall of force from the beginning to the end of a sentence. The former is called an *Ascending*, the latter a *Descending Climax.*

Genus unde Latinum, Albanique patres, atque altae moenia Romae, *whence came the Latin race, the Alban lords, and the walls of lofty Rome* (1, 6).

210. **Synechdoche** is the use of a part for the whole; such as **puppis,** *stern*, for a ship; **tectum,** *roof*, for a house, etc.

211. **Anachronism** is something out of keeping with the time of a statement.

Naves . . . *unco* non alligat *ancora morsu, no anchor holds the ships fast with its curved fluke* (1, 169; see note).

212. An Abstract Noun is frequently used in place of a concrete.

coniugio Aeacidae Pyrrhi sceptrisque potitum (for *coniuge*) (3, 296); *remigium* (= *remiges*) (3, 471).

D. Word Order

213. In spite of the trammels of metre, the word order in poetry is practically as free as that of prose. As in prose, emphasis is secured in poetry by placing words in unusual positions, at the beginning and end of verses, and before a pause; also by the juxtaposition of contrasted words, by **Asyndeton** (**188**), and by **Anaphora** (**198**).

214. **Hyperbaton** is frequent; that is, words are placed in unusual positions; in particular, words which ordinarily stand together, such as nouns and their limiting adjectives, are separated, sometimes by one or two words, sometimes by more. In this way word-groups of varying extent are made, and the habit should be formed of grasping the meaning of these as a unit. This is best done by reading the Latin, aloud if possible. Examples are: *Spretae*que iniuria *formae; altae* moenia *Romae; tantae*ne animis caelestibus *irae; aeternum* servans sub pectore *vulnus; saevus* ubi Aeacidae telo iacet *Hector; unius* ob noxam et furias *Aiacis Oilei; omnem* miscet agens telis nemora inter frondea *turbam.*

215. **Chiasmus** is frequent; that is, the relative order of the words is changed in successive phrases.

Multa super Priamo rogitans, super Hectora multa (1, 750).

216. We also find the *Interlocked* order, sometimes called **Synchysis.**

Saevae memorem Iunonis ob iram (1, 4);
subita gelidus formidine sanguis deriguit (3, 259).

a. When the order is the same we have **Anaphora** (*cf.* **198**).

Divum pater atque hominum rex (1, 65).

217. A preposition sometimes follows the word which it governs; this is called **Anastrophe.**

Fronte sub adversa (1, 166); spemque metumque inter (1, 218).

ABBREVIATIONS

abl.	= *ablative.*
abs.	= *absolute.*
acc.	= *accusative.*
adj.	= *adjective.*
adv.	= *adverb.*
cf.	= *compare.*
coll.	= *collective, collectively.*
comp.	= *comparative.*
conj.	= *conjunction.*
constr.	= *construction.*
dat.	= *dative.*
decl.	= *declension.*
def.	= *defective.*
dem.	= *demonstrative.*
dep.	= *deponent.*
desid.	= *desiderative.*
dim.	= *diminutive.*
disc.	= *discourse.*
distr.	= *distributive.*
e. g.	= *exempli gratia — for example.*
Eng.	= *English.*
etc.	= *et cetera — and so forth.*
f.	= *feminine.*
ff.	= *following, and what follows.*
ftn.	= *footnote.*
fut.	= *future.*
gen.	= *genitive.*
i. e.	= *id est — that is.*
imperf.	= *imperfect.*
impers.	= *impersonal, impersonally.*
ind.	= *indirect.*
indecl.	= *indeclinable.*
indef.	= *indefinite.*
indic.	= *indicative.*
inf.	= *infinitive.*
intens.	= *intensive.*
inter.	= *interrogative.*
irr.	= *irregular.*
lit.	= *literally, literal.*
m.	= *masculine.*
n.	= *neuter.*
nom.	= *nominative.*
num.	= *numeral.*
obj.	= *object.*
p., pp.	= *page, pages.*
part.	= *participle.*
pass.	= *passive.*
perf.	= *perfect.*
pers.	= *person, personal.*
pl.	= *plural.*
pluperf.	= *pluperfect.*
pos.	= *positive.*
pred.	= *predicate.*
prep.	= *preposition.*
pres.	= *present.*
pron.	= *pronoun, pronominal.*
reflex.	= *reflexive.*
rel.	= *relative.*
sc.	= *supply.*
semi-dep.	= *semi-deponent.*
sing.	= *singular.*
subj.	= *subjunctive, subject.*
subst.	= *substantive.*
sup.	= *superlative.*
trans.	= *translate, translation.*
v.	= *verse.*
vv.	= *verses.*

NOTE.—References in black-faced type (**85**) are to the Appendix at the back of the book, following the Notes.

VOCABULARY

NOTE.—English words in the definitions which are derived, directly or indirectly, from the Latin words are given in small capitals, as ACQUIRE; except in the case of proper names.

English derivatives which are not used as definitions are given in small capitals between parentheses; for example, (ABDUCT).

Composition, in cases where the parts are unchanged in form, is indicated by hyphens, as *ab-dūcō;* when the parts are changed in form, or when it is necessary to define their meaning, they are given in parentheses, as *accelerō* (*ad* + *celerō*), *abdō* (*ab* + *dō*, *put*).

In the principal parts of verbs the *neuter* of the perfect passive participle is given.

For brevity, the definitions have been reduced to a minimum. The student should always note the derivation and consequent root-meaning, and he should frequently use synonyms of the definitions which are given (*e. g.*, for *horse: steed, courser*, etc.), choosing as poetical a term as possible.

ā, ab, prep. with abl., *from, away from, out of;* of place or direction, *from, at, on, in;* of agency with the pass., *by;* of time, *from, after;* of cause or relation, *on account of, with respect to, in accordance with;* **ā tergō,** *in the rear.*

Abās, –antis, m., *Abas,* (1) a mythical king of Argos; (2) a companion of Aeneas.

abdō, –ere, –didī, –ditus (**ab** + **dō**, *put*), *remove; hide; plunge into.*

ab-dūcō, –ere, –dūxī, –ductum, *lead away, carry off; take with; draw back.* (ABDUCT.)

ab-eō, –īre, –īvī or **–iī, –itum,** *go from, go; start back; start off.*

abies, –ietis, f., *fir-tree; fir-wood.*

abigō, –ere, –ēgī, –āctum (**ab** + **agō**), *drive, hurl; remove.*

ab-luō, –ere, –luī, –lūtum, *wash away; cleanse.* (ABLUTION.)

ab-negō, –āre, –āvī, –ātum, *deny, refuse.* (ABNEGATION.)

ab-nuō, –ere, –nuī, —, *refuse, reject.*

ab-oleō, –ēre, –ēvī, –tum, *destroy; efface.* (ABOLISH.)

abripiō, –ere, –uī, –reptum (**ab** + **rapiō**), *tear away; sweep away; seize.*

ab-rumpō, –ere, –rūpī, –ruptum, *break off; tear away; break, burst; interrupt; destroy; violate.*

abruptus, –a, –um (part. of **abrumpō**), adj., *broken, riven; steep;* as subst., **abruptum, –ī,** n., *descent, abyss;* **in abruptum,** *precipitously, headlong.* (ABRUPT.)

ab-scindō, –ere, –scidī, –scissum, *tear apart, separate; rend.*

abs-condō, –ere, –condī or **condidī, –conditum,** *conceal; lose sight of, leave behind.* (ABSCOND.)

absēns, –entis (part. of **absum**), adj., ABSENT.

ab-sistō, –ere, –stitī, —, *withdraw; cease.*

abstineō, –ēre, –tinuī, –tentum (abs + teneō), *restrain oneself;* ABSTAIN.

abs-trūdō, –ere, –trūsī, –trūsum, *hide.* (ABSTRUSE.)

ab-sum, –esse, āfuī, fut. part. **āfutūrus** or **āfore,** *be* ABSENT, *be missing; be distant; be wanting, fail.*

ab-sūmō, –ere, –sūmpsī, –sūmptum, *take away, remove, cut off; destroy, consume.*

ac, another form of **atque,** *and also, and;* with comparatives and words implying comparison. *as, than.*

Acamās, –antis, m., *Acamas,* a Greek.

acanthus, –ī, m., *acanthus; bears-foot.*

Acarnān, –ānis, adj., *Acarnanian, of Acarnania,* in northwestern Greece.

accēdō, –ere, –cessī, –cessum (ad + cēdō), *go to, come to; approach.* (ACCEDE, ACCESS.)

accelerō, –āre, –āvī, –ātum (ad + celerō), *hasten,* ACCELERATE.

accendō, –ere, –cendī, –cēnsum (ad, *cf.* candeō), *set fire to, burn; arouse, enrage.*

accessus, –ūs (accēdō), m., *approach,* ACCESS, *entrance.*

accīdō, –ere, –cīdī, –cīsum (ad + caedō), *cut into, cut, hew.*

accingō, –ere, –cīnxī, –cīnctum (ad + cingō), *gird on, prepare; arm, equip;* pass. with middle force, *arm oneself; resort to.*

accipiō, –ere, –cēpī, –ceptum (ad + capiō), *take, admit; receive,* ACCEPT; *welcome, entertain; hear, see, learn; regard.*

accītus, –ūs (acciō, *summon*), m., found only in the abl. sing. **accītū,** *summons.*

accommodō, –āre, –āvī, –ātum (ad + commodō), *fit to, gird on.* (ACCOMMODATE.)

accubō, –āre, –uī, –itum (ad + cubō), *lie near, recline near; brood.*

accumbō, –ere, –cubuī, –cubitum (ad + cumbō), *recline.*

accumulō, –āre, –āvī, –ātum (ad + cumulō), *heap, load.* (ACCUMULATE.)

accurrō, –ere, –currī or **–cucurrī, –cursum** (ad + currō), *run to, run up.*

ācer, –cris, –cre (*cf.* acuō), adj., comp. **ācrior,** sup. **ācerrimus,** *sharp, bitter; violent, strong; keen, spirited; eager, active; fierce; valiant.* (ACRIMONY.)

acerbus, –a, –um (*cf.* ācer) adj., *bitter, cruel; painful, severe; sad, sorrowful; untimely.* (ACERBITY.)

acernus, –a, –um (acer, *maple-tree*), adj., *of maple.*

acerra, –ae, f., *incense-box, censer.*

acervus, –ī (*cf.* ācer), m., *heap, mound.*

Acesta, –ae, f., *Acesta,* a town in northwestern Sicily.

Acestēs, –ae, m., acc. **Acestēn,** *Acestes,* a king of Sicily.

Achaemenidēs, –ae, m., *Achaemenides,* a companion of Ulysses.

Achaicus, –a, –um, poetic form **Achaius,** adj., *Achaean, Grecian.*

Achaius, see **Achaicus.**

Achātēs, –ae, m., *Achates.*

Acherōn, –ontis, m., acc. **Acheronta,** *Acheron,* a river in Epirus; also a river of the Lower World; *Hades.*

Achillēs, -is (gen. also -ī and -eos), m., *Achilles*, the bravest of the Greeks.

Achillēus, -a, -um (**Achillēs**), adj., *of Achilles.*

Achīvī, -ōrum, m. pl., *the Achaeans, the Greeks.*

Acīdalius, -a, -um, *Acidalian*, a term applied to Venus, from a fountain in Boeotia.

aciēs, -ēī (*cf.* **ācer**), f., *sharp edge, point; keen glance, sight; eye; army, array; battle.*

acquīrō, -ere, -quīsīvī, -quīsītum (**ad** + **quaerō**), *gain*, ACQUIRE.

Acragāns or **Acragās, -antis**, m., *Acragas*, on the southern coast of Sicily; *Agrigentum*, modern *Girgenti.*

acta, -ae (ἀκτή), f., *seashore, strand.*

Actius, -a, -um (**Actium**), adj., *Actian, of Actium*, a promontory and town of Epirus.

acūtus, -a, -um (perf. part. of **acuō**), adj., *pointed, sharp.* (ACUTE.)

ad, prep., with acc., *to, toward, against; at, near, by;* of time, *at; to, for, in respect to, according to; in reply to;* **ad ūnum**, *to a man.*

adamās, -antis, m., ADAMANT.

Adamastus, -ī, m., *Adamastus.*

ad-dīcō, -ere, -dīxī, -dictum, *make over, surrender.* (ADDICT.)

addō, -ere, -didī, -ditum (**ad** + **dō**, *put*), ADD, *attach, put on; bestow; say in addition;* **sē addere**, *join.*

ad-dūcō, -ere, -dūxī, -ductum, *lead to, bring; draw back, contract, strain; draw taut.*

ad-eō, -īre, -īvī or **-iī, -itum**, *approach; go against, attack, face; reach; encounter; undergo.*

ad-eō, adv., *to such a degree, thus, so; indeed; only.*

ad-gnōscō, -ere, -gnōvī, -gnōtum, *recognize; perceive, understand.*

adhibeō, -ēre, -hibuī, -hibitum (**ad** + **habeō**) *summon, invite.*

adhuc, adv., *as yet; yet, still.*

adigō, -ere, -ēgī, -āctum (**ad** + **agō**), *drive, send, hurl; compel.*

adimō, -ere, -ēmī, -ēmptum (**ad** + **emō**), *take* to oneself, *take away; deprive of, destroy.*

aditus, -ūs (**adeō**), m., *access, entrance.*

ad-iuvo, -āre, -iūvī, -iūtum, *aid, support, back; encourage.* (ADJUTANT.)

ad-mīror, -ārī, -ātus sum, *wonder at*, ADMIRE.

ad-mittō, -ere, -mīsī, -missum, *let in*, ADMIT. (ADMISSION.)

ad-moneō, -ēre, -monuī, -monitum, *warn, remind;* ADMONISH; *urge on.* (ADMONITION.)

ad-moveō, -ēre, -mōvī, -mōtum, *bring to;* **ūbera admovēre**, *suckle.*

ad-oleō, -ēre, -oluī, -ultum, *worship, honor; sacrifice, burn.*

ad-olēscō, -ere, -olēvī, -ultum, *grow up.* (ADOLESCENT, ADULT.)

ad-operiō, -īre, -uī, -ertum, *cover.*

ad-orior, -īrī, -ortus sum, *undertake, attempt.*

ad-ōrō, -āre, -āvī, -ātum, *pray to, supplicate; worship*, ADORE, *honor.*

Adrastus, -ī, m., *Adrastus*, a king of Argos.

ad-sentiō, -īre, -sēnsī, -sēnsum, ASSENT, *approve.*

ad-servō, -āre, -āvī, -ātum, *guard.*

adsiduē (**adsiduus**), adv., *constantly, ever.* (ASSIDUOUSLY.)

adsiduus, –ā, –um (*cf.* adsideō), adj., *constant, continual.* (ASSIDUOUS.)

ad-similis, –e, adj., *like, resembling.*

ad-spectō, –āre, –āvī, –ātum, *gaze upon; look at.*

adspectus or **aspectus, –ūs** (adspiciō), m., *sight; appearance,* ASPECT.

ad-spīrō, –āre, –āvi, –ātum, *breathe on, blow; favor; in*SPIRE.

ad-stō, –āre, –stitī, –stitum, *stand by, stand near; reach; alight; stand ready.*

ad-suēsco, –ere, –suēvī, –suētum, *accustom, become accustomed, be wont.*

adsultus, –ūs (ad, *cf.* saliō), m., ASSAULT, *attack.*

ad-sum, –ēsse, –fuī, fut. part. –futūrus, imperf. subj. sometimes **afforem,** *be near, be at hand; be present, appear; aid, favor; approach.*

ad-surgō, –ere, –rēxī, –rēctum, *rise; increase, swell.*

adulterium, adulte′rī (adulter), n., ADULTERY.

adultus, –a, –um, perf. part. of adolēscō, adj., *full-grown,* ADULT.

ad-vehō, –ere, –vexī, –vectum, *carry to;* pass., *be carried, sail.*

ad-vēlō, –āre, –āvī, –ātum, *veil, wreathe.*

advena, –ae (*cf.* adveniō), m. and f., *newcomer, stranger;* as adj., *foreign.*

ad-veniō, –īre, –vēnī, –ventum, *come to, reach.*

ad-ventō, –āre, –āvī, –ātum (adveniō), *come to, approach; arrive.*

adventus, –ūs (adveniō), m., *arrival, approach.* (ADVENT.)

ad-versor, –ārī, –ātus sum, *turn against, oppose.* (ADVERSARY.)

adversus, –a, –um (perf. part. of advertō), adj., *opposing, hostile,* ADVERSE; *opposite, confronting, facing.*

ad-vertō, –ere, –vertī, versum, *turn to; direct, attend, pay attention;* pass., *come to.*

ad–vocō, –āre, –āvī, –ātum, *call, summon; call for; resort to.* (ADVOCATE.)

ad-volvō, –ere, –volvī, –volūtum, *roll.*

ādytum, –ī (Greek ἄδυτον), n., *shrine, sanctuary; tomb.*

Aeacidēs, –ae, m., *descendant of Aeacus.* (70.)

Aeaeus, –a, –um, adj., *Aeaean, of Aeaea,* in Colchis.

aedēs, –is, f., *temple;* pl., *halls, house, palace.*

aedificō, –āre, –āvī, –ātum (aedēs, *cf.* faciō), *build.* (EDIFICE.)

Aegaeus, –a, –um, adj., *Aegean, of the Aegean.*

aeger, –gra, –grum, adj., *sick, weary; weak, worn out; heartsick; difficult, painful.*

aemulus, –a, –um, adj., *rivalling,* EMULOUS; *jealous.*

Aeneadae, –ārum, m. pl., *sons of Aeneas; followers of Aeneas.*

Aenēās, –ae, m., *Aeneas,* (1) the hero of the *Aeneid;* (2) Aeneas Silvius, a king of Alba.

aēnus, –a, –um (aes), adj., *of bronze* or *copper, brazen;* as subst., **aēnum, –ī,** n., *bronze vessel, kettle, cauldron.*

Aeolia, –ae, f., *Aeolia,* an island northeast of Sicily.

Aeolidēs, –ae (Aeolus), m., *son of Aeolus, descendant of Aeolus*, applied to Ulysses (*Aen.* 6, 529) and to Misenus (*Aen.* 6, 164).

Aeolius, –a, –um (Aeolus), adj., *of Aeolus*, AEOLIAN.

Aeolus, –ī, m., *Aeolus*, god of the winds.

aequaevus, –a, –um (*cf.* **aequus** and **aevum**), adj., *of* EQUAL *age, of the same age.*

aequālis, –e (aequō), adj., EQUAL, *like; of the same age;* as subst., **aequālis, –is**, m., *comrade.*

aequātus, –a, –um (part. of **aequō**), as adj., *made equal, as high as; side by side; steady, favorable.*

aequō, –āre, –āvī, –ātum (aequus), *make* EQUAL, *balance; divide, adjust; raise to; equal, keep pace with; match.*

aequor, –oris (*cf.* **aequus**), n., *the sea; wave; field, plain.*

aequus, –a, –um, adj., *even, level,* EQUAL; *fair, just; favorable; impartial;* as subst., **aequum, –ī**, n., *justice,* EQUITY.

āēr, āeris, m., acc. **āera**, *the* AIR; *cloud, mist.* (AERIAL, AEROPLANE.)

aerātus, –a, –um (aes), adj., *bronze-* or *copper-clad;* of ships, *armored.*

aereus, –a, –um (aes), adj., *of bronze* or *copper, brazen; bronze-clad.*

aeripēs, –pedis (aes + pēs), adj., *brazen-hoofed.*

āerius, –a, –um (aer), adj., AERIAL; *lofty.*

aes, aeris, n., *copper, bronze;* articles of bronze: *statues, arms, trumpet, cymbals, beaks.*

aestās, –ātis, f., *summer.*

aestuō, –āre, –āvī, –ātum (aestus), *be hot, glow; rage; seethe, surge, boil up.*

aestus, –ūs, m., *heat; tide; sea, tideway, strait; wave.* (ESTUARY.)

aetās, –ātis, f., *age, time of life; period; generation.*

aeternus, –a, –um, adj., ETERNAL *immortal;* n. as adv., ETERNALLY, *forever.*

aether, –eris, m., *upper air,* ETHER; *sky, heavens; open air.*

aetherius, –a, –um (aether), adj., ETHERIAL, *heavenly; lofty;* **aura aetheria**, *the upper air* (of the Upper World).

Aethiops, –opis, m., *Aethiopian.*

aethra, –ae, f., *clear sky; light, radiance.*

Aetna, –ae, f., *Aetna.*

Aetnaeus, –a, –um (Aetna), adj., *of Aetna, Aetnean.*

aevum, –ī, n., *age, time; time of life; youth, old age.*

affābilis, –e (affor), adj., *approachable, kindly,* AFFABLE.

affātus, –ūs, (affor), m., *address.*

affectō, –āre, –āvī, –ātum (intens. of **afficiō**), *reach, grasp, seize.* (AFFECT.)

afferō, –ferre, attulī, allātum (ad + ferō), *bear to, bring;* pass. and **sē afferre**, *come, arrive.*

affīgō, –ere, –fīxī, –fīxum (ad + fīgō), *fasten to;* pass., *cling to, grasp; be close to.* (AFFIX.)

afflictus, –a, –um (perf. part. of **affligō**), adj., *downcast,* AFFLICTED, *wretched; ruined.*

afflīgō, –ere, –flīxī, –flīctum, *dash against, overthrow, shatter.* (AFFLICT.)

afflō, –āre, –āvī, –ātum (ad + flō),

blow upon, breathe on; blast; inspire; bestow. (AFFLATUS.)

affluō, –ere, –flūxī, –flūxum (ad + fluō), *flow to; flock to, assemble, gather.* (AFFLUENT.)

affor, –ārī, –ātus sum (ad + for), *speak to, address.*

afforem, see **adsum.**

āfore, see **absum.**

Āfrica, –ae, f., *Africa.*

Āfricus, –a, –um (*cf.* **Āfer**), adj., *African;* as subst., **Āfricus, –ī,** m. (*sc.* **ventus**), *southwest wind.*

Agamemnonius, –a, –um (**Agamemnon**), adj., *of Agamemnon; son of Agamemnon.*

Agathyrsī, –ōrum, m. pl., *the Agathyrsi,* a Scythian people.

Agēnor, –oris, m., *Agenor,* a Phoenician king.

ager, agrī, m., *field; land, territory.* (AGRARIAN, AGRICULTURE.)

agger, –eris, m., *mound, dike; rampart; height;* **agger viae,** *road.*

1. **aggerō, –āre, –āvī, –ātum** (**agger**), *heap up; increase.*

2. **aggerō, –ere, –gessī, –gestum** (ad + gerō), *heap upon.*

agglomerō, –āre, –āvī, –ātum (ad + glomerō), *flock to, join.* (AGGLOMERATION.)

aggredior, –ī, –gressus sum (ad + gradior), *go to; attack; undertake, dare to;* **dictīs aggredī,** *accost.* (AGGRESSIVE.)

agitātor, –ōris (agitō), m., *driver.* (AGITATOR.)

agitō, –āre, –āvī, –ātum (intens. of agō), *drive; pursue, follow, take to; rouse, give life to, sway; trouble, torment; urge; spend, pass.* (AGITATE.)

agmen, –inis (agō), n., *line* of march, *column; course, current; armed band, army; throng, flock, herd;* of oars, *stroke.*

agna, –ae (*cf.* **agnus**), f., *ewe-lamb.*

agnōscō, see **adgnōscō.**

agnus, –ī (*cf.* **agna**), m., *lamb.*

agō, –ere, ēgī, āctum, *drive, lead; bring up, bring to bear; force; arouse, cause; pursue; form; drive away; harass, vex; do, perform; treat; proceed, go;* of time, *pass, spend;* **sē agere,** *present oneself;* imper., **age, agite,** *come, come now.* (ACT, ACTION.)

agrestis, –e (*cf.* **ager**), adj., *rural, rustic; wild;* as subst., **–is,** m. and f., *rustic, peasant.*

agricola, –ae (**ager,** *cf.* **colō**), m., *farmer, peasant.*

Aiāx, –ācis, m., *Ajax,* (1) son of Telamon; (2) son of Oileus.

aiō, def., only in pres. stem, *say, speak.*

āla, –ae, f., *wing;* pl., *cavalry, horsemen.*

alacer or **alacris, –cris, –cre,** adj., *active, eager, bold; joyful, exultant.* (ALACRITY.)

ālātus, –a, –um (āla), adj., *winged.*

Alba, –ae, f., *Alba,* or *Alba Longa,* an ancient city southeast of Rome.

Albānus, –a, –um (**Alba**), adj., *of Alba, Alban;* as subst., **Albānī, –ōrum,** m. pl., *the Albans.*

albus, –a, –um, adj., *white.* (ALBUM.)

Alcīdēs, –is, m., acc. **Alcīdēn,** *descendant of Alceus, Hercules.*

āles, –itis, gen. pl. sometimes **ālituum** (āla), adj., *winged;* as subst., m. and f., *bird.*

Alētēs, –is, m., *Aletes,* a companion of Aeneas.

aliēnus, –a, –um (alius), adj., *of another, another's; foreign,* ALIEN.

āliger, –era, –erum (āla, *cf.* gerō), adj., *winged.*

aliquis, –qua, –quod (ali- + quī), adj. pron. indef., *some, any.*

aliquis, –qua, –quid (ali- + quis), indef. pron., *some one; something;* pl. *some;* acc. **aliquid,** *in some respect, somewhat.*

aliter (alius), adv., *otherwise.*

alius, –a, –um, adj. pron., *other, another;* **alius . . . alius,** *one . . . another;* **aliī . . . aliī,** *some . . . others.*

allābor, –ī, –lāpsus sum, *glide up to, glide on, drift; reach.*

alligō, –āre, –āvī, –ātum (ad + ligō), *bind to; moor; hold fast, confine.*

alloquor, –ī, –locūtus sum (ad + loquor), *speak to; pray to.* (ALLOCUTION.)

almus, –a, –um (alō), adj., *fostering; gracious, kindly, propitious;* as subst., **alma, –ae,** f., *gracious one.* (ALMA MATER.)

alō, –ere, –uī, –tum or **–itum,** *nourish, feed; rear, bring up; foster, encourage; produce.*

Alōīdēs, –ae, m., acc. **Alōīdās,** *son of Aloeus,* applied to Otus and Ephialtes, the giants.

Alphēus, –ī, m., *the Alpheus,* a river of Elis and its god.

Alpīnus, –a, –um (Alpēs), adj., *Alpine.*

altāria, –ium (altus), n. pl., *high altar;* ALTAR.

altē (altus), adv., comp. **altius,** sup. **altissimē,** *high, on high; deep.*

alter, –era, –erum (*cf.* alius), pron. adj., *the other* of two; *second, next; another;* **alter . . . alter,** *one . . . the other;* **alter . . . alterius,** *of each other, each other's.* (ALTER.)

alternō, –āre, –āvī, –ātum (alternus), *balance, consider, debate.* (ALTERNATE.)

alternus, –a, –um (alter), adj., ALTERNATE, *by turns; in turn, in succession.*

altrīx, –īcis (alō), m., *nurse;* as adj., *native.*

altus, –a, –um (alō), adj., comp. **altior,** sup. **altissimus,** *high, lofty; noble, distinguished; deep, depths of;* as subst., **altum, –ī,** n., *heavens, sky; the deep;* **alta, –ōrum,** *heights, depths;* **in altum,** *on high.* (ALTITUDE.)

alumnus, –ī (alō), m., *nursling, foster-child, son.* (ALUMNUS.)

alveus, –ī (alvus), m., *boat, skiff.*

alvus, –ī, f., *belly, body.*

amāns, –antis (part. of amō), adj., *loving;* as subst., m. and f., *lover; loving husband* or *wife, bride.*

amāracus, –ī, m., *marjoram.*

amārus, –a, –um, adj., *bitter; disagreeable, unwelcome; harsh, cruel.*

Amāzonis, –idis (Amāzōn), f., *an Amazon.*

Amāzonius, –a, –um (Amāzōn), adj., *Amazonian.*

ambāgēs, –is (*cf.* ambigō), f., *details; riddle, enigma, mystery.*

ambedō, –ere, –ēdī, –ēsum (amb– + edō), *eat around, gnaw; devour, consume.*

ambiguus, –a, –um (ambigō), adj., AMBIGUOUS, *two-fold; mysterious; obscure, dark; doubtful; treacherous.*

ambiō, –īre, –īvī or **–iī, –itum**

(amb– + eō), *surround, encircle; approach, importune, entreat.*

ambō, –ae, –ō, pron. adj., *both, two.*

ambrosius, –a, –um, adj., AMBROSIAL; *divine, heavenly.*

āmēns, –mentis (ā + mēns), adj., *out of one's mind, mad; frantic, frenzied; aghast.*

amiciō, –īre, –uī or **–īxī, –ictum** (am–, *cf.* **iaciō**), *wrap, clothe; veil, conceal.*

amictus, –ūs (**amiciō**), m., *wrap, cloak, covering, veil.*

amīcus, –a, –um (**amō**), adj., *friendly, loving,* AMICABLE, *propitious;* as subst., **amīcus, –ī,** m., *friend.*

āmittō, –ere, –mīsī, –missum (ā + **mittō**), *let go; send away; lose; give up.*

amnis, –is, m., *stream, river; torrent.*

amō, –āre, –āvī, –ātum, *love, cherish;* **lītus amāre,** *hug the shore.* (AMIABLE.)

amoenus, –a, –um, adj., *charming, delightful.* (AMENITY.)

amor, –ōris (**amō**), f., *love, longing; fondness; love-charm;* personified, *Amor, Cupid.* (AMOROUS.)

āmoveō, –ēre, –mōvī, –mōtum, *re*MOVE.

Amphrȳsius, –a, –um (**Amphrȳsus**), adj., *Amphrysian, of the Amphrysus,* a river in Phthiotis.

amplē, comp. **amplius** (**amplus**), adv., AMPLY; comp., *longer, more.*

amplector, –ī, –plexus sum (**amb–** + **plectō**), *encircle; clasp, enfold, embrace.*

amplexus, –ūs (**amplector**), m., *embrace.*

amplius, see **amplē.**

amplus, –a, –um, adj., AMPLE, *spacious, large, vast; rich, magnificent.*

Amycus, –ī, m., *Amycus,* (1) a king of the Bebrycians; (2) a companion of Aeneas.

an, inter. conj., introducing the second part of a double question, *or;* with the first part of the question understood, *or, can it be that,* or simply giving an interrogative turn to the sentence, and not to be translated.

anceps, –itis (**amb–** + **caput**), adj., *double-headed; two-fold; uncertain, doubtful; deceptive, perplexing.*

Anchīsēs, –ae, m., *Anchises.*

Anchīseus, –a, –um (**Anchīsēs**), adj., *of Anchises.*

Anchīsiadēs, –ae, m., *son of Anchises.*

ancora, –ae, f., ANCHOR.

Ancus, –ī, m., *Ancus,* forename of Ancus Marcius, fourth king of Rome.

Androgeōs, –ō, m., *Androgeus,* son of Minos.

Androgeōs, –ī, m., *Androgeos,* a Greek warrior.

Andromachē, –ae, f., *Andromache.*

anguis, –is, m. and f., *snake, serpent;* **Lernaeus anguis,** *the Hydra.*

angustus, –a, –um (**angō**), adj., *narrow; dangerous, perilous;* as subst., **angustum, –ī,** n., *narrow passage.*

anhēlitus, –ūs (**anhēlō**), m., *panting.*

anhēlō, –āre, –āvī, –ātum (**am–** + **hēlō**), *pant; roar.*

anhēlus, –a, –um (*cf.* **anhēlō**), adj., *panting, gasping.*

anīlis, –e (anus), adj., *of an old woman.*

anima, –ae, f., *breath, air; life; spirit, soul; life-blood.* (ANIMATE.)

animal, –ālis (anima), n., *living creature,* ANIMAL.

animus, –ī, m., *breath, life; mind, soul, heart; purpose; feeling;* pl., *courage, spirit, passions; pride; wrath;* **animī**, *in spirit.*

Anius, –iī, m., *Anius,* a king of Delos.

Anna, –ae, f., *Anna,* sister of Dido.

annālis, –e (annus), adj., *of a year, annual;* as subst., **annālēs, –ium** (*sc.* **librī**), m. pl., ANNALS; *history, story.*

an-ne, pleonastic for **an**; see **an**.

annītor, –ī, –nīsus and **–nīxus sum** (**ad** + **nītor**), *lean against, strive, strain; exert oneself.*

an-nō, –āre, –āvī, –ātum (**ad** + **nō**), *swim to, drift to, sail to.*

annōsus, –a, –um (annus), adj., *aged, old.*

an-nuō, –ere, –nuī, –nūtum (**ad** + **nuō**), *assent; promise; grant, permit; favor.*

annus, –ī, m., *year; season.*

annuus, –a, –um (annus), adj., *yearly,* ANNUAL.

Antandros or **Antandrus, –ī**, f., *Antandrus.*

ante, adv. and prep. As adv., *before, first, sooner, in front; above, more than; beforehand.* As prep. with acc., *before, in front of; in preference to;* of time, *before.* (ANTEDATE.)

ante-ferō, –ferre, –tulī, –lātum, *prefer; do* or *say first.*

antemna, –ae, f., *yard.*

Antēnor, –oris, m., *Antenor,* a nephew of Priam.

Antēnoridēs, –ae (Antēnor), m., *son of Antenor.*

antequam or **ante quam**, conj., *before, sooner than, until.*

Antheus, –eī, m., acc. **Anthea**, *Antheus,* a companion of Aeneas.

antīquus, –a, –um, adj., *former, ancient; aged; venerable.*

antrum, –ī, n., *cave.*

Aornos, –ī (ἄορνος), m., *Aornos,* a Greek name for Lake Avernus, meaning *without birds.*

aper, aprī, m., *wild boar.*

aperiō, –īre, –uī, –tum (**ab** + **pariō**), *lay bare; open; reveal, show, make known;* pass., *appear.*

apertus, –a, –um (part. of **aperiō**), adj., *open, clear, unprotected.*

apex, –icis, m., *point, tip, tongue; top, summit.* (APEX.)

apis or **apēs, –is**, f., *bee.* (APIARY.)

Apollō, –inis, m., *Apollo* (see 51); applied also to a temple of Apollo.

appāreō, –ēre, –uī, –itum (**ad** + **pāreō**), *appear, be seen; show oneself.* (APPARENT.)

1. **appellō, –āre, –āvī, –ātum**, *name, call; hail.* (APPELLATION.)
2. **appellō, –ere, –pulī, –pulsum** (**ad** + **pellō**), *drive to, bring to.*

applicō, –āre, –āvī, –ātum (**ad** + **plicō**), *drive to, bring to.* (APPLICATION.)

aprīcus, –a, –um (*cf.* **aperiō**), adj., *sunny; sun-loving.*

aptō, –āre, –āvī, –ātum, *adjust, put on; fit out, fashion, prepare, make ready.* (ADAPT.)

aptus, –a, –um, adj., *attached;*

studded with, adorned with. (APT.)

apud, prep. with acc., *with, near, at, by; among.*

aqua, –ae, f., *water; stream, river.* (AQUARIUM.)

Aquilō, –ōnis, m., *Aquilo,* the North Wind; *the North.*

aquōsus, –a, –um (aqua), adj., *watery, rainy, rain-bringing.*

āra, –ae, f., *altar;* **āra sepulcrī,** *funeral pile;* **Ārae, –ārum,** *the Altars,* a reef between Sicily and Africa.

arātrum, –ī (arō), n., *plough.*

arbor or **arbōs, –oris,** f., *tree, shrub; timber, wood; oar.* (ARBOR.)

arboreus, –a, –um (arbor), adj., *treelike, branching.* (ARBOREAL.)

arbōs, see **arbor.**

Arcadius, –a, –um (Arcadia), adj., *Arcadian, of Arcadia.*

arcānus, –a, –um (arca, *chest*), adj., *hidden, secret;* as subst., **arcānum, –ī,** n., *secret.* (ARCANUM.)

arceō, –ēre, –uī, —, *confine; keep off, exclude, bar; protect; prevent.*

arcessō, –ere, –īvī, –ītum (ar = ad, *cf.* **cēdō**), *summon, call, invoke.*

Arcitenēns, –entis (arcus, tenēns), adj., *bow-bearing;* as subst., m., *the Bow-bearer, Apollo.*

Arctos, –ī, f., *the Bear;* pl., *the Bears* (see 32); *the north.*

Arctūrus, –ī, m., *Arcturus* (see 33).

arcus, –ūs, m., *bow; curve, bend; rainbow.* (ARC, ARCH.)

ārdēns, –entis (part. of **ārdeō**), adj., *burning, fiery, glowing; eager,* ARDENT, *spirited; in hot haste; angry, passionate;* as subst., m., *eager warrior.*

ārdeō, –ēre, ārsī, ārsum, *be on fire, glow, blaze; shine; be eager, burn; rage.* (ARSON.)

ārdēscō, –ēre, ārsī, —, (**ārdeō**), *take fire, burn.*

ārdor, –ōris (**ārdeō**), m., *burning, heat, fire;* ARDOR, *eagerness.*

arduus, –a, –um, adj., *steep, lofty, tall, towering; on high, raised, at full height;* as subst., **ardua, –ōrum,** n. pl. (*sc.* loca), *high places, heights.* (ARDUOUS.)

ārēns, –entis (part. of **āreō**), adj., *dry.*

āreō, –ēre, āruī, —, *dry up, wither.*

Arethūsa, –ae, f., *Arethusa,* a fountain near Syracuse, and its nymph.

argentum, –ī, n., *silver; silverware, silver plate.*

Argī, –ōrum, m. pl., *Argos.*

Argīvus, –a, –um (Argī), adj., *of Argos, Argive; Grecian;* as subst., **Argīvī, –ōrum,** m. pl., *the Greeks.*

Argolicus, –a, –um (Argolis), adj., *of Argolis; Grecian.*

arguō, –ere, –uī, –ūtum, *prove, show; betray.* (ARGUE.)

āridus, –a, –um (**āreō**), adj., *dry, parched.* (ARID.)

ariēs, –ietis, m., *ram; battering-ram.*

arma, –ōrum, n. pl., ARMS, *armor; war, battle; equipment, tools, utensils; tackle, rigging.*

armātus, –a, –um (perf. part. of **armō**), adj., ARMED, *equipped;* as subst., **armātī, –ōrum,** m. pl., *armed men.*

armentum, –ī (**arō**), n., *cattle; herd, flock.*

armiger, –gera, –gerum (arma, *cf.* **gerō**), adj., *armed;* as subst., m., *armor-bearer.*

armipotēns, –entis (arma + potēns), adj., *powerful in arms, brave, valiant.*

armisonus, –a, –um (arma, *cf.* sonō), adj., *of the ringing arms.*

armō, –āre, –āvī, –ātum (arma), ARM; *equip; prepare, make ready.*

armus, –ī, m., *shoulder, flank.*

arō, –āre, –āvī, –ātum, *plough, furrow; till.* (ARABLE.)

arrēctus, –a, –um, perf. part. of **arrigō,** adj., *raised; stirred, intent.*

arrigō, –ere, –rēxī, –rēctum (ad + regō), *raise, erect; excite, stir;* pass., *rise, stand up.*

arripiō, –ere, –uī, –reptum (ad + rapiō), *seize; hasten to reach.*

ars, artis, f., *skill,* ART; ART*ifice, stratagem; craft, cunning; habit; work of art.*

artifex, –ficis (ars, *cf.* faciō), m., *artist, workman; schemer, trickster.* (ARTIFICER, ARTIFICIAL.)

1. **artus, –ūs,** m., *joint; limb; body, frame.* (ARTICULATE, ARTICLE.)

2. **artus, –a, –um** (*cf.* arceō), adj., *close, tight.*

arvum, –ī (arō), n., *arable land; field, shore;* pl. *fields, country.*

arx, arcis (*cf.* arceō), f., *citadel, tower; height, hill.*

Arx Minervae, *Minerva's Height,* a place in southeastern Italy, commonly called *Castrum Minervae.*

Ascanius, –iī, m., *Ascanius.*

ascendō, –ere –scendī, –scēnsum (ad + scandō), *climb, mount,* ASCEND.

ascēnsus, –ūs (ascendō), m., *climbing,* ASCENT.

Asia, –ae, f., *Asia,* referring to Asia Minor.

aspargō, –inis (aspergō), f., *spray.*

aspectō, –āre, –āvī, –ātum (ad + spectō), *look at, look upon, survey.*

aspectus, –ūs (aspiciō), m., *view, sight,* ASPECT; *vision.*

asper, –era, –erum, adj., comp. **asperior,** sup. **asperrimus,** *rough, harsh, rugged, rude; cruel, fierce, savage; formidable.* (ASPERITY.)

aspergō, –ere, –spersī, –spersum (ad + spargō), *sprinkle.* (ASPERSION.)

asperō, –āre, –āvī, –ātum (asper), *roughen, ruffle.*

aspiciō, –ere, –spexī, –spectum (ad + speciō), *look upon; see, behold; regard, have regard for.*

aspirō, see **adspīrō.**

asportō, –āre, –āvī, –ātum (abs + portō), *carry away.*

Assaracus, –ī, m., *Assaracus,* a king of Phrygia.

assentiō, see **adsentiō.**

asservō, see **adservō.**

assiduus, see **adsiduus.**

assurgō, see **adsurgō.**

ast, see **at.**

astō, see **adstō.**

astrum, –ī, n., *star, constellation.* (ASTRONOMY, ASTER.)

Astyanāx, –actis, m., *Astyanax,* son of Hector and Andromache.

asȳlum, –ī, n., *sanctuary.* (ASYLUM.)

at, old form **ast,** conj., *but, yet, still; on the contrary; at least, at any rate.*

āter, –tra, –trum, adj., *black; dark, gloomy, sombre, murky; sad; deadly.*

Atiī, –ōrum, m. pl., *the Atii,* a Roman *gens.*

Atlās, –antis, m., *Atlas* (78).

atque and **ac** (**at** + **que**), conj., *and also, and;* with words implying comparison and contrast, *as, than.*

Atrīdēs, –ae, m., *son of Atreus;* pl. **Atrīdae, –ārum,** *sons of Atreus.*

ātrium, –ī, n., ATRIUM, *court, hall.*

atrōx, –ōcis (*cf.* **āter**), adj., *cruel, fierce, savage.* (ATROCIOUS.)

attingō, –ere, –tigī, –tāctum (**ad** + **tangō**), *touch; come to, find; attain, reach.*

attollō, –ere, —, — (**ad** + **tollō**), *lift, raise; throw up, rear, construct; brandish; rouse, excite;* pass. and **sē attollere,** *arise, appear.*

attonitus, –a, –um (perf. part. of **attonō**), adj., *thunderstruck, awestruck, amazed; frenzied, inspired.*

attrectō, –āre, –āvī, –ātum (**ad** + **tractō**), *handle, touch.*

Atys, Atyos, m., *Atys.*

auctor, –ōris (**augeō**), m., AUTHOR, *contriver, producer; founder; authority, guarantor; patron, backer.*

audāx, –ācis (**audeō**), adj., *daring, bold; courageous; rash, foolhardy.* (AUDACIOUS.)

audēns, –entis (pres. part. of **audeō**), adj., comp. **audentior,** *daring, bold, courageous.*

audeō, –ēre, ausus sum, semi-dep., *dare, venture, attempt; be bold, be eager.*

audītum, –ī (part. of **audiō** as subst.), n., *report, story.*

audiō, –īre, –īvī, –ītum, *hear; hear of, learn; inquire into, judge.* (AUDITORY, AUDIENCE.)

auferō, –ferre, abstulī, ablātum (**au** = **ab** + **ferō**), *take away; blot out, take off, kill; remove, shut out;* **sē auferre,** *depart, rush away.*

augeō, –ēre, auxī, auctum, *increase, enlarge; add to.* (AUGMENT.)

augur, –uris, m., AUGUR, *prophet.*

augurium, –ī (**augur**), n., AUGURY, *divination; sign, portent; forboding.*

Augustus, –ī, m., *Augustus Caesar,* the first emperor of Rome.

aula, –ae, old gen. **aulāī,** f., *court, hall; palace.*

aulaeum, –ī, n., *coverlet, hanging, canopy.*

Aulis, –idis, f., *Aulis,* a seaport of Boeotia.

aura, –ae, old gen. **aurāī,** f., *breeze, air; upper air, ether, space; splendor, gleam, light; spirit; favor, applause;* **ad aurās, sub aurās,** *upward, to heaven; to light.*

aurātus, –a, –um (**aurum**), adj., *gilded; embroidered with gold.*

aureus, –a, –um (**aurum**), adj., *golden; gilded; beautiful; happy, blessed.*

auricomus, –a, –um (**aurum** + **coma**), adj., *golden-haired, with golden leaves.*

aurīga, –ae, m., *driver, charioteer.*

auris, –is (*cf.* **audiō**), f., *ear.* (AURIST.)

Aurōra, –ae, f., *Aurora,* goddess of the Dawn; *morning, dawn.* (AURORA.)

aurum, –ī, n., *gold;* also objects made of gold: *goblet, bowl, bit,* etc.

Ausonia, see **Ausonius.**

Ausonius, –a, –um (**Ausones**), adj.,

Ausonian, Italian; as subst., **Ausonia, –ae** (*sc.* **terra**), f., *Ausonia, Italy;* **Ausoniī, –ōrum,** m. pl., *the Italians.*

auspex, –icis (**avis,** *cf.* **speciō**), m., *augur, diviner; guide, leader; patron.*

auspicium, –iī (**auspex**), n., *augury,* AUSPICES; *lead, guidance.* (AUSPICIOUS.)

Auster, –trī, m., *Auster,* the south wind; *wind; the south.*

ausum, –ī (perf. part. of **audeō**), n., *bold deed, venture.*

aut, conj., *or, or else;* **aut . . . aut,** *either . . . or.*

autem (*cf.* **aut**), conj., *but, on the contrary, however; moreover, indeed.*

Automedōn, –ontis, m., *Automedon,* charioteer of Achilles, armor-bearer of Pyrrhus.

autumnus, –ī (*cf.* **augeō**), m., AUTUMN.

auxilium, –iī (**augeō**), n., *aid, help, relief;* pl., *assistance, resources.* (AUXILIARY.)

avārus, –a, –um (**aveō,** *desire*), adj., *greedy,* AVARICIOUS, *covetous.*

a-vehō, –ere, –vexī, –vectum, *bear away;* pass., *sail away, go away; go, come.*

ā-vellō, –ere, –vellī or **–vulsī, –vulsum,** *tear away; carry off, steal.*

Avernus, –a, –um, adj. (see *Aornos*), *Avernian, of Avernus;* as subst., **Avernus, –ī,** m. (*sc.* **lacus**), *Lake Avernus,* near Naples; **Averna, –ōrum,** n. pl. (*sc.* **loca**), *the neighborhood of Avernus, Avernus.*

āversus, –a, –um (perf. part. of **āvertō**), adj., *turned away, with averted face, askance; far away, remote; unfriendly, estranged, hostile.* (AVERSE.)

ā-vertō, –ere, –vertī, –versum, *drive away, keep off,* AVERT; *put an end to, end;* intrans. and pass., *turn away, swing round; withdraw, depart.*

avidus, –a, –um (**aveō,** *desire*), adj., *longing, eager.* (AVIDITY.)

avis, –is, f., *bird.* (AVIATION.)

āvius, –a, –um (**ā** + **via**), adj., *pathless, inaccessible, devious;* as subst., **āvia, –ōrum,** n. pl. (*sc.* **loca**), *by-paths, by-ways.*

āvulsus, –a, –um (perf. part. of **āvellō**), adj., *torn from; torn, rent.*

avunculus, –ī (**avus**), m., maternal *uncle.* (AVUNCULAR.)

avus, –ī, m., *grandfather; ancestor.*

axis, –is, m., AXLE; *car, chariot;* AXIS, *arch* or *canopy* of heaven; *heavens; sphere.*

bāca, –ae, f., *berry; pearl.* (BACCALAUREATE.)

bācātus, –a, –um (**bāca**), adj., *set* or *hung with pearls.*

bacchātus, –a, –um (perf. part. of **bacchor**), adj., *resounding with revels;* see **bacchor.**

bacchor, –ārī, –ātus sum (**Bacchus**), *revel, rave; run riot, rush madly;* lit., *celebrate the festival of Bacchus.*

Bacchus, –ī, m., *Bacchus* (59); by meton., *wine; the Bacchic cry.*

balteus, –eī, m., *belt.*

barathrum, –ī, n., *pit, abyss.*

barba, –ae, f., *beard.* (BARBER.)

barbaricus, –a, –um (**barbarus**),

adj., *foreign, barbarian,* BARBARIC.

barbarus, –a, –um, adj., *foreign;* BARBAROUS, *savage.*

Barcaeī, –ōrum (Barcē), m. pl., *Barcaeans,* inhabitants of Barce, in northern Africa.

Barcē, –ēs, f., *Barce,* nurse of Sychaeus.

beātus, –a, –um (perf. part. of **beō**), adj., *blest, happy.* (BEATIFIC, BEATITUDE.)

Bēbrycius, –a, –um, *Bebrycian, of Bebrycia,* early name of Bithynia.

Bēlīdēs, –ae, m., *son of Belus, descendant of Belus.*

bellātrīx, –īcis (bellō), f., *female warrior;* as adj., *warring, warlike.*

bellō, –āre, –āvī, –ātum (bellum), *wage war, fight.*

bellum, –ī (duellum), n., *war, battle;* personified, *the god of war, War.* (BELLICOSE.)

bēlua, –ae, f., huge *beast, monster.*

Bēlus, –ī, m., *Belus,* (1) father of Dido; (2) an ancestor of Dido.

bene (bonus), comp. **melius,** sup. **optimē,** adv., *well; favorably; pleasantly, sweetly.* (BENEFACTOR.)

benignus, –a, –um, adj., *kindly, friendly, gracious.* (BENIGN, BENIGNANT.)

Berecyntius, –a, –um (Berecyntus), adj., *Berecyntian, of Berecyntus,* a mountain of Phrygia.

Beroē, –ēs, f., *Beroe,* wife of Doryclus.

bi-, see **bis-.**

bibō, –ere, bibī, —, *drink; drink in; drain.* (IMBIBE.)

bibulus, –a, –um (bibō), adj., *thirsty, dry.* (BIBULOUS.)

bi-color, –ōris, adj., *of two colors; dappled.*

bi-dēns, –entis, adj., *with two teeth;* as subst., **bidēns, –entis** (*sc.* **victima**), f., *animal* for sacrifice, *sheep.*

bifōrmis, –e (bi- + fōrma), adj., *two-formed, of mixed form.*

bīgae, –ārum (bis- + iugum), f. pl., *pair of horses; two-horse chariot, car.*

biiugus, –a, –um (bi- + iugum), adj., *of a* (two-horse) *chariot, of chariots;* **biiugum certāmen,** *chariot-race.*

bilinguis, –e (bi- + lingua), adj., *double-tongued, false.* (BILINGUAL.)

bīnī, –ae, –a (bis), distr. num. adj., *two apiece; two* (162).

bi-patēns, –entis, adj., *opening two ways; wide-open.*

bipennis, –e (bi- + penna), adj., *two-edged;* as subst. (*sc.* **secūris**), f., *battle-axe, axe.*

birēmis, –e (bi- + rēmus), adj., *two-oared;* as subst., **birēmis, –is** (*sc.* **nāvis**), f., *ship* with two banks of oars, BIREME, *galley.*

bis, adv., *twice;* in composition, **bis-** or **bi-,** *two-fold, double.* (BIS.)

Bitiās, –ae, m., *Bitias,* a Carthaginian.

blandus, –a, –um, adj., *flattering; soft, persuasive, enticing.* (BLAND.)

Bōla, –ae, f., *Bola,* a town in Latium.

bonus, –a, –um, comp. **melior,** sup. **optimus,** adj., *good; kindly, gracious, propitious, bounteous; able, skilful; virtuous;* in **melius,** *for*

the better; as subst., **bona, –ōrum** n. pl., *goods, blessings; fortune, wealth.* (BONUS.)

Boreās, –ae, m., *the north wind;* personified, BOREAS, the god of the north wind.

bōs, bōvis, m. and f., *bull, ox, cow;* pl., cattle. (BOVINE.)

bracchium, –ī, n., *arm; limb, branch; yard.*

bractea or **brattea, –ae,** f., *leaf of metal, foil.*

brevis, –e, adj., comp. **brevior,** sup. **brevissimus,** *brief, short; shallow;* as subst., **brevia, –ium,** n. pl. (*sc.* **loca**), *shoals.* (BREVITY.)

breviter (**brevis**), adv., BRIEFLY, *in a few words.*

Briareus, –ī, m., *Briareus,* a giant with a hundred arms.

brūma, –ae (for **brev-ma,** a superl. form of **brevis,** *sc.* **diēs**), f., *winter,* properly *the winter solstice.*

brūmālis, –e (**brūma**), adj., *of winter, wintry.*

Brūtus, –ī, m., *Brutus,* surname of *L. Iūnius Brūtus,* the first Roman consul.

būbō, –ōnis, m., *owl* (f. in Vergil).

būstum, –ī (*cf.* **combūrō**), n., *funeral pile; tomb.*

Būtēs, –ae, m., *Butes,* son of Amycus, king of Bebrycia.

Būthrōtum, –ī, n., *Buthrotum,* a seaport in Epirus.

Byrsa, –ae, f., *Byrsa,* the citadel of Carthage.

cacūmen, –inis, n., *peak, summit.*

cadō, –ere, cecidī, cāsum, *fall, sink; decline, set; perish; cease, fail; subside; happen, come to pass;* of sails, *droop* from loss of wind.

cadūcus, –a, –um (**cadō**), adj., *fallen, dead.*

cadus, –ī, m., *jar; wine-jar;* funeral *urn.*

caecus, –a, –um, adj., *blind; dark, secret, hidden; blinded, mad, reckless; aimless, unmeaning; doubtful.*

caedēs, –is (**caedō**), f., *slaughter, murder; bloodshed.*

caedō, –ere, cecīdī, caesum, *cut, cut down; slay, slaughter; sacrifice.*

caelestis, –e (**caelum**), adj., *heavenly, divine,* CELESTIAL, *of the gods;* as subst., **caelestēs, –ium** or **–um,** m. and f. pl., *the gods.*

caelicola, –ae (**caelum,** *cf.* **colō**), m. and f., *a god.*

caelifer, –fera, –ferum (**caelum,** *cf.* **ferō**), adj., *heaven-bearing.*

caelō, –āre, –āvī, –ātum (**caelum**), *chisel, cut* in relief, *engrave, emboss.*

caelum, –ī, n., *the heavens, heaven; sky; air, temperature, weather.*

Caeneus, –eos, m., acc. **Caenea,** *Caeneus,* a Thessalian girl named Caenis, who was changed by Neptune into a boy.

caenum, –ī, n., *mud, filth.*

caeruleus or **caerulus, –a, –um** (**caelum**), adj., *sea-blue, sea-green,* CERULEAN; *purple; dark, gloomy;* as subst., **caerula, –ōrum,** n. pl., *blue waters, the sea.*

Caesar, –aris, m., *Caesar,* (1) *C. Iūlius Caesar,* the dictator; (2) *C. Iūlius Caesar Octāviānus,* his adopted son, afterward called *Augustus.*

caesariēs, –ēī, f., *hair, locks.*

caespes, –itis (*cf.* **caedō**), f., *sod, turf; grass.*

caestus, –ūs (**caedō**), m., CESTUS; *boxing-glove.*

Caīcus, –ī, m., *Caicus,* a companion of Aeneas.

Caiēta, –ae, f., *Caieta,* a seaport in Latium, modern *Gaeta.*

calcar, –āris (*cf.* **calx**), n., *spur.*

Calchās, –antis, m., *Calchas,* a Greek prophet and priest.

caleō, calēre, caluī, —, *be warm, glow, steam.*

calidus, –a, –um (**caleō**), adj., *warm, hot.*

cālīgō, –inis, f., *mist, fog; darkness, gloom.*

cālīgō, –āre, —, — (**cālīgō**), *darken, blind.*

callis, –is, m., *foot-path; mountain pasture.*

calor, –ōris (**caleō**), m., *heat, warmth.* (CALORIC.)

calx, calcis, f., rarely m., *heel; foot.*

Camerīna, –ae, f., *Camerina,* a town of Sicily.

Camillus, –ī, m., *Camillus,* surname of *M. Fūrius Camillus,* who conquered Veii and retook Rome from the Gauls.

camīnus, –ī, m., *forge, furnace.*

campus, –ī, m., *plain, field; level spot; tract.* **Māvortis Campus,** *the Campus Martius* at Rome. (CAMPUS.)

candēns, –entis (pres. part. of **candeō**), adj., *white, shining; glowing.*

candeō, –ēre, canduī, —, *be white, glisten.*

candidus, –a, –um (**candeō**), adj., *white, fair.* (CANDID.)

candor, –ōris (**candeō**), m., *whiteness.* (CANDOR.)

cāneō, –ēre, –uī, — (**cānus**), *be white, be hoary.*

canis, –is, m. and f., *dog.* (CANINE.)

canistra, –ōrum, n. pl., *basket* of reeds.

cānitiēs, –ēī (**cānus**), f., *whiteness, hoariness; old age.*

canō, –ere, cecinī, cantum, *sing, play; sing of, celebrate; recount, proclaim; predict, foretell.* (CHANT.)

canōrus, –a, –um (**canō**), adj., *melodious, tuneful.*

cantus, –ūs (**canō**), m., *singing; song, note; blast.* (CHANT.)

cānus, –a, –um, adj., *white, hoary; in white.*

capessō, –ere, –īvī, –ītum (intens. of **capiō**), *seize, do eagerly, execute; try to reach, hasten to.*

capiō, –ere, cēpī, captum, *take, seize; hold; choose; feel, hear, understand; contain, include; attract, enthrall; deceive, outwit;* **terrās capere,** *alight.* (CAPTURE.)

Capitōlium, –iī (**caput**), n., the CAPITOL, the temple of Jupiter, Juno, and Minerva on the Capitoline Hill at Rome; *the Capitoline Hill.*

capra, –ae (**caper**), f., *she-goat.*

caprigenus, –a, –um (**caper,** *cf.* **gignō**), adj., *of goats;* **caprigenum pecus,** *flock of goats.*

captīvus, –a, –um (**capiō**), adj., CAPTIVE, *captured;* as subst., **captīvus, –ī,** m., *prisoner,* CAPTIVE.

captō, –āre, –āvī, –ātum (intens. of

capiō), *seize; take in, listen to; examine, explore.*

captus, –a, –um (part. of **capiō**), adj., *taken, seized; taken in, deceived;* CAPTIVATED, *charmed;* as subst. m., *captive, prisoner.*

capulus, –ī (**capiō**), m., *hilt.*

caput, –itis, n., *head; person, body; life; creature; chief; instigator; top, summit; source.* (CAPITAL.)

Capys, –yos or **–yis,** m., acc. **Capyn,** *Capys,* (1) a companion of Aeneas; (2) king of Alba Longa.

carbasus, –ī, f., *linen; canvas, sail.*

carcer, –eris, m., *prison, dungeon; barrier, starting point.*

carchēsium, –ī, n., large *cup; beaker.*

cardō, –inis, m., *hinge,* in the ancient door a *pivot* turning in a socket; *turning point, crisis.* (CARDINAL.)

careō, –ēre, –uī, –itum, *lack, be without; be deprived of; do without, give up; be free from.*

carīna, –ae, f., *keel, hull; ship.*

carmen, –inis (*cf.* **canō**), n., *song, note; poem; line, verse; prophecy, response; charm, spell.*

Carpathius, –a, –um (**Carpathus**), adj., *Carpathian, of Carpathus,* an island northeast of Crete; as subst., **Carpathium, –ī** (*sc.* **mare**), n., *the Carpathian sea.*

carpō, –ere, carpsī, carptum, *pluck, crop; enjoy, breathe; hasten over; consume, waste;* pass., *waste away.* (CARP, CARPING.)

cārus, –a, –um, adj., comp. **cārior,** sup. **cārissimus,** *dear, beloved; loving, fond.*

Caspius, –a, –um, adj., *Caspian, of the Caspi,* a people near the Caspian Sea.

Cassandra, –ae, f., *Cassandra,* daughter of Priam. (See 23.)

cassus, –a, –um, adj., *deprived of, bereft of.*

castellum, –ī (**castrum**), n., *fortress, stronghold,* CASTLE.

castīgō, –āre, –āvī, –ātum (*cf.* **castus** and **agō**), *punish, chastise; chide, rebuke.* (CASTIGATE.)

castra, see **castrum.**

castrum, –ī, n., *fortified place;* **Castrum Inuī,** a town in Latium; pl. **castra, –ōrum,** n., *camp; naval station; hive.*

castus, –a, –um, adj., *pure,* CHASTE; *pious, holy.*

cāsus, –ūs (**cadō**), m., *fall; event, chance; crisis, danger, disaster.* (CASE.)

catēna, –ae, f., *chain, fetter.* (CONCATENATION.)

caterva, –ae, f., *troop, company, band; crowd; flock.*

Catō, –ōnis (**catus,** *shrewd*), m., *Cato,* surname of *M. Porcius Catō Uticēnsis,* who committed suicide at Utica after Caesar's victory at Thapsus.

catulus, –ī (dimin. of **catus**), m., *cub, whelp.*

Caucasus, –ī, m., *the Caucasus,* a range of mountains between the Caspian and the Black seas.

cauda, –ae, f., *tail.* (CAUDAL.)

Caulōn, –ōnis, m., also **Caulōnia, –ae,** f., *Caulon,* a town in southern Italy.

causa, –ae, f., *cause, reason; occasion, opportunity; pretext;* CAUSE or *case* at law.

cautēs, –is, f., *rock, reef.*

cavātus, –a, –um (perf. part. of **cavō**), adj., *hollowed, hollow.*

cavea, –ae (**cavus**), f., *seats; theatre, stadium, amphitheatre.*

caverna, –ae (**cavus**), f., *hollow,* CAVERN.

cavō, –āre, –āvī, –ātum (**cavus**), *hollow, break through.*

cavus, –a, –um, adj., *hollow, encircling, vaulted, arched.* (CAVE.)

Cecropidae, –ārum, m. pl., *sons of Cecrops,* first king of Attica; *the Athenians.*

cēdo, –ere, cessī, cessum, *go, move; depart, escape, foil; pass to, fall to; yield, submit, give way.*

Celaenō, –ūs, f., *Celaeno,* one of the Harpies.

celebrō, –āre, –āvī, –ātum (**celeber**), *attend, throng;* CELEBRATE; *honor, grace; hasten, quicken.*

celer, –is, –e, adj., sup. **celerrimus,** *swift, speedy, quick; active.* (CELERITY.)

celerō, –āre, –āvī, –ātum (**celer**), *hasten, speed.* (ACCELERATE.)

cella, –ae, f., CELL.

cēlō, –āre, –āvī, –ātum, *hide,* CONCEAL.

celsus, –a, –um, adj., *lofty, high, tall.*

centaurus, –ī, m., *centaur,* a fabulous monster, having the head and torso of a man with the body of a horse; as the name of a ship, *Centaur.*

centum, indecl. num. adj., *one hundred.* (CENTURY.)

centum-geminus, –a, –um, adj., *hundred-fold.*

Ceraunia, –ōrum, n. pl., *Ceraunia,* "Thunder Mountains," a range on the coast of Epirus.

Cerberus, –ī, m., *Cerberus,* the three-headed dog that guarded the Lower World.

Cereālis, –e (**Ceres**), adj., *of Ceres, of grain* or *bread;* **Cereālia arma,** *the implements of Ceres,* utensils for making bread. (CEREAL.)

cerebrum, –ī, n., *brain.* (CEREBRUM.)

Ceres, –eris, f., *Ceres,* (58); by metonymy, *grain, flour, bread.*

cernō, –ere, crēvī, crētum, *separate, distinguish; see, perceive; decide; contend, fight.* (DISCERN, DISCRETE.)

certāmen, –inis (**cernō**), n., *contest, battle, strife; effort; rivalry.*

certātim (**certō**), adv., *emulously, eagerly.*

certē (**certus**), adv., CERTAINLY, *surely, at any rate.*

certō, –āre, –āvī, –ātum (**certus**), *decide; contend, strive; fight, struggle; vie with, emulate; attempt.*

certus, –a, –um (part. of **cernō**), adj., *decided, assured; sure, steadfast, undeviating,* CERTAIN; *determined, resolved on; trustworthy, faithful;* as subst. m. pl., *trusty messengers.*

cerva, –ae (**cervus**), f., *hind, deer.*

cervīx, –īcis, f., *neck, shoulders.*

cervus, –ī, m., *stag, deer.*

cessō, –āre, –āvī, –ātum (intens. of **cēdō**), *give up; linger, be idle;* CEASE, *delay.*

cētē, pl. of **cētus.**

cēterus, –a, –um (not found in the nom. sing. m.), adj., *the other; the rest, other;* n. pl. **cētera** as subst., *the rest;* as adv., *for the rest, in other respects.*

cētus and **cētos, -ī,** m.; pl. **cētē,** n., *sea monster.*

ceu or **ceve,** adv., *as if, like; as, just as.*

Chāōn, -onis, m., *Chaon,* brother of Helenus.

Chāonia, see **Chāonius.**

Chāonius, -a, -um (**Chāōn**), adj., *of Chaon, Chaonian;* as subst. f. (*sc.* **terra**), *Chaonia,* a district in Epirus.

Chaos, indecl. n., CHAOS; *the Lower World;* personified, *Chaos,* see 39.

Charōn, -ontis, m., *Charon.*

Charybdis, -is, f., *Charybdis,* a whirlpool between Italy and Sicily.

Chimaera, -ae, f., *the Chimaera,* see 86; as the name of a ship, *Chimaera.*

chlamys, -idis, f., *mantle, cloak.*

chorēa, -ae, f., *dance, choral dance.* In 6, 644, **chorĕa.**

chorus, -ī, m., *dance,* CHORAL *dance; band, troop, company.*

cieō, -ēre, cīvī, citum, *set in motion, agitate, stir up; arouse, excite; cause, call forth; utter.*

cingō, -ere, cīnxī, cīnctum, *encircle; gird, bind; besiege;* pass. often, *gird oneself with, gird on.* (CINCTURE.)

cingulum, -ī (**cingō**), n., *girdle, belt* (in Vergil always pl. **cingula.**)

cinis, -eris, m., *ashes; spirit, shade.* (INCINERATE.)

circā, adv., *around, about.*

Circē, -ēs or **-ae,** f., *Circe,* a sorceress, daughter of the Sun.

circuitus, -ūs (**circueō** = **circumeō**), m., CIRCUIT, *detour.*

circulus, -ī (**circus**), m., CIRCLE; *circlet, necklace.*

circum, adv. and prep, with acc., *around, about, beside, near.*

circumdō, -are, -dedī, -datum (**circum** + **dō,** *put*), *put around, put on; surround, gird, enclose;* pass., *wear.*

circum-dūcō, -ere, -dūxī, -ductus, *lead around, lead about.*

circum-ferō, -ferre, -tulī, -lātum, *bear around, carry around, surround; purify* by sprinkling about with lustral water. (CIRCUMFERENCE.)

circum-flectō, -ere, -flexī, -flexum, *bend around, turn about.*

circum-fundō, -ere, -fūdī, -fūsum, *pour around, encircle;* pass. sometimes, *crowd around, gather around.*

circumspiciō, -ere, -spexī, -spectum (**circum** + **speciō,** *look*), *survey, scan; perceive, notice.* (CIRCUMSPECT.)

circum-stō, -āre, -stetī, —, *stand around, surround; beset.*

circumtextus (perf. part. of **circumtexō**), adj., *bordered, fringed.*

circum-veniō, -īre, -vēnī, -ventum, *surround, encircle.* (CIRCUMVENT.)

circum-volō, -āre, -āvī, -ātum, *fly around, hover about.*

circum-volvō, -ere, —, -volūtum, *roll around, wheel around;* pass., *complete.*

circus, -ī, m., *circle, oval; racecourse.* (CIRCUS.)

Cisseus, -eī, m., *Cisseus,* father of Hecuba.

Cithaerōn, -ōnis, m., *Cithaeron,* a mountain in Boeotia.

cithara, -ae, f., *lyre, lute.* (ZITHER.)

citius, comp. of **citō.**

citō (citus), comp. **citius**, adv., *quickly, swiftly, soon.*

citus, –a, –um (perf. part. of **cieō**), adj., *swift, rapid.*

cīvīlis, –e (cīvis), adj., CIVIL, *civic.*

cīvis, –is, m. and f., *citizen, fellow-countryman.*

clādēs, –is, f., *disaster; defeat, carnage, bloodshed; scourge.*

clam (*cf.* **cēlō**), adv., *secretly.* (CLANDESTINE.)

clāmō, –āre, –āvī, –ātum, *cry out, shout; call upon, invoke.* (EXCLAIM.)

clāmor, –ōris (clāmō), m., *loud cry, shout, battle-cry; noise, shouting, din, roar.* (CLAMOR.)

clangor, –ōris (clangō), m., *sound,* CLANGOR, *noise, blare;* of birds, *cry.*

clārēscō, –ere, –clāruī, — (clāreō, *cf.* **clārus)**, *grow loud* or *clear, increase.*

Clarius, –a, –um (Claros), adj., *Clarian, of Claros,* a town in Ionia; as subst. m., *the Clarian god, Apollo.*

clārus, –a, –um, adj., comp. **clārior**, sup. **clārissimus**, CLEAR, *loud; bright, shining; clearing, distinct, evident; famous.*

classis, –is, f., *fleet.*

claudō, –ere, clausī, clausum, *shut, bar; shut in, enclose, besiege; encircle.*

claudus, –a, –um, adj., *crippled, maimed.*

claustrum, –ī (claudō), n., *fastening, bar, barrier.*

clausus, –a, –um (perf. part. of **claudō**), adj., *closed, confined, barred.*

clāvus, –ī, m., *nail; tiller, helm.*

cliēns, –entis (*cf.* **cluō**, *hear, obey*), m., CLIENT, *dependent.*

clipeus, –ī, m., and **clipeum, –ī**, n., *round shield, buckler.*

Cloanthus, –ī, m., *Cloanthus,* a follower of Aeneas.

Cluentius, –ī, m., *Cluentius,* a Roman gentile name.

Cōcȳtus, –ī, m., *Cocytus,* a river of the Lower World.

co-eō, –īre, –īvī or **–iī, –itum**, *come together; join battle;* of the blood, *curdle, freeze, chill.*

coepī, coepisse, coeptus, def., *begin.*

coeptus, –a, –um, part. of **coepī**; as subst., **coeptum, –ī**, n., *beginning, undertaking, enterprise.*

coerceō, –ere, –uī, –itum (co- + arceō), *shut in, confine, restrain.* (COERCE.)

coetus, –ūs (coeō), m., *assembly, gathering; crowd, throng, band.*

Coeus, –ī, m., *Coeus,* a Titan (40), father of Latona.

cognātus, –a, –um (com- + gnātus), adj., *related, kindred.* (COGNATE.)

cognōmen, –inis (cognōscō), n., *surname, name.* (COGNOMEN.)

cognōminis, –e (cognōmen), adj., *of the same name.*

cognōscō, –ere, –gnōvī, –gnitum (com- + gnōscō), *learn; know, understand.* (RECOGNIZE.)

cōgō, –ere, –ēgī, –āctum (com- + agō), *drive together, collect, gather, muster; force, compel; force upon, drive to;* **agmen cōgere**, *close the ranks, bring up the rear.*

cohibeō, –ēre, –uī, –itum (com- + habeō), *hold, confine; check, restrain.*

cohors, –hortis, f., *company; fleet; force, troop; cohort.*

collābor, –ī, –lāpsus sum (com- + lābor), *fall, fall in,* COLLAPSE; *faint, swoon.*

Collātīnus, –a, –um (Collātia), adj., *of Collatia,* a town near Rome.

colligō, –ere, –lēgī, –lēctum (com- + legō), COLLECT, *assemble, gather; make snug, secure.*

collis, –is, m., *hill.*

collūceō, –ēre, —, — (com- + lūceō), *shine; glow, be bright.*

collum, –ī, n., *neck.* (COLLAR.)

collūstrō, –āre, –āvī, –ātum (com- + lūstrō), *examine, survey, scan.*

colō, –ere, –uī, cultum, *cultivate, care for; inhabit, dwell in; cherish, observe, honor; worship; love.* (CULTURE, CULT.)

colōnus, –ī (colō), m., *husbandman; settler,* COLONIST.

color, –ōris, m., COLOR, *complexion, hue.*

coluber, –brī, m., *serpent, snake.*

columba, –ae, f., *dove.*

columna, –ae, f., COLUMN.

coma, –ae, f., *hair; foliage, leaves.*

comāns, –antis (part. of comō), adj., *hairy; crested, plumed.*

comes, –itis (*cf.* commeō), m. and f., *companion, follower; attendant;* pl. *train, band.*

comitātus, perf. part. of **comitor.**

comitātus, –ūs (comitor), m., *escort, train.*

comitor, –ārī, –ātus sum (comes), dep., *accompany, attend.*

commendō, –āre, –āvī, –ātum (com- + mandō), *commit, entrust,* COMMEND.

com-misceō, –ēre, –miscuī, –mixtum, *mingle,* MIX. (MIXTURE.)

commissum, –ī (committō), n., *offense, fault, crime.* (COMMISSION.)

com-mittō, –ere, –mīsī, –missum, *join, unite; begin; allow oneself to do,* COMMIT, *perpetrate.*

com-moveō, –ēre, –mōvī, –mōtum, *move; stir, shake, brandish; agitate, disturb; affect, alarm, startle.* (COMMOTION.)

commūnis, –e (com-, *cf.* mūnus), adj., *common, in common.* (COMMUNITY.)

cōmō, –ere, cōmpsī, cōmptum (com- + emō), *arrange* the hair, *comb, braid; adorn.*

compāgēs, –is (com-, *cf.* pangō), f., *joint; fastening, bar; frame.*

1. **compellō, –ere, –pulī, –pulsum** (com- + pellō), *drive.* (COMPEL, COMPULSION.)
2. **compellō, –āre, –āvī, –ātum** (com-, *cf.* appellō), *address, accost; chide.*

compingō, –ere, –pēgī, –pāctum (com- + pangō), *join together.*

complector, –ī, –plexus sum, *embrace, enfold, wrap.* (COMPLEX.)

compleō, –ēre, –ēvī, –ētum (com- + pleō), *fill full; fulfil,* COMPLETE.

complexus, –ūs (complector), m., *embrace.*

compōnō, –ere, –posuī, –positum and **–postum** (com- + pōnō), *put together, arrange, order; found, build; quiet,* COMPOSE, *calm; put an end to; bury, lay to rest;* **sē compōnere,** *take one's place, lie, recline.*

compositus and **compostus, –a, –um** (part. of compōnō), adj., *arranged; quiet,* COMPOSED; **ex compositō** and **compositō,** *by arrangement, by agreement.*

comprēndō, –ere, –prēndī, –prēnsum (com- + prehendō), *seize, grasp; embrace, include; describe.* (COMPREHEND.)

comprimō, –ere, –pressī, –pressum (com- + premō), *repress, check, restrain, put an end to.* (COMPRESS.)

concavus, –a, –um (com- + cavus), adj., *hollow.* (CONCAVE.)

concēdō, –ere, –cessī, –cessum (com- + cēdō), *withdraw, retire; allow.* (CONCEDE, CONCESSION.)

concessus, –a, –um (perf. part. of concēdō), adj., *permitted, allowed;* as subst., **concessa, –ōrum,** n. pl., *what is allowed* or *lawful.*

concha, –ae, f., CONCH-*shell.*

concidō, –ere, –cidī, — (com- + cadō), *fall down.*

con-cieō, –īre, –īvī, –itum, *rouse, excite; agitate, make rough.*

conciliō, –āre, –āvī, –ātum (concilium), *win, gain; secure, obtain.* (CONCILIATE.)

concilium, –iī (com- + calō, *call*), *assembly,* COUNCIL, *conclave; throng.*

concipiō, –ere, –cēpī, –ceptum (com- + capiō), *take in; receive, admit;* CONCEIVE; *imagine.*

concitō, –āre, –āvī, –ātum, *arouse, excite;* **sē concitāre,** *rush at.*

con-clāmō, –āre, –āvī, –ātum, *shout, cry aloud.*

conclūdō, –ere, –clūsī, –clūsum (com- + claudō), *shut in, enclose.* (CONCLUDE, CONCLUSION.)

con-cors, –cordis (com- + cor), adj., *friendly, harmonious.* (CONCORD.)

con-crēscō, –ere, –crēvī, –crētum, *grow together;* see also **concrētus.**

concrētus, –a, –um (perf. part. of concrēscō), adj., *ingrown; ingrained, matted.*

con-currō, –ere, –currī or **cucurrī, –cursum,** *run together, gather; rush, hasten; contend; fight with.*

concursus, –ūs (concurrō), m., *gathering together, crowding;* CONCOURSE; *crowd, throng.*

concutiō, –ere, –cussī, –cussum (com- + quatiō), *shake, agitate, jar, shock; excite, arouse; terrify.* (CONCUSSION.)

con-dēnsus, –a, –um, adj., *crowded, huddled together.*

condō, –ere, –didī, –ditum (com- + dō, *put*), *build, found; establish, settle; restore; contrive, devise; hide, store up; lay to rest, bury;* pass., *set.*

cōn-ferciō, –īre, –fersī, –fertus, *crowd together.*

cōn-ferō, –ferre, –tulī, collātum, *join;* **gradum cōnferre,** *walk beside; accompany;* **manum cōnferre,** *meet in battle, fight with.* (CONFER, COLLATE.)

cōnfertus, –a, –um (part. of cōnferciō), adj., *crowded together, in close array.*

cōnficiō, –ere, –fēcī, –fectum (com- + faciō), pass. **cōnficior** and **cōnfīō, –fierī, –fectus sum,** *finish, accomplish; exhaust, use up; wear out.*

cōn-fīdō, –ere, –fīsus sum, semi-dep., *trust, trust in.*

cōn-fīgō, –fīgere, –fīxī, –fīxum, *pierce, strike down, slay.*

cōnfiteor, –ērī, –fessus sum (com- + fateor), CONFESS, *reveal.*

cōn-flīgō, –ere, –flīxī, –flīctum, *clash; contend, fight.* (CONFLICT.)

cōn-fugiō, –ere, –fūgī, –fugitum, *flee* for refuge, *resort to.*

cōn-fundō, –ere, –fūdī, –fūsum, *mix, mingle; confound, amaze; disturb, break.* (CONFOUND, CONFUSION.)

cōnfūsus, -a, -um (part. of **cōn-fundō**), adj., *mingled,* CONFUSED.

con-gemō, –ere, –gemuī, —, *groan.*

con-gerō, –ere, –gessī, –gestum, *bring together, heap up; build, construct.* (CONGERIES.)

congredior, –ī, –gressus sum (**com-** + **gradior**), *come together, encounter; fight, contend;* pass., *be matched.* (CONGRESS.)

congressus, –ūs (**congredior**), m., *meeting; encounter.*

coniciō, –ere, –iēcī, –iectum (**com-** + **iaciō**), *throw together, heap on, pile up; throw, hurl, cast;* pass. or **sē conicere,** *rush.*

cōnifer, –era, –erum (**cōnus,** *cf.* **ferō**), adj., *cone-bearing.*

cō-nītor, –ī, –nīsus or **–nīxus sum,** *exert oneself; struggle, strive, strain.*

coniugium, –ī (**coniungō**), n., *union, marriage, wedlock; husband, wife.* (CONJUGAL.)

con-iungō, –ere, –iūnxī, –iūnctum, *join, unite.* (CONJUNCTION.)

coniūnx, –iugis (**coniungō**), m. and f., *husband, wife; betrothed.*

cōnor, –ārī, –ātus sum, *attempt, try.* (CONATIVE.)

cōnsanguineus, –a, –um (**com-** + **sanguis**), adj., *kindred;* as subst. m., *brother; kinsman.*

cōnsanguinitās, –ātis (**cōnsanguineus**), f., *kin, kinship.* (CONSANGUINITY.)

cōnscendō, –ere, –scendī, –scēnsum (**com-** + **scandō**), *mount, climb; embark on.*

cōnscius, –a, –um (**com-** + **sciō**), adj., CONSCIOUS *of, aware of; witness of; guilty of; allied, confederate.*

cōn-sequor, –ī, –secūtus sum, *follow closely, pursue; overtake.* (CONSEQUENCE.)

cōn-serō, –ere, –seruī, –sertum, *join, unite, link; fasten; weave;* **proelia cōnserere,** *join battle.*

cōnsessus, –ūs (**cōnsīdō**), m., *assembly, crowd, concourse.*

cōn-sīdō, –ere, –sēdī, –sessum, *sit down, seat oneself, perch, alight; abide, rest, settle; sink, subside; lie at anchor.*

cōnsilium, –ī (*cf.* **cōnsulō**), n., *advice,* COUNSEL; *plan, purpose.*

cōn-sistō, –ere, –stitī, –stitum, *stand, remain; be quiet, rest; halt, stop, alight; settle; sink.* (CONSIST, CONSTITUTION.)

cōn-sonō, –āre, –uī, —, *resouna.* (CONSONANT.)

cōnspectus, –ūs (**cōnspiciō**), m., *view, sight.* (CONSPECTUS.)

cōnspiciō, –ere, –spexī, –spectum (**com-** + **speciō,** *look*), *see* clearly, *behold; descry, set eyes on; discover, find.* (CONSPICUOUS.)

cōn-sternō, –ere, –strāvī, –strātum, *strew, cover.*

cōnstituō, –ere, –stituī, –stitūtum (**com-** + **statuō**), *set up, place; determine, resolve.* (CONSTITUTION.)

cōn-stō, –āre, –stitī, –stātum, *stand; be fixed; be calm, be quiet.* (CONSTANT.)

cōnsul, –ulis, m., *consul.*

cōnsulō, –ere, –uī, –ultum, CONSULT, *examine.*

cōnsultum, -ī (cōnsulō), n., *response* of an oracle.

cōn-sūmō, -ere, -sūmpsī, -sūmptum, CONSUME, *burn up;* of time, *spend, pass.*

cōn-surgō, -ere, -surrēxī, —, *arise, spring up;* of oars, *rise to, ply.*

contāctus, -ūs (contingō), m., CONTACT, *touch.*

con-temnō, -ere, -tempsī, -temptum, *scorn, despise; defy.* (CONTEMN.)

con-tendō, -ere, -tendī, -tentum, *stretch; make ready, draw; direct, aim, shoot; contend, fight, struggle; try, strive.*

contentus, -a, -um (perf. part. of **contineō**), adj., CONTENT, *satisfied.*

con-terreō, -ēre, -uī, -itum, *terrify; frighten.*

con-texō, -ere, -uī, -tum, *frame, build, construct.* (CONTEXT.)

con-ticēscō, -ere, -ticuī, —, *become silent, be silent.*

con-tineō, -ēre, -uī, -tentum (**com-** + **teneō**), *hold in; restrain, check.* (CONTINENT.)

con-tingō, -ere, -tigī, -tāctum **com-** + **tangō**), *touch, take hold of; reach, hit;* impers. **contingit,** *it befalls, it is one's lot, it is granted.* (CONTINGENT, CONTACT.)

continuō (**continuus**), adv., *immediately, at once, forthwith.*

con-torqueō, -ēre, -torsī, -tortum, *twist, turn, swing; hurl, cast, shoot.* (CONTORTION.)

contrā, adv. and prep. with acc. As adv., *opposite; in turn, on the contrary; in reply.* As prep., *opposite; against, in opposition to, in reply to.*

con-trahō, -ere, -trāxī, -trāctum, *draw together, assemble, muster.* (CONTRACT.)

contrārius, -a, -um (**contrā**), adj., *opposite; opposing,* CONTRARY; *adverse.*

con-tremēscō, -ere, -uī, —, *tremble violently.*

con-tundō, -ere, -tudī, -tūnsus or **-tūsus,** *defeat, crush.* (CONTUSION.)

contus, -ī, m., *pole.*

cōnūbium, -ī (**com-** + **nūbō**), n., *marriage; marriage rites.* (CONNUBIAL.)

cōnus, -ī, m., CONE; *peak* of a helmet.

con-vallis, -is, f., *valley.*

convectō, -āre, —, — (**com-** + **vectō,** intens. of **vehō**), *carry,* CONVEY.

con-vellō, -ere, -vellī, -vulsum, *tear away, wrench off; pluck, pull up; tear asunder, rend, shatter.* (CONVULSE.)

con-venio, -īre, -vēnī, -ventum, *come together, assemble;* **convenit,** impers., *it is agreed.* (CONVENIENT, CONVENTION.)

conventus, -ūs (**conveniō**), m., *assembly, gathering.* (CONVENTION.)

con-vertō, -ere, -vertī, -versum, *turn about, turn; reverse; change.* (CONVERT.)

convexus, -a, -um (part. of **convehō**), adj., *arched, hollow;* as subst., **convexum, -ī,** n., *vault, arch, rounded mass.* (CONVEX.)

convīvium, -iī (**com-,** *cf.* **vīvō**), n., *banquet, feast.*

con-volvō, -ere, -volvī, -volūtum, *roll.*

convulsus, -a, -um (perf. part. of

convellō), adj., CONVULSED, *rent.*

co-orior, –orīrī, –ortus sum, *arise; break out.*

cōpia, –ae (**com-,** *cf.* **ops**), f., *abundance, force; resources, means, opportunity, power; permission;* pl., *forces, troops.* (COPIOUS.)

cor, cordis, n., *heart; mind, feelings.*

Cora, –ae, f., *Cora,* a Volscian town, modern *Cori.*

cōram (**com-** + **ōra**), adv., *face to face, in the presence of; in person.*

Corinthus, –ī, f., *Corinth.*

1. **corneus, –a, –um** (**cornū**), adj., *of horn.*
2. **corneus, –a, –um** (**cornus**), adj., *of cornel-wood.*

cornipēs, –pedis (**cornū** + **pēs**), adj., *horny-hoofed.*

cornū, –ūs, n., *horn; end, tip; bow; yard-tip; trumpet.*

cornum, –ī, n., *cornel-berry.*

Coroebus, –ī, m., *Coroebus,* a Phrygian youth, betrothed to Cassandra.

corōna, –ae, f., *garland, crown; ring, crowd.* (CORONET.)

corōnō, –āre, –āvī, –ātum (**corōna**), *wreathe, crown; surround, beset.*

corporeus, –a, –um (**corpus**), adj., CORPOREAL, *bodily.*

corpus, –oris, n., *body; form, frame; mass, bulk; dead body,* CORPSE; *ghost, shade.*

corripiō, –ere, –uī, –reptum (**com-** + **rapiō**), *grasp, seize; carry away, sweep away;* with **viam,** *hasten over;* **sē corripere,** *rush off.*

corrumpō, –ere, –rūpī, –ruptum (**com-** + **rumpō**), *break up; injure, damage, spoil; infect, taint.* (CORRUPT.)

cortex, –icis, m., *bark.*

cortīna, –ae, f., *cauldron; tripod; oracle.*

Cōrus, –ī, m., *Corus,* the northwest wind.

coruscō, –āre, —, —, *brandish; gleam.* (CORUSCATION.)

coruscus, –a, –um (*cf.* **coruscō**), adj., *waving, flickering; flashing, gleaming, shimmering.*

Corybantius, –a, –um, adj. *of the Corybantes.*

Corynaeus, –ī, m., *Corynaeus,* a companion of Aeneas.

Corythus, –ī, m., *Corythus,* a city of Etruria, also called *Cortona.*

Cossus, –ī, m., *Cossus,* surname of *A. Cornelius Cossus.*

costa, –ae, f., *rib; side.* (INTERCOSTAL.)

cothurnus, –ī, m., *hunting-boot, buskin.*

crassus, –a, –um, adj., *thick; clotted.* (CRASS.)

crāstinus, –a, –um (**crās**), adj., *of to-morrow, to-morrow's.*

crātēr, –ēris, acc. sing. **crātēra,** acc. pl. **crātēras,** m., *mixing-bowl, bowl.* (CRATER.)

creātrīx, –īcis (**creō**), f., *mother.*

crēber, –bra, –brum, adj., *thick; repeated, incessant; rapid; fresh, strong; abounding in.*

crēbrēscō, –ere, crēbruī, — (**crēber**), *become frequent, increase; freshen.*

crēdō, –ere, –didī, –ditum, *trust, confide; entrust; believe, suppose;* **sē crēdere,** *trust oneself to, risk.* (CREDENCE, CREDIT.)

cremō, –āre, –āvī, –ātum, *burn.* (CREMATE.)

crepitō, –āre, –āvī, –ātum (intens. of **crepō**), *rattle, rustle; murmur, whisper.*

crepō, –āre, crepuī, crepitum, *crash.*

Crēs, Crētis, adj., *Cretan;* as subst., **Crētēs, –ium,** m. pl., *the Cretans.*

crēscō, –ere, crēvī, crētum (creō), INCREASE, *grow, swell;* perf. part. **crētus,** *sprung from.*

Crēsius, –a, –um, adj., *Cretan.*

Cressus, –a, –um, adj., *Cretan;* as subst., **Cressa, –ae,** f., *Cretan woman.*

Crēta, –ae, f., *Crete.*

Crētaeus, –a, –um (Crēta), adj., *Cretan.*

Creūsa, –ae, f., *Creusa,* wife of Aeneas.

crīmen, –inis (*cf.* **cernō**), n., *charge, accusation; reproach, blame; offense,* CRIME.

crīnis, –is, m., *hair, lock, tress; trail.*

Crīnīsus, –ī, m., *the Crinisus,* a river of southwestern Sicily.

crīnītus, –a, –um (crīnis), adj., *long-haired; hairy.*

crispō, –āre, —, –ātum, *curl; brandish.*

crista, –ae, f., CREST, *plume; helmet.*

cristātus, –a, –um (crista), adj., CRESTED, *plumed.*

croceus, –a, –um (crocus), adj., *saffron-hued, yellow.*

crūdēlis, –e (crūdus), adj., CRUEL, *unfeeling, inhuman; bloody, destructive; bitter.*

crūdēliter (crūdēlis), adv., CRUELLY.

crūdus, –a, –um, adj., *raw; untanned, of rawhide; hard, rough; fresh, green.* (CRUDE.)

cruentus, –a, –um (*cf.* **cruor**), adj., *blood-stained, gory.*

cruor, –ōris, m., *blood, gore.*

cubīle, –is (cubō, *lie down*), n., *bed, couch.*

cubitum, –ī (cubō, *lie down*), n., *elbow.* (CUBIT.)

culmen, –inis (*cf.* **columna**), n., *top, summit; height; roof, housetop.* (CULMINATION.)

culpa, –ae, f., *fault, crime, guilt, weakness.* (CULPABLE.)

culpātus, –a, –um (part. of **culpō**), adj., *guilty.*

culpō, –āre, –āvī, –ātum (culpa), *blame.*

culter, –trī, m., *knife.* (CUTLER, CUTLERY.)

cultrīx, –īcis (colō), f., *inhabitant, dweller; protectress.*

cultus, –ūs (colō), m., *cultivation; habits, mode of life; dress; appearance.*

1. **cum,** prep. with abl., *with, in company with.*
2. **cum,** conj., temporal, *when, while, whenever;* causal; *since;* concessive, *although, though.*

Cūmae, –ārum, f. pl., *Cumae,* a city of Campania.

Cūmaeus, –a, –um (Cūmae), adj., *of Cumae, Cumaean.*

cumba, –ae, f., *boat.*

cumulō, –āre, –āvī, –ātum (cumulus), *heap up, load with; increase.* (ACCUMULATE.)

cumulus, –ī, m., *heap; mass.* (CUMULUS.)

cūnābula, –ōrum, n. pl., *cradle.* (INCUNABULA.)

cunctor, –ārī, –ātus sum, dep., *delay, hesitate; resist.*

cūnctus, –a, –um (co-iūnctus), adj., *all, the whole.*

cuneus, –eī, m., *wedge; column* of soldiers; pl., *seats* of a theatre.

cupīdō, –inis, f., *desire, love, eagerness.* Personified, m., *Cupid.*

cupiō, –ere, –īvī or **–iī, –ītum,** *desire, long for; wish.*

cupressus, –ī, f., CYPRESS.

cūr, inter. adv., *why, for what reason?*

cūra, –ae, f., *care, trouble, charge; grief, distress, love-pang, love, affection; beloved, darling;* personified, f. pl., *Cares.*

Curēs, –ium, m. pl., *Cures,* a town of the Sabines.

Cūrētēs, –ium, m. pl., *the Curetes,* ancient inhabitants of Crete; see **42**.

cūrō, –āre, –āvī, –ātum, *care for, regard, care about; take care to; attend to, refresh.*

currō, –ere, cucurrī, cursum, *run, hasten; flow; pass over, glide.* (CURRENT.)

currus, –ūs (**currō**), m., *chariot, car; team* of horses.

cursus, –ūs (**currō**), m., *running,* COURSE; *track; speed; passage, journey, voyage; evolution, manoeuvre; pursuit, chase; current, stream;* **cursū,** *swiftly, at full speed.*

curvō, –āre, –āvī, –ātum (**curvus**), *bend,* CURVE; *rise, swell.*

curvus, –a, –um, adj., CURVED, *rounded, arched; winding.*

cuspis, –idis, f., *spear-point, point; spear, javelin.*

cūstōdia, –ae (**cūstōs**), f., *watching, guard, care; guardian.* (CUSTODY, CUSTODIAN.)

cūstōs, –ōdis, m. and f., *guard, watch, keeper; guardian.*

Cybelē, –ēs or **–ae,** f., *Cybele,* a mountain in Phrygia, sacred to the Great Mother (**43**).

Cyclades, –um, f. pl., *the Cyclades,* in the Aegean Sea.

Cyclōpius, –a, –um (**Cyclōps**), adj., *Cyclopean, of the Cyclopes.*

Cyclōps, –ōpis, m., *Cyclops* (**40**).

cycnus, –ī, m., *swan.*

Cyllēnius, –a, –um (**Cyllēne**), adj., *Cyllenian, of Cyllene,* a mountain in Arcadia; as subst. m., *the Cyllenian* god, *Mercury* (**56**).

cymbium, –ī, n., *drinking-cup, bowl.*

Cȳmodocē, –ēs and **Cȳmodocēa, –ae,** f., *Cymodoce,* a Nereid (**62**).

Cȳmothoē, –ēs, f., *Cymothoe,* a Nereid (**62**).

Cynthus, –ī, m., *Cynthus,* a mountain in Delos, birthplace of Apollo and Diana.

cyparissus, –ī, f. (*cf.* **cupressus**), CYPRESS.

Cyprus, –ī, f., *Cyprus,* an island in the eastern Mediterranean.

Cythēra, –ōrum, n. pl., *Cythera,* an island south of Laconia, modern Cerigo, where Venus landed from the sea (**55**).

Cytherēus, –a, –um (**Cythēra**), adj., *of Cythera, Cytherean;* as subst. f., *goddess* or *lady of Cythera, Venus* (**55**).

Daedalus, –ī, m., *Daedalus,* a famous sculptor of Athens.

damnō, –āre, –āvī, –ātum (**damnum**), *condemn, doom.*

Danaī, see **Danaus.**

Danaus, –a, –um, adj., *of Danaus,* king of Argos, *Grecian;* as subst., **Danaī, –ōrum,** m. pl., *the Greeks.*

daps, dapis, f., *sacrificial feast; banquet; food, viands.*

Dardania, see **Dardanius.**

Dardanidēs, –ae (**Dardanus**), m.,

son of Dardanus, descendant of Dardanus, applied to Aeneas: pl. **Dardanidae, -ārum** and **-um,** *the Trojans;* as adj., *Trojan.*

Dardanis, -idis, f. (**Dardanus**), *daughter of Dardanus, descendant of Dardanus.*

Dardanius, -a, -um (**Dardanus**), adj., *of Dardanus, Trojan;* as subst., **Dardania, -ae** (*sc.* **terra**), f., *Troy;* **Dardanius, -ī,** m., *the Trojan, i. e.,* Aeneas.

Dardanus, -ī, m., *Dardanus* (20).

Dardanus, -a, -um, adj., *of Dardanus, Dardanian; Trojan;* as subst., m., *the Dardanian,* referring to Aeneas.

Darēs, -ētis, acc. **Darēta** and **Darēn,** m., *Dares,* a Trojan boxer.

dator, -ōris (**dō**), m., *giver.*

dē, prep. with abl., *down from, from; out of, of; according to, about, concerning, with respect to.*

dea, -ae, f., *goddess.*

dēbellō, -āre, -āvī, -ātum (**dē** + **bellō**), *subdue, conquer, crush.*

dēbeō, -ēre, -uī, -itum (**dē** + **habeō**), *owe;* pass., *be due, be destined, be decreed.* (DEBT, DEBIT.)

dēbilis, -e (**dē** + **habilis**), adj., *weak, disabled, crippled.* (DEBILITY.)

dē-cēdō, -ere, -cessi, -cessum, *withdraw.*

decem, num. adj. indecl., *ten.*

dē-cernō, -ere, -crēvī, -crētum, *decide, determine; contend.*

dēcerpō, -ere, -cerpsi, -cerptum (**dē** + **carpō**), *pluck off, pluck.*

decet, -ēre, decuit, impers., *it is fitting, it is proper.* (DECENT.)

dēcidō, -ere, -cidī, — (**dē** + **cadō**), *fall down, fall.*

dēcipiō, -ere, -cēpī, -ceptum (**dē** + **capiō**), *deceive, betray.*

Decius, -ī, m., *Decius,* a Roman gentile name (see note on VI, 284).

dē-clārō, -āre, -āvī, -ātum, *announce, proclaim.* (DECLARE.)

dē-clīnō, -āre, -āvī, -ātum, *turn down, droop, close.* (DECLINE.)

decor, -ōris (**decet**), m., *fitness; beauty, adornment, ornament.*

decorō, -āre, -āvī, -ātum (**decus**), *adorn; honor.* (DECORATE.)

decōrus, -a, -um (**decor**), adj., *becoming; comely, beautiful, brilliant.* (DECOROUS.)

dē-currō, -ere, -cucurrī or **-currī, -cursum,** *run down, rush down; speed over.*

decus, -oris (**decet**), n., *beauty, grace; adornment; honor, distinction; fame, glory, pride.* (DECORATION.)

dē-dignor, -ārī, -ātus sum, dep., *scorn, reject.*

dē-dō, -ere, -didī, -ditum, *give up, yield.*

dē-dūcō, -ere, -dūxī, -ductum, *lead away; draw down, launch; lead, conduct.* (DEDUCE, DEDUCTION.)

dē-fendō, -ere, -fendī, -fēnsum, *ward off,* DEFEND, *protect, shield.*

dēfēnsor, -ōris (**dēfendō**), m., DEFENDER.

dēfēnsus, perf. part. of **dēfendō.**

dē-ferō, -ferre, -tulī, -lātum, *bring down; bear, carry; lead, conduct; report, announce;* pass., *arrive, reach.* (DEFER, DEFERENCE.)

dēfessus, perf. part. of **dēfetīscor,** adj., *wearied, exhausted.*

dēficiō, -ere, -fēcī, -fectum (**dē** + **faciō**), *fail, be wanting, be un-*

equal to; faint; sink. (DEFICIT, DEFICIENT.)

dē-fīgō, –ere, –fīxī, –fīxum, *fasten down, cast down; fix, fasten.*

dē-fleō, –ēre, –ēvī, –ētum, *weep; weep for, mourn for.*

dē-fluō, –ere, –flūxī, –flūxum, *flow down, glide down, sail down; fall; descend, dismount.*

dēfungor, –ī, –fūnctus sum, dep., *finish, complete; go through with, endure.* (DEFUNCT.)

dēgener, –generis (**dē** + **genus**), adj., DEGENERATE.

dēgō, –ere, dēgī, — (**dē** + **agō**), *spend, pass.*

de-hinc, adv., *from here, hence; thereupon, next, then.*

de-hīsco, –ere, –hīvī, —, *yawn apart, gape apart, open.*

dēiciō, –ere, –iēcī, –iectum (**dē** + **iaciō**), *throw down, bring down, hurl down, drive down, lower; deprive of;* pass., *fall.* (DEJECTED.)

de-inde, adv., *from there, thence; thereupon, then, next, henceforth.*

Dēiopēa, –ae, f., *Deiopea,* a nymph.

Dēiphobē, –ēs, f., *Deiphobe,* priestess of Apollo.

Dēiphobus, –ī, m., *Deiphobus,* husband of Helen.

dē-lābor, –ī, –lāpsus sum, *glide down, swoop down; fall in with, fall into.*

dēligō, –ere, –lēgī, –lēctum (**dē** + **legō**), *pick out, choose, select.*

dē-litēscō, –ere, –lituī, —, *hide, lurk.*

Dēlius, –a, –um (**Dēlos**), adj., *Delian, of Delos.*

Dēlos, –ī, f., *Delos,* a small island in the Aegean Sea.

delphīn, –īnis and **delphīnus, –ī,** m., DOLPHIN.

dēlūbrum, –ī (**dēluō,** *cleanse*), n., *shrine, temple.*

dē-lūdō, –ere, –lūsī, –lūsum, *cheat, deceive.* (DELUDE, DELUSION.)

dē-mēns, –mentis, adj., *mad; foolish.* (DEMENTED.)

dēmentia, –ae (**dēmēns**), f., *madness, frenzy; folly.* (DEMENTIA.)

dēmissus, –a, –um (part. of **dēmittō**), adj., *hanging down; downcast; low, subdued; handed down; sprung from.*

dē-mittō, –ere, –mīsī, –missum, *send down, hand down, lower; shed* tears; *receive, admit* to the mind; *bring to port, land.*

dēmō, –ere, dēmpsī, dēmptum (**dē** + **emō**), *remove, dispel.*

Dēmoleos, –ī, m., *Demoleos,* a Greek.

dē-moror, –ārī, –ātus sum, *delay, prolong; await.*

dēmum (**dē**), adv., *at length, finally; at least.*

dēni, –ae, –a, distr. num. adj., *ten apiece, ten each; ten* (162).

dēni-que, adv., *finally, at last.*

dēns, dentis, m., *tooth; fluke* of an anchor. (DENTAL, DENTIST.)

dēnsus, –a, –um, adj., comp. **dēnsior,** sup. **dēnsissimus,** *crowded, close, thronging, thick; numerous, frequent.* (DENSE.)

dē-nūntiō, –āre, –āvī, –ātum, *threaten.* (DENOUNCE.)

dē-pāscō, –ere, –pāvī, –pāstum, *devour, consume; feed upon.*

dē-pellō, –ere, –pulī, –pulsum, *drive away, avert.*

dē-pendeō, –ēre, —, —, *hang down, hang.* (DEPEND.)

dē-pōnō, –ere, –posuī, –positum,

put down, lay aside, set aside; leave behind. (DEPONENT, DEPOSIT.)

dē-prēndō, –ere, –prēndī, –prēnsum, *catch, imprison; overtake, surprise.*

dē-prōmō, –ere, –prōmpsī, –prōmptum, *draw forth.*

dē-rigēscō, –ere, –riguī, —, *stiffen, freeze; be fixed.*

dērigō, –ere, –rēxī, –rēctum (**dē** + **regō**), *direct, aim.*

dērīpiō, –ere, –uī, –reptum (**dē** + **rapiō**), *tear away, snatch, tear off; drag down; cast off hastily.*

dē-saeviō, –īre, –iī, —, *rage.*

dēscendō, –ere, –scendī, –scēnsum (**dē** + **scandō**), *come down,* DESCEND; *resort to.*

dēscēnsus, –ūs (**dēscendō**), m., DESCENT.

dē-scrībō, –ere, –scrīpsī, –scrīptum, *write down;* DESCRIBE.

dē-serō, –ere, –uī, –sertum, DESERT, *abandon; lose; disappoint.*

dēsertus, –a, –um (perf. part. of **dēserō**), adj., DESERTED, *abandoned, lonely, barren;* as subst., **dēserta, –ōrum,** n. pl. (*sc.* **loca**), *wilderness,* DESERT.

dē-sīdō, –ere, –sēdī, —, *sink down.*

dē-signō, –āre, –āvī, –ātum, *mark out, mark.* (DESIGNATE.)

dē-sinō, –ere, –īvī or **–iī, –itum,** *desist, cease.*

dē-sistō, –ere, –stiti, —, *cease,* DESIST.

dē-spectō, –āre, –āvī, –ātum, *look down on.*

dēspiciō, –ere, –spexī, –spectum (**dē** + **speciō,** *look*) *look down on, scorn.* (DESPICABLE.)

dēstinō, –āre, –āvī, –ātum (**dē,** *cf.* **stō**), *design,* DESTINE, *doom.*

dē-struō, –ere, –strūxī, –strūctum, DESTROY. (DESTRUCTION.)

dēsuētus, –a, –um (part. of **dēsuēscō**), adj., *unaccustomed, disused; quiescent.*

dē-sum, –esse, –fuī, fut. part. **dēfutūrus,** *be absent; be wanting, fail.*

dē-super, adv., *from above.*

dētineō, –ēre, –uī, –tentum (**dē** + **teneō**), *hold,* DETAIN.

dē-torqueō, –ēre, –torsī, –tortum, *turn aside; turn back.*

dē-trahō, –ere, –trāxī, –trāctum, *take from, capture.* (DETRACT.)

dē-trūdō, –ere, –trūsī, –trūsum, *push off, drive out; hurl down, thrust down.*

dē-turbō, –āre, –āvī, –ātum, *hurl down; drive away, drive out.*

deus, –ī, m., *god,* DEITY; *the god; divinity.*

dē-veniō, –īre, –vēnī, –ventum, *reach, arrive at.*

dē-volō, –āre, –āvī, –ātum, *fly down.*

dē-volvō, –ere, –volvī, –volūtum, *roll down, throw down.* (DEVOLVE.)

dē-voveō, –ēre, –vōvī, –vōtum, DEVOTE, *doom.*

dexter, –tra, –trum and **–tera, –terum,** adj., *right, on the right; skilful,* DEXTEROUS; *favorable;* as subst., **dextra, –ae** (*sc.* **manus**), f., *right hand, hand; pledge, faith.*

dī-, see **dis-.**

Diāna, –ae, f., *Diana,* sister of Apollo (53).

diciō, –ōnis (*cf.* **dīcō** and **dicō**), f., *sway, control.*

1. **dicō, āre, āvī, ātum** (*cf.* **dīcō**), *devote, dedicate, assign.*
2. **dīcō, –ere, dixī, dictum,** *speak,*

say, tell; sing, celebrate; name, call. (DICTION.)

Dictaeus, -a, -um (Dictē), adj., *of Dicte*, a mountain in Crete, *Dictaean; Cretan.*

dictum, -ī (dīcō), n., *word, saying; command; promise.*

Dīdō, -ūs or **-ōnis**, f., acc. **Dīdō**, *Dido.*

dī-dūcō, -ere, -dūxī, -ductum, *divide, sever; distract.*

Didymāōn, -onis, m., *Didymaon*, an artist.

dies, -ēī, m. and f., *day; daylight; time; season.*

differō, -ferre, distulī, dīlātum (dis- + ferō), *postpone, delay.*

difficilis, -e (dis- + facilis), adj., DIFFICULT, *hard; dangerous.*

diffīdō, -ere, -fīsus sum (dis- + fīdō), semi-dep., *distrust.* (DIFFIDENT.)

diffugiō, -ere, -fūgī, -fugitum (dis- + fugiō), *flee; scatter.*

diffundō, -ere, -fūdī, -fūsum (dis- + fundō), *pour out; scatter;* of hair, *loosen.* (DIFFUSE.)

dī-gerō, -ere, -gessī, -gestum, *separate, arrange; interpret, explain.* (DIGEST.)

digitus, -ī, m., *finger; toe.* (DIGIT.)

dignor, -ārī, -ātus sum (dignus), *deem worthy, claim; think fit,* DEIGN; perf. part. **dignātus**, *deemed worthy.*

dignus, -a, -um, adj., comp. **dignior**, *worthy of, deserving; fitting, due;* as subst. **digna, -ōrum**, n. pl., *deserts.* (DIGNITY.)

dī-gredior, -ī, -gressus sum, *depart, come from.* (DIGRESS.)

dīgressus, -ūs (dīgredior), m., *going away, parting.*

dī-lābor, -ī, -lāpsus sum, *depart, fade away.*

dīlēctus (part. of **dīligō**), adj., *beloved, dear.*

dīligō, -ere, -lēxī, -lēctum (dī- + legō), *love.*

dīluō, -ere, -uī, -ūtum, *wash away.*

dī-mittō, -ere, -mīsī, -missum, *send away,* DISMISS; *send, despatch; send down.*

dī-moveō, -ēre, -mōvī, -mōtum, *separate, divide; dispel.*

dī-numerō, -āre, -āvī, -ātum, *count, reckon.*

Diomēdēs, -is, m., *Diomedes*, a Greek hero.

Diōnaeus, -a, -um (Diōnē), adj., *Dionaean, of Dione*, mother of Venus.

Diōrēs, -is, m., *Diores*, a son of Priam.

Dīrae, see **dīrus**.

dīrigō, -ere, -rēxī, -rēctum (dis- + regō), DIRECT.

dirimo, -ere, -ēmī, -ēmptum (dis- + emō), *separate; decide, end.*

dīripiō, -ere, -ripuī, -reptum (dis- + rapiō), *tear away, flay; rush; seize, pillage, ravage.*

dīrus, -a, -um, adj., *dreadful, awful,* DIRE, *grim; ill-omened, accursed;* as subst., **Dīra, -ae**, f., *a Fury* (41).

Dīs, Dītis, m., *Dis*, another name for Pluto (68).

dis-, dī-, and before *f* **dif-**, insep. particle denoting separation or division.

dīs, see **dīves**.

dis-cēdō, -ere, -cessī, -cessum, *go away, depart.*

dis-cernō, -ere, -crēvī, -crētum, *separate, interweave; decide, de-*

termine; distinguish, perceive. (DISCERN.)

discessus, –ūs (**discēdō**), m., *departure.*

discō, –ere, didicī, —, *learn; learn how.* (DISCIPLE, DISCIPLINE.)

discolor, –ōris (**dis- + color**), adj., *different-colored, diverse-hued.*

discordia, –ae (**discors**), f., *disagreement,* DISCORD; personified, *Discord.*

discors, –cordis (**dis- + cor**), adj., *different, unlike;* DISCORDANT.

discrīmen, –inis (**discernō**), n., *interval, space, distance;* musical *note; variation; distinction,* DISCRIMINATION; *crisis, danger.*

dis-cumbō, –ere, –uī, –itum, *recline.*

dis-currō, –ere, –cucurrī or **–currī, –cursum,** *rush about; separate; hurry to and fro.* (DISCURSIVE.)

disiciō, –ere, –iēcī, –iectum (**dis- + iaciō**), *scatter, disperse.*

dis-iungō, –ere, –iūnxī, –iūnctum, *separate, remove; drive from, keep from.*

dis-pellō, –ere, –pulī, –pulsum, DISPEL, *scatter.*

dispendium, –ī (**dispendō,** *pay*), *expense, cost.*

dispergō, –ere, –spersī, –spersum (**dis- + spargō**), *scatter,* DISPERSE.

dispiciō, –ere, –spexī, –spectum (**dis- + speciō,** *look*), *see clearly, perceive; survey.*

dis-pōnō, –ere, –posuī, –positum, *distribute,* DISPOSE.

dissiliō, –īre, –uī, — (**dis- + saliō**), *leap apart, fly apart.*

dissimulō, –āre, –āvī, –ātum (**dis-, similis**), *dissemble; conceal; keep hidden.* (DISSIMULATE.)

dis-tendō, –ere, –tendī, –tēnsum or **–tentum,** DISTEND, *strain; fill full.*

distō, –āre, —, — (**dis- + stō**), *be* DISTANT.

dī-stringō, –ere, –strīnxi, –strīctum, *stretch, stretch out, bind.*

diū, adv., *long, for a long time.*

dius, see **dīvus.**

dīva, see **dīvus.**

dī-vellō, –ere, –vellī, –vulsum, *tear apart, tear asunder; separate.*

dī-verberō, –āre, —, –ātum, *cleave, cut; cut through.*

dīversus, –a, –um (part. of **dīvertō**), adj., *apart, separate, remote; in different directions;* **in dīversa,** *apart;* **ex dīversō,** *from* DIVERS *directions, from a different part;* **dīversa urbs,** *various parts of the city.*

dīves, dīvitis, and **dīs, dītis,** sup. **dītissimus,** adj., *rich, wealthy; abounding in; fertile.*

dīvidō, –ere, –vīsī, –vīsum, DIVIDE, *part, separate; break through; turn* in different directions.

dīvīnus, –a, –um (**dīvus**), adj., DIVINE; *sacred, inspired.*

dīvitiae, –ārum (**dīves**), f. pl., *riches, wealth.*

dīvus and **dius, –a, –um,** adj., *divine, godlike;* as subst., m., *god;* f., *goddess.*

dō, dare, dedī, datum, *give, present; offer, grant; permit, suffer; yield, furnish; pour; put, place; appoint; give forth, give out, utter; fling, throw; shed* tears; **dare vēla** or **lintea,** *set sail;* **dare poenās,** *suffer punishment.* (DATA.)

doceō, –ēre, –uī, –tum, *teach, show;*

tell, explain; recount. (DOCILE, DOCTOR.)

doctus, –a, –um (part. of **doceō**), adj., *skilled, wise.*

Dōdōnaeus, –a, –um (**Dōdōna**), adj., *Dodonaean, of Dodona,* a city of Epirus, with an oracle of Jupiter.

doleō, –ēre, –uī, –itum, *suffer; grieve; resent.*

Dolopes, –um, m. pl., *the Dolopes,* a people of Thessaly.

dolor, –ōris (**doleō**), m., *suffering, pain; anger; grief; cause of grief.* (DOLOROUS.)

dolus, –ī, m., *stratagem, wile, trick; deceit, treachery.*

domina, –ae (**dominus**), f., *mistress, lady, queen; goddess.* (DAME.)

dominor, –ārī, –ātus sum (**dominus**), *rule, be supreme, be lord.* (DOMINATE.)

dominus, –ī (*cf.* **domō**), m., *lord, master, ruler.* (DOMINIE.)

domitor, –ōris (**domō**), m., *ruler, master, lord.*

domō, –āre, domuī, domitum, *tame; subdue, conquer.*

domus, –ī or **–ūs,** f., *house, home; palace; building; nest, haunt; race, family;* loc. **domī,** *at home;* **domō,** *from home;* **domum,** *homeward, home.* (DOMICILE.)

dōnec, conj., *as long as, while; until.*

dōnō, –āre, –āvī, –ātum (**dōnum**), *give, present; reward.* (DONATE.)

dōnum, –ī (**dō**), n., *gift; reward, prize; offering.* (DONATION.)

Donūsa, –ae, f., *Donusa,* an island in the Aegean.

Dōricus, –a, –um, adj., *Doric, of the Dorians; Grecian, Greek.*

dormiō, –īre, –īvī or **–iī, –ītum,** *sleep.* (DORMITORY.)

dorsum, –ī, n., *back; reef, ridge.* (DORSAL.)

Doryclus, –ī, m., *Doryclus,* a Trojan.

dōtālis, –e (**dōs**), adj., *of a dowry, as a dowry.*

dracō, –ōnis, m., *serpent,* DRAGON.

Drepanum, –ī, n., *Drepanum,* a town of western Sicily, modern Trapani.

Drūsus, –ī, m., *Drusus,* a Roman surname.

Dryopes, –um, m., *the Dryopes,* an ancient people of Greece.

dubitandus, –a, –um (fut. pass. part. of **dubitō**), adj., *questionable, doubtful.*

dubitō, –āre, –āvī, –ātum, *doubt, hesitate.* (DUBITATIVE.)

dubius, –a, –um, adj., *uncertain, wavering; doubtful, dangerous.* (DUBIOUS.)

dūcō, –ere, dūxī, ductum, *lead, draw, guide; usher in; command; lead off; marry; bring forth, produce; fashion, trace, build, extend; derive; prolong, protract, continue; think, consider; consume, waste;* **sorte dūcere,** *draw by lot.* (DUCTILE, DUCT.)

ductor, –ōris (**dūcō**), m., *leader, guide; commander, captain.*

dūdum (**diū** + **dum**), adv., *just now, lately; cf.* **iamdūdum.**

dulcis, –e, adj., *sweet;* of water, *fresh, pure; agreeable; beloved.* (DULCET.)

Dūlichium, –iī, n., *Dulichium,* an island near Ithaca.

dum, conj., *while, as long as; until, till; provided that, if only.* With negatives, *yet.*

dūmus, -ī, m., *bramble, thicket.*

duo, -ae, -o, num. adj., *two.*

duplex, -icis (duo + plicō), adj., *two-fold, double, both; two; twin.* (DUPLEX, DUPLICITY.)

dūrō, -āre, -āvī, -ātum (dūrus), *endure, persist, hold out.* (DURATION.)

dūrus, a, um, adj., comp. **dūrior,** sup. **dūrissimus,** *hard, tough; strong, stout; long-suffering, enduring; hardy; savage, unfeeling, cruel; severe, difficult, dangerous.*

dux, ducis, m., *leader, guide; driver; chieftain, captain, pilot.* (DUKE.)

Dymās, -antis, m., *Dymas,* a Trojan.

ē, see **ex.**

ebur, -oris, n., *ivory.*

eburnus, -a, -um (ebur), adj., *of ivory.*

ecce (ēn + ce), interj., *lo! behold! see!*

ecquī, -quae or **-qua, -quod** (ec + quī), interrog. pron. adj., *whether any? any?*

ecquis, -quid (ec + quis), interrog. pron., *whether any one, any one, anything?* **Ecquid,** *in any respect, at all?*

edāx, -ācis (edō), adj., *devouring, consuming.*

ē-dīcō, -ere, -dīxī, -dictum, *order, proclaim, command.* (EDICT.)

ēdisserō, -ere, -uī, -ertum (ē + disserō), *set forth, explain; declare, relate.*

1. **edō, edere, ēdī, ēsum,** pres. ind., **ēst,** *eat; consume, destroy; vex.* (EDIBLE.)
2. **ē-dō, -dere, -didī, -ditum,** *put forth, give out; say, utter, tell.* (EDIT.)

ē-doceō, -ēre, -uī, -tum, *set forth, make known.*

ē-dūcō, -ere, -dūxī, -ductum, *lead forth; bring forth; raise, rear, build up; forge.*

effero, -ferre, extulī, ēlātum (ex + fero), *bring out, carry away; present, reveal; raise, lift;* **pedem** or **gressum efferre** and **sē efferre,** *come forth, go forth;* pass., *be puffed up, be* ELATED.

efferus, -a, -um (ex + ferus), adj., *wild, savage; frenzied; fierce, cruel.*

effētus, -a, -um (ex + fētus), adj., *worn out, barren.* (EFFETE.)

efficiō, -ere, -fēcī, -fectum (ex + faciō), *produce, make, form.* (EFFICIENT, EFFECT.)

effigiēs, -ēī (effingō), f., *image, likeness, copy.* (EFFIGY.)

effingō, -ere, -fīnxī, -fictum (ex + fingō), *fashion, represent, depict.*

effodiō, -ere, -fōdī, -fossum (ex + fodiō), *dig out, excavate; dig up, dig; bore out.*

effor, -ārī, -ātus sum (ex + for), *say, tell, disclose.*

effringō, -ere, -frēgī, -frāctum (ex + frangō), *break open, dash out, scatter.*

effugiō, -ere, -fūgī, — (ex + fugiō), *fly forth, escape; flee, hasten.*

effugium, -ī (effugiō), n., *escape, flight.*

effulgeō, -ēre, -fulsī, — (ex + fulgeō), *flash, gleam.* (EFFULGENT.)

effundō, -ere, -fūdī, -fūsum (ex + fundō), *pour out, spend; breathe out; throw, fling; shed; scatter,*

overthrow; unbind, loosen, let stream; pass., *rush forth, rush, stream forth; be dissolved* (in tears).

effūsus, –a, –um (perf. part. of **effundō**), adj., *poured forth, overflowing; streaming; rushing; suffused.* (EFFUSIVE.)

egēns, –entis (part. of **egeō**), adj., *needy, destitute.*

egēnus, –a, –um (**egeō**), adj., *needy, destitute.*

egeō, –ēre, –uī, —, *be in want, be poor; need, require, crave.*

egestās, –ātis (**egeō**), f., *poverty;* personified, *Want.*

ego, gen. **meī,** pers. pron., *I, me.* (EGOISM.)

ē-gredior, –ī, –gressus sum, *go forth; disembark.* (EGRESS.)

egregius, –a, –um (**ē,** *cf.* **grex**), adj., *eminent, distinguished, famous; splendid, illustrious, noble.* (EGREGIOUS.)

ei, interj., *ah! alas!* with **mihi,** *woe is me!*

ēiciō, –ere, –iēcī, –iectum (**ē** + **iaciō**), *cast out, cast away, wreck.* (EJECT.)

ēiectō, –āre, –āvī, –ātum (intens. of **ēiciō**), *cast forth; vomit up; spit out.*

ēiectus, –ī, m., part. of **ēiciō,** as subst., *an outcast.*

ē-lābor, –ī, –lāpsus sum, *glide forth; escape; slip away; elude, dodge; fall.*

elephantus, –ī, m., ELEPHANT; *ivory.*

ē-līdō, –ere, –līsī, –līsum, *dash out; dash up.* (ELIDE, ELISION.)

Ēlis, –idis, f., *Elis,* in the northwestern part of the Peloponnesus.

Elissa, –ae, f., *Elissa,* another name of Dido.

ē-loquor, –ī, –locūtus sum, *speak out; speak.* (ELOCUTION.)

ē-luō, –ere, –luī, —, *wash out.*

Ēlysium, –ī, n., *Elysium.*

ē-mētior, –mētīrī, –mēnsus sum, *measure; traverse, pass over.*

ē-micō, –āre, –uī, –ātus, *leap forth, spring forward; spring up.*

ēmineō, –ēre, –uī, —, *stand forth, rise.* (EMINENT.)

ē-mittō, –ere, –mīsī, –missum, *let loose, send forth; hurl, throw.* (EMIT, EMISSARY.)

ē-moveō, –ēre, –mōvī, –mōtum, *remove; dispel; upheave; loosen, tear away.*

ēn, interj., *lo! behold!* used also in expressions of indignation, anger, etc.

Enceladus, –ī, m., *Enceladus,* a Giant.

enim, conj., *for; indeed, certainly.*

ē-niteō, –ēre, –uī, —, *shine forth.*

ē-nītor, –ī, –nīxus or **–nīsus sum,** *bring forth, bear children.*

ē-nō, –āre, –āvī, –ātum, *swim forth; sail, float,* or *fly forth.*

ēnsis, –is, m., *sword.*

Entellus, –ī, m., *Entellus,* a Sicilian.

ē-numerō, –āre, –āvī, –ātum, *count out,* ENUMERATE.

eō, īre, īvī or **iī, itum,** *go, proceed, come; walk; rush;* impers. pass., **itur,** *we go, they go,* etc.

Ēōus, and in poetry **ēōus, –a, –um,** adj., *of the dawn, eastern;* as subst., *Dawn.*

Epēos, –ī, m., *Epeos,* a Trojan.

Ēpīrus, –ī, f., *Epirus,* a country west of Thessaly.

epulae, –ārum, f. pl., *banquet, feast; food.*

epulor, –ārī, –ātus sum (**epulae**), *feast; feast on, eat, devour.*

Ēpytidēs, –ae, m., *son of Epytus,* a companion of Aeneas.

Ēpytus, –ī, m., *Epytus,* a Trojan.

eques, –itis (**equus**), m., *horseman, rider;* pl., *cavalry, horsemen.*

equester, –tris, –tre (**eques**), adj., *of horsemen,* EQUESTRIAN.

equidem (**ec + quidem**), adv., *indeed, at least; to be sure.*

equus, –ī, m., *horse.*

Erebus, –ī, m., *Erebus* (39); *the Lower World.*

ergō, adv., *therefore; then;* prep., with preceding gen., *for the sake of, on account of.*

ērigō, –ere, –rēxī, –rēctum (**ē + regō**), *raise, hurl up;* ERECT, *rear;* pass., *rise.*

Erīnys, –yos, f., *a Fury* (41); *scourge, bane.*

Eriphylē, –ēs, f., *Eriphyle,* wife of Amphiaraus.

ēripiō, –ere, –uī, –reptum (**ē + rapiō**), *snatch away; hasten; take away, steal, rob of; rescue, save;* pass. and reflexive (*sc.* **sē**), *escape.*

errō, –āre, –āvī, –ātum, *wander, stray; hover;* ERR; *waver, be uncertain.*

error, –ōris (**errō**), m., *wandering; maze;* ERROR; *deception, trickery.*

ē-rubēscō, –ere, –rubuī, —, *blush; respect, reverence.*

ēructō, –āre, –āvī, –ātum, *belch forth, vomit up; pour forth.*

ē-rumpo, –ere, –rūpī, –ruptum, *burst forth; break through.* (ERUPTION.)

ē-ruō, –ere, –uī, –utum, *undermine, overthrow, tear up, uproot.*

erus, –ī, m., *master, lord.*

Erycīnus, –a, –um (**Eryx**), adj., *of Eryx, Erycinian.*

Erymanthus, –ī, m., *Erymanthus,* a mountain in Arcadia.

Eryx, –ycis, m., *Eryx,* (1) a mountain in northwestern Sicily; (2) a giant, son of Venus.

et, conj., *and, also, even;* **et . . . et,** *both . . . and.*

etiam (**et + iam**), adv., *also, even, moreover; even yet, still.*

et-sī, conj., *even if, although, though.*

Euadnē, –ēs, f., *Evadne,* wife of Capaneus.

Euboicus, –a, –um (**Euboea**), adj., *Euboean, of Euboea,* an island off the coast of Boeotia.

euhāns, –antis (part. of **euō** from **Euan = Bacchus**), adj., *crying "Euan," exulting, shouting.*

Eumēlus, –ī, m., *Eumelus,* a Trojan.

Eumenidēs, –um, f. pl., *the Furies* (41).

Eurōpa, –ae, f., *Europa,* daughter of Aegenor; *Europe.*

Eurōtās, –ae, m., *the Eurotas,* the principal river of Laconia.

Eurōus, –a, –um (**Eurus**), adj., *of Eurus,* the southeast wind; *eastern.*

Eurus, –ī, m., *Eurus,* the southeast wind; *wind.*

Euryalus, –ī, m., *Euryalus,* a Trojan youth.

Eurypylus, –ī, m., *Eurypylus,* a Thessalian prince.

Eurytiōn, –ōnis, m., *Eurytion,* a companion of Aeneas.

ē-vādō, –ere, –vāsī, –vāsum, *go*

forth; escape; make one's way, pass over, cover; mount, climb. (EVADE, EVASION.)

ē-vānēscō, –ere, –vānuī, —, VANISH, *disappear.* (EVANESCENT.)

ē-vehō, –ere, –vexī, –vectum, *carry up, raise, exalt.*

ē-veniō, –īre, –vēnī, –ventum, *come out; turn out, happen.*

ēventus, –ūs (ēveniō), m., *outcome,* EVENT; *fate, fortune.*

ē-vertō, –ere, –versī, –versum, *overthrow; upturn, upheave; destroy, ruin.*

ē-vinciō, –īre, –vīnxī, –vīnctum, *bind; crown, wreathe.*

e-vincō, –ere, –vīcī, –victum, *overcome, vanquish, conquer.* (EVICT, EVINCE.)

ē-vocō, –āre, –āvī, –ātum, *call forth, summon.* (EVOKE.)

ē-volvō, –ere, –volvī, –volūtum, *roll forth.* (EVOLVE.)

ex, or **ē,** prep. with the abl., *out of, from, away from; since, after; because of; in accordance with, according to.*

exāctus, –a, –um (part. of **exigō**), adj., *discovered, found out; completed, finished;* as subst., **exācta, –ōrum,** n. pl., *discoveries; report, tidings.* (EXACT.)

ex-aestuō, –āre, –āvī, –ātum, *boil up, boil, seethe.*

exanimis, –e, and **exanimus, –a, –um** (**ex,** *cf.* **anima**), adj., *out of breath; lifeless; greatly terrified.*

exanimō, –āre, –āvī, –ātum (**exanimis**), *frighten greatly, terrify.*

ex-ārdēscō, –ere, –ārsī, –ārsum, *blaze forth, blaze up.*

ex-audiō, –īre, –īvī or **–iī, –ītum,** *hear* distinctly; *hear* from afar.

ex-cēdō, –ere, –cessī, –cessum, *go away, depart; leave, renounce.* (EXCESS.)

excidium, –iī (**exscindō**), n., *tearing down, overthrow, destruction.*

excidō, –ere, –cidī, — (**ex + cadō**), *fall from, depart from, leave.*

excīdō, –ere, –cīdī, –cīsum (**ex + caedō**), *cut out, hew out, cut through; destroy.* (EXCISION.)

exciō, –īre, –īvī or **–iī, –ītum** (**ex + ciō** or **cieō**), *call forth, rouse up; arouse,* EXCITE, *stir.*

excipiō, –ere, –cēpī, –ceptum (**ex + capiō**), *take out, take up, take by surprise, catch, overtake; reply, answer; receive; learn, detect.* (EXCEPT.)

ex-citō, –āre, –āvī, –ātum, *arouse,* EXCITE; *alarm.*

ex-clāmō, –āre, –āvī, –ātum, *cry out,* EXCLAIM.

ex-colō, –ere, –uī, –ultum, *improve, civilize, ennoble.*

excubiae, –ārum (**excubō**), f. pl., *watching, guard; watch-fires; guards, sentries.*

ex-cūdō, –ere, –cūdī, –cūsum, *strike out, strike; forge, fashion.*

excutiō, –ere, –cussī, –cussum (**ex + quatiō**), *shake out* or *off; throw off, throw overboard; drive away, deflect; drive out; cast loose;* pass., *drop, fall;* with **somnō,** *be roused from.*

ex-edō, –ere, –ēdī, –ēsum, *devour, destroy.*

ex-eō, –īre, –īvī or **–iī, –itum,** *go forth; come out, fly forth; overflow; avoid, escape.* (EXIT.)

exerceō, –ēre, –uī, –itum (**ex + arceō**), *busy, keep in motion;* EXERCISE; *lead* in the dance; *work; hurry, drive; practise, engage in; bring about; pursue; harass, vex;*

till; **poenās exercēre,** pass. **poenīs exercērī,** *ply with punishment.*

exercitus, –ūs (**exerceō**), m., *army; band, flock.*

ex-hālō, –āre, –āvī, –ātum, *breathe out, gasp out.* (EXHALE.)

ex-hauriō, –īre, –hausī, –haustum, EXHAUST, *wear out; endure, undergo.*

exhaustus, –a, –um (part. of **ex-hauriō**), adj., EXHAUSTED, *worn out.*

exigō, –ere, –ēgī, –āctum (**ex** + **agō**), *drive forth, drive;* of time, *pass, spend; finish, complete; weigh, consider; discover, determine.*

exiguus, –a, –um (**exigō**), adj., *small, little; few, scanty; feeble, faint, weak, thin.*

exim, see **exinde.**

eximō, –ere, –ēmī, –ēmptum (**ex** + **emō,** *take*), *take out, take away, remove, banish, obliterate.* (EXEMPT.)

exin, see **exinde.**

ex-inde, exim, or **exin,** adv., *then, thereafter; thereupon, next.*

exitiālis, –e (**exitium**), adj., *fatal, deadly.*

exitium, –ī (**exeō**), n., *end; death, ruin, destruction.*

exitus, –ūs (**exeō**), m., *departure,* EXIT; *end, death; outcome, result.*

ex-optō, –āre, –āvī, –ātum, *desire, long for.*

exōrdium, –ī (**exōrdior**), n., *beginning.* (EXORDIUM.)

ex-orior, –īrī, –ortus sum, *arise, appear, begin.*

ex-ōrō, –āre, –āvī, –ātum, *beg earnestly, pray for.*

exōsus, –a, –um (part. of **exōdī,** *hate,* in active sense), adj., *hating.*

expediō, –īre, –īvī or **–iī, –ītum** (**ex,** *cf.* **pēs**), *get ready, prepare, bring out, serve; explain, describe, relate;* pass., *escape.*

ex-pellō, –ere, –pulī, –pulsum, *drive out,* EXPEL, *banish; tear up, uproot.*

ex-pendō, –ere, –pendī, –pēnsum, *pay, pay for; atone for, expiate.* (EXPEND, EXPENSE.)

ex-perior, –īrī, –pertus sum, *try, attempt;* EXPERIENCE, *learn, know, find;* **labōrem experīrī,** *ply a task.*

expers, –ertis (**ex,** *cf.* **pars**), adj., *free from; destitute of.*

expertus, –a, –um (part. of **experior**), adj., *tried, experienced,* EXPERT.

ex-pleō, –ēre, –ēvī, –ētum, *fill; finish; satisfy, satiate.*

ex-plicō, –āre, –āvī or **–uī, –ātum** or **–itum,** *unfold; narrate.*

ex-plōrō, –āre, –āvī, –ātum, *search out,* EXPLORE; *try; find out.*

ex-pōnō, –ere, –posuī, –positum, *put out, disembark.* (EXPOSE.)

ex-poscō, –ere, –poposcī, —, *beg, pray, sue for.*

ex-prōmō, –ere, –prōmpsī, –prōmptum, *bring out; utter, speak.*

exquīro, –ere, –quīsīvī, –quīsītum (**ex** + **quaerō**), *seek out; sue for.* (EXQUISITE.)

ex-sanguis, –e, adj., *bloodless, lifeless.*

exsaturābilis, –e (**exsaturō**), adj., *to be satisfied.*

ex-scindō, –ere, –scidī, –scissum, *destroy, raze.*

exsecror, –ārī, –ātus sum (ex + sacrō), *curse.* (EXECRATE.)

ex-sequor, –ī, –secūtus sum, *follow out, execute.*

ex-serō, –ere, –seruī, –sertum, *expose.*

exsertō, –āre, –āvī, –ātum (intens. of exserō), *thrust out.*

exsertus, –a, –um (part. of exserō), adj., *exposed, nude.*

exsilium, –ī (exsul), n., EXILE; *place of exile.*

ex-solvō, –ere, –solvī, –solūtum, *loosen, release.*

exsomnis, –e (ex, *cf.* somnus), adj., *sleepless.*

ex-sors, –sortis, adj., *without, destitute of, deprived of; out of course, special.*

exspectātus, –a, –um (part. of exspectō), adj., *expected, looked for.*

ex-spectō, –āre, –āvī, –ātum, *await,* EXPECT; *hope for; delay.*

exspergō, –ere, –spersī, –spersum (ex + spargō), *besprinkle.*

ex-spīrō, –āre, –āvī, –ātum, *breathe forth;* EXPIRE, *die.*

exstinguō, –ere, –stīnxī, –stīnctum, *extinguish, blot out, lose.*

exstō, –āre, —, —, *stand forth, rise above.*

exstrūctus, –a, –um (part. of exstruō), adj., *high, raised;* as subst., **exstrūctum, –ī,** n., *raised platform, tribunal.*

ex-struō, –ere, –strūxī, –strūctum, *build, heap up, rear.*

exsul, –ulis, m. and f., EXILE.

exsultō, –āre, –āvī, –ātum (ex, *cf.* saliō), *leap up, dash up, bound; beat* violently, *throb; boil, surge;* EXULT, *rejoice.*

ex-superō, –āre, –āvī, –ātum, *rise on high, gain the mastery; pass by.*

ex-surgō, –ere, –surrēxī, –surrēctum, *rise.*

exta, –ōrum, n. pl., *the inwards,* the heart, lungs, liver, etc.

extemplō (ex, *cf.* tempus), adv., *immediately, at once.*

ex-tendō, –ere, –tendī, –tentum or **tēnsum,** *stretch, extend; prolong; exert.*

externus, –a, –um (exter), adj., EXTERNAL, *foreign;* as subst., m., *stranger, foreigner.*

ex-terreō, –ēre, –terruī, –territum, *terrify, alarm, madden.*

exterus, –a, –um (ex), adj., *external, foreign;* comp. **exterior,** sup. **extrēmus,** *farthest, remotest,* EXTREME, *lowest, worst; last, final:* as subst., **extrēmum, –ī,** n. (*sc.* verbum), *the last word;* pl., EXTREMITIES, *perils, dangers.*

extorris, –e (ex, *cf.* terra), adj., *exiled.*

extrā (ex), prep. with acc., *outside of, beyond, without.*

extrēmus, see **exterus.**

exuō, –ere, –uī, –ūtum, *take off, free from; lay bare, lay aside; change.*

ex-ūrō, –ere, –ūssī, –ūstum, *burn up, consume; parch, scorch; burn out, purge away.*

exuviae, –ārum (*cf.* exuō), f. pl., *clothes, spoils, armor; relics; slough, skin.*

Fabiī, –ōrum, m. pl., *the Fabii,* a Roman *gens.*

fabricātor, –ōris (fabricō), m., *builder, contriver.* (FABRICATOR.)

Fabricius, –ī, m., *Fabricius,* gentile name of C. Fabricius, victor over Pyrrhus and the Samnites.

fabricō, –āre, –āvī, –ātum, *construct, build.* (FABRICATE.)

facessō, –ere, –cessī or **facessīvī, –cessītum** (*cf.* **faciō**), *do* with energy, *perform.*

faciēs, –ēī (*cf.* **faciō**), f., *form, shape; appearance, sight; figure, person,* FACE; *apparition.*

facilis, –e, sup. **facillimus** (**faciō**), adj., *easy; affable, good-natured; favorable; light, easy to bear.* (FACILITY.)

faciō, –ere, fēcī, factum, pass. **fīō, fierī, factus sum,** *make, do; form, fashion, represent; suppose; perform, execute; render, cause; sacrifice.* (FACTION, FACTOR.)

factus, –a, –um (part. of **faciō**), adj., *made, done, wrought;* as subst., **factum, –ī,** n., *deed, work, exploit.* (FACT.)

fallāx, –ācis (**fallō**), adj., *deceitful, false,* FALLACIOUS.

fallō, –ere, fefellī, falsum, *deceive, cheat, beguile; disappoint; counterfeit, feign; be hidden; forswear;* **fallere venēnō,** *poison unawares;* pass., *be mistaken, be deceived.* (FAIL.)

falsus, –a, –um (part. of **fallō**), adj., *deceptive, deceitful; unreal, counterfeit,* FALSE.

falx, falcis, f., *sickle.*

fāma, –ae (**for**), f., *report, rumor; tale;* FAME, *reputation;* personified, FAME, *Rumor.*

famēs, –is, f., *hunger,* FAMINE; *desire, thirst;* personified, *Famine.*

famula, –ae (**famulus**), f., *maid-servant.*

famulus, –ī, m., *man-servant, slave; attendant spirit.*

fandus, –a, –um (part. of **for**), adj., *to be spoken;* as subst., **fandum, –ī,** n., *right.*

far, farris, n., *spelt; grain; meal.*

fās (*cf.* **for**), indecl. n., *divine law, right; obligation, sacred tie; privilege;* as predicate with **sum,** *granted; lawful, fitting.*

fascis, –is, m., *bundle;* pl. **fascēs, –ium,** *the fasces,* a bundle of rods carried before the highest magistrates at Rome.

fastīgium, –ī (**fastīgō**), n., *top, summit; roof; battlements;* **summa fastīgia rērum,** *the main points of a story.*

fastus, –ūs, m., *pride.*

fātālis, –e (**fātum**), adj., *fated; fateful, destined;* FATAL, *deadly.*

fateor, –ērī, fassus sum (*cf.* **for**), *confess, admit; reveal.*

fatīgō, –āre, –āvī, –ātum, *tire, weary,* FATIGUE; *trouble, pursue; importune, urge on, arouse.*

fatīscō, –ere, —, —, *open, gape, yawn apart.*

fātum, –ī (**for**), n., *response, prophetic utterance; oracle; decree,* FATE, *destiny; prophecy; death.*

faucēs, see **faux.**

faux, faucis, f., always in pl., **faucēs,** *jaws, throat; entrance.*

faventēs, –ium, part of **faveō,** as subst. m. pl., *favorers, partisans.*

faveō, –ēre, fāvī, fautum, *be favorable, be propitious,* FAVOR; *applaud;* **ōre favēre,** *keep silence.*

favilla, –ae (*cf.* **faveō**), f., *ashes.*

favor, –ōris (**faveō**), m., FAVOR, *goodwill.*

fax, facis, f., *torch, firebrand; fire; trail.*

faxō, an old future form of **faciō.**

fēcundus, –a, –um, adj., *fruitful.* (FECUND.)

fēlīx, –īcis, adj., *fruitful; prosperous, happy; fortunate, successful; favorable, propitious.* (FELICITY.)

fēmina, –ae, f., *woman.*

fēmineus, –a, –um (**fēmina**), adj., *of a woman* or *women,* EFFEMINATE. (FEMININE.)

fenestra, –ae, f., *opening, window; gap, breach.*

fērālis, –e, adj., *funereal; mournful, ill-boding.*

ferē, adv., *almost, about; usually.*

ferēns, –entis (part. of **ferō**), adj., *favorable, favoring.*

feretrum, –ī (**ferō**), n., *bier.*

ferīnus, –a, –um (**ferus**), adj., *of a wild beast* or *wild beasts;* as subst., **ferīna, –ae** (*sc.* **carō**), f., *venison, game.*

feriō, –īre, —, —, *strike; wound, kill; sacrifice; strike* or *make* a treaty.

ferō, ferre, tulī, lātum, *bear, carry; wear; produce, cause; suffer, endure; report, say; tend, incline; direct; offer, pay; befall; bear off, plunder, ravage; extol, exalt, praise; report, say; grant; undo, ruin;* pass. and **sē ferre,** *move, advance, proceed, go, rush.*

ferōx, –ōcis (*cf.* **ferus**), adj., *fierce; high-spirited, proud; warlike.*

ferrātus, –a, –um (**ferrum**), adj., *iron-shod.*

ferreus, –a, –um (**ferrum**), adj., *of iron; inexorable, cruel.*

ferrūgineus, –a, –um (**ferrūgō**), adj., *rusty; dusky; dark blue.*

ferrum, –ī, n., *iron; iron implement* (sword, knife, axe, spear, javelin); *spear-point.*

ferus, –a –um, adj., *wild, savage; cruel; angry, mad;* as subst., **ferus, –ī,** m., and **fera, –ae,** f. (*sc.* **bēstia**), *wild animal; beast.*

ferveō, –ēre, ferbuī, —, *boil, seethe; teem; be aglow; rage.*

fessus, –a, –um, adj., *weary, tired; afflicted, shattered;* as subst., **fessī, –ōrum,** m. pl., *the wearied.*

festīnō, –āre, –āvī, –ātum, *hasten; hastily perform.*

fēstus, –a, –um, adj., FESTAL, *sacred.*

1. **fētus, –ūs,** m., *young, litter; fruit, growth, produce.*
2. **fētus, –a, –um,** adj., *full, teeming;* **apēs fētae,** *parent bees.*

fibra, –ae, f., FIBRE; *liver.*

fībula, –ae (**fīgō**), f., *pin, buckle.*

fictus, –a, –um (part. of **fingō**), adj., *false, feigned;* as subst., n., *falsehood.*

Fidēna, –ae, more commonly **Fidēnae, –ārum,** f., *Fidenae,* a town on the Tiber, northeast of Rome.

fīdēns, –entis (part. of **fīdō**), adj., *trustful, bold, confident.* (CONFIDENCE.)

1. **fidēs, –eī** (*cf.* **fīdō**), f., *faith, honor; trustworthiness, truth; confidence, trust, belief; pledge;* personified, *Faith.* (FIDELITY.)
2. **fidēs, –is,** f., *string;* pl., *strings, stringed instrument, lyre.*

fīdō, –ere, fīsus sum (*cf.* **fidēs**), semi-dep., *trust, rely on, venture, dare.*

fidūcia, –ae (*cf.* **fīdō**), f., *confidence, trust, assurance, pride.* (FIDUCIARY.)

fīdus, –a, –um (*cf.* **fidēs**), adj., sup. **fīdissimus,** *faithful; sure, trustworthy.*

fīgo, figere, fīxī, fīxum, *fasten,* FIX,

impale; hang up; plant, imprint; pierce, kill.

figūra, -ae (**fingō**), f., *form,* FIGURE.

fīlius, -ī, m., *son.* (FILIAL.)

fīlum, -ī, n., *thread.* (FILAMENT.)

fimus, -ī, m., *mire, filth, slime.*

findō, -ere, fidī, fissum, *split, divide.*

fingō, -ere, fīnxī, fictum, *form, make; arrange; invent; suppose, feign* (see **fictus**). (FICTION.)

fīnis, -is, m. and (rarely) f., *boundary, limit; goal;* pl., *lands, region, country; barriers, starting point.* (FINIS.)

fīnitimus, -a, -um (**fīnis**), adj., *neighboring;* as subst., m., *neighbor.*

fīrmō, -āre, -āvī, -ātum (**fīrmus**), *strengthen; comfort, steady; encourage,* CONFIRM.

fīrmus, -a, -um, adj., FIRM, *strong, solid.*

fissilis, -e (**findō**), adj., *easily split, straight-grained.*

fīxus, perf. part. of **fīgō,** FIXED, *unshaken.*

flagellum, -ī (dimin. of **flagrum,** *whip*), n., *whip, lash.* (FLAGELLATE.)

flāgitō, -āre, -āvī, -ātum, *demand, ask.*

flāgrō, -āre, -āvī, -ātum, *burn, blaze.* (CONFLAGRATION.)

flāmen, -inis (**flō**), n., *wind, gale.*

flamma, -ae (*cf.* **flāgrō**), f., FLAME, *fire; firebrand, torch; lightning; beam; rage; passion, love.*

flammō, -āre, -āvī, -ātum (**flamma**), INFLAME, *enrage.*

flātus, -ūs (**flō**), m., *blast, wind.* (INFLATION.)

flāvēns, -entis (part. of **flāveō**), adj., *yellow, golden.*

flāveō, -ēre, —, — (**flāvus**), *be yellow.*

flāvus, -a, -um, adj., *yellow, golden; pale-green.*

flectō, -ere, flexī, flexum, *bend, curve, turn, change; guide, drive; influence, persuade.* (FLEX.)

fleō, -ēre, -ēvī, -ētum, *weep; lament, mourn; weep for.*

flētus, -ūs (**fleō**), m., *weeping, wailing, wail, lamentation.*

flexilis, -e (**flectō**), adj., *pliant,* FLEXIBLE.

flōreō, -ēre, -uī, —, *bloom.*

flōreus, -a, -um (**flōs**), adj., *flowery.*

flōs, flōris, m., *blossom, flower; bloom, prime.* (FLORID.)

flūctuō, -āre, -āvī, -ātum (**flūctus**) *toss, heave; ebb and flow,* FLUCTUATE.

flūctus, -ūs (**fluō**), m., *wave, tide; sea, ocean; flood.*

fluēns, -entis (part. of **fluō**), adj., *abounding in, flowing, dripping; luxuriant.* (FLUENT.)

fluentum, -ī (**fluō**), n., *stream, river; waters.*

fluidus, -a, -um (**fluō**), adj., *flowing, liquid.* (FLUID.)

fluitō, -āre, -āvī, -ātum (intens. of **fluō**), *float, drift.*

flūmen, -inis (**fluō**), n., *river; water; flood.*

fluō, -ere, flūxī, flūxum, FLOW, *run; ebb; drip.*

fluviālis, -e (**fluvius**), adj., *of a river.*

fluvius, -ī (**fluō**), m., *stream, river; water.*

focus, -ī, m., *hearth, home.* (FOCUS.)

fodiō, -ere, -fōdī, fossum, *dig; prick, goad.*

foedē (**foedus**), adv., *foully, shamefully.*

foedō, –āre, –āvī, –ātum (**foedus**), *defile, pollute; mar, disfigure; cut to pieces, destroy.*

1. **foedus, –eris** (*cf.* **fīdō**), n., *treaty, alliance, truce; agreement, contract; condition, terms.*

2. **foedus, –a, –um,** adj., sup., **foedissimus,** *foul; base.*

folium, –ī, n., *leaf.* (FOLIAGE, FOLIO.)

fōmes, –itis (cf. **foveō**), m., *touchwood, tinder, kindling.*

fōns, fontis, m., *spring,* FOUNTAIN, FOUNT; *water; pool.*

for, fārī, fātus sum, *speak, say, tell.*

fore, forem, see **sum.**

foris, –is, f., *door;* pl., *folding-doors, entrance.*

fōrma, –ae, f., FORM, *figure, appearance; beauty; nature.*

formīca, –ae, f., *ant.*

formīdō, –inis (**formīdō**), f., *dread, fear;* personified, *Fear.* (FORMIDABLE.)

formīdō, –āre, –āvī, –ātum, *dread, fear.*

fornix, –icis, f., *arch, vault.*

fors, fortis, f., *chance, fortune; caprice;* nom. **fors** (*sc.* **est** or **sit**), as adv., *perhaps;* abl. **forte,** as adv., *by chance, haply.*

forsan (**forsitan**), adv., *perhaps.*

forsitan (**fors sit an**), adv., *perhaps.*

fortis, –e, adj., comp. **fortior,** sup. **fortissimus,** *strong, sturdy; brave, valiant.*

fortūna, –ae (**fors**), f., FORTUNE, *chance, fate; success, opportunity; calamity;* personified, *Fortune.*

fortūnātus, –a, –um (**fortūna**), adj., FORTUNATE, *prosperous;* as subst. m. pl., *fortunate men.*

forum, –ī, n., *market-place, forum; court.*

forus, –ī (*cf.* **forum**), m., *passage-way, deck, gangway.*

foveō, –ēre, fōvī, fōtum, *foster; caress, clasp; spend in dalliance; fondly hope.*

fragor, –ōris (**frangō**), m., *crash, roar, din.*

fragrāns, –antis (part. of **fragrō**), adj., FRAGRANT.

fragrō, –āre, –āvī, —, *be* FRAGRANT.

frangō, –ere, frēgī, frāctum, *break, crush; wreck; discourage, destroy.*

frāter, frātris, m., BROTHER.

frāternus, –a, –um (**frāter**), adj., *of a brother,* FRATERNAL.

fraudō, –āre, –āvī, -ātum (**fraus**), DEFRAUD *of, deprive of.*

fraus, fraudis, f., *damage, harm;* FRAUD; *evil, treachery.*

fraxineus, –a, –um (**fraxinus**), adj., *of ash.*

fremitus, –ūs (**fremō**), m., *din, noise; applause.*

fremō, –ere, fremuī, fremitum, *murmur, roar, shout; rage; applaud.*

frēnō, –āre, –āvī, –ātum (**frēnum**), *curb, bridle, restrain; rule.*

frēnum, –ī, pl. **frēna** and **frēnī, ōrum,** n. and m., *bridle, bit; reins.*

frequēns, –entis, adj., *in great numbers.* (FREQUENT.)

frequentō, –āre, –āvī, –ātum (**frequēns**), FREQUENT, *inhabit.*

fretum, –ī, n., *strait; sea, water.*

frētus, –a, –um, adj., *relying on, trusting to.*

frīgēns, –entis, part. of **frīgeō** as subst. m., *dead body, corpse.*

frīgeō, –ēre, —, —, *be cold, be weak, be dead.*

frīgidus, –a, –um (*cf.* **frīgeō**), adj., *cold; chilling; spiritless.*

frīgus, –oris (*cf.* **frīgeō**), n., *cold, frost; coolness; chilling fear; death.*

frondēns, –entis (part. of **frondeō**), adj., *leafy, blooming.*

frondeō, –ēre, —, — (**frōns**), *put forth leaves.*

frondēscō, –ere, fronduī, — (**frondeō**), *put forth leaves.*

frondeus, –a, –um (**frōns**), adj., *leafy.*

frondōsus, –a, –um (**frōns**), adj., *leafy.*

1. **frōns, frondis,** f., *leaf; foliage, boughs.*

2. **frōns, frontis,** f., *forehead, brow;* FRONT; *head, horns.*

frūmentum, –ī (**fruor**), n., *grain; a grain.*

fruor, fruī, frūctus and **fruitus sum,** *enjoy.* (FRUIT.)

frūstrā (*cf.* **fraus**), adv., *in vain.*

frūstror, –ārī, –ātus sum (*cf.* **frūstrā**), *disappoint, deceive.* (FRUSTRATE.)

frūstum, –ī, n., *bit.*

frūx, frūgis, usually pl., **frūgēs, –ium,** f., *grain, meal.*

fuat, see **sum.**

fūcus, –ī, m., *drone.*

fuga, –ae (*cf.* **fugiō**), f., *flight; speed;* personified, *Flight.*

fugiō, –ere, fūgī, fugitum, *fly, escape; rush; avoid; outstrip.* (FUGITIVE.)

fugō, –āre, –āvī, –ātum (**fuga**), *put to flight; disperse.*

fulciō, –īre, fulsī, fultum, *hold up, prop.*

fulcrum, –ī (**fulciō**), n., *arm* of a couch, *frame.* (FULCRUM.)

fulgēns, –entis (part. of **fulgeō**), adj., *gleaming; bright.* (REFULGENT.)

fulgeō, –ēre, fulsī, —, also **fulgō, –ere,** *flash, gleam.*

fulgor, –ōris (**fulgeō**), m., *blaze, flash; gleam, brilliance.*

fulmen, –inis (**fulgeō**), n., *lightning, thunderbolt; thunder.*

fulmineus, –a, –um (**fulmen**), adj., *flashing, gleaming.*

fulminō, –āre, –āvī, –ātum (**fulmen**), *lighten; thunder.*

fulvus, –a, –um, adj., *tawny, yellow, dusky.*

fūmeus, –a, –um (**fūmus**), adj., *smoky.* (FUMING.)

fūmō, –āre, –āvī, –ātum (**fūmus**), *smoke; steam, reek.*

fūmus, –ī, m., *smoke.* (FUME.)

fūnālis, –e (**fūnis**), adj., *of a rope* or *wick;* as subst., **fūnāle, –is,** n., *torch, candle.*

fundāmentum, –ī (**fundō**), n., *foundation.*

funditus (**fundus**), adv., *utterly.*

1. **fundō, –āre, –āvī, –ātum** (**fundus**), *make fast;* FOUND, *establish; moor.*

2. **fundō, –ere, fūdī, fūsum,** *pour, make libation; shed; send forth; establish, found; put to flight; spread, stretch; bear, bring forth; slay;* pass., *assemble, throng; stream, swarm.* (CONFUSE.)

fundus, –ī, m., *bottom, depths, abyss; estate.*

fūnereus, –a, –um (**fūnus**), adj., FUNEREAL, *gloomy.*

fungor, –ī, fūnctus sum, *perform, fulfil.* (FUNCTION.)

fūnis, –is, m., *rope; cable, hawser; cord.*

fūnus, –eris, n., FUNERAL, *funeral rites; dead body, corpse; death, disaster; funeral pile.*

fuō, see **sum.**

furēns, –entis (part. of **furō**), adj., *mad, inspired.*

furiae, –ārum (**furō**), f. pl., FURY, *madness;* personified, *the Furies* (41); *the Harpies.*

furiātus, –a, –um (part. of **furiō**), adj., *frenzied.* (INFURIATED.)

furibundus, –a, –um (**furiō**), adj., *frantic, mad.*

furiō, –āre, –āvī, –ātum (**furiae**), *madden,* INFURIATE.

furō, –ere, –uī, —, *be mad, rage; rave; seethe.*

furor, –ōris (**furō**), m., *frenzy,* FURY; *passion, mad love;* personified, *Rage* (74).

fūror, –ārī, –ātus sum (**fūr**), *steal, beguile.*

fūrtim (**fūr**), adv., *stealthily,* FURTIVELY.

fūrtīvus, –a, –um (**fūr**), adj., *secret, in secret;* n., **fūrtīvum,** as adv., *secretly.* (FURTIVE.)

fūrtum, –ī (**fūr**), n., *theft; trick, deceit.*

futūrus, –a, –um (part. of **sum**), adj., *to be, coming,* FUTURE; as subst., **futūrum, –ī,** n., *the* FUTURE; pl., **futūra,** *future events.*

Gabiī, –ōrum, m. pl., *Gabii,* a town of Latium.

Gaetūlus, –a, –um, adj., *Gaetulian, African.*

galea, –ae, f., *helmet* of leather.

Gallus, –a, –um, adj., *of Gaul, Gallic;* as subst. m., *a Gaul.*

Ganymēdēs, –is, m., *Ganymedes, Ganymede* (20).

Garamantes, –um, acc. **Garamantas,** m. pl., *the Garamantes.*

Garamantis, –idis, adj., *of the Garamantes, Garamantian.*

gaudeo, –ēre, gāvīsus sum, semi-dep., *rejoice, delight; delight to.*

gaudium, –ī, n., *pleasure, joy;* personified, **Gaudia,** *Joys* (74).

gāza, –ae, f., *treasure, wealth.*

Gelā, –ae, f., *Gela,* a city in southern Sicily.

gelidus, –a, –um (**gelū**), adj., *icy, cold, cool; chilling.*

Gelōus, –a, –um (**Gelā**), adj., *of Gela, Geloan.*

geminus, –a, –um, adj., *twin; twofold; two.*

gemitus, –ūs (**gemō**), m., *groan, sigh; moaning, wailing, roaring.*

gemma, –ae, f., GEM, *jewel.*

gemō, –ere, –uī, –itum, *groan, sigh; lament; creak.*

genae, –ārum, f. pl. *cheeks; eyes.*

gener, –erī, m., *son-in-law.*

generātor, –ōris (**generō**), m., *breeder.*

generātus, –a, –um (part. of **generō**), adj., *sprung from.*

generō, –āre, –āvī, –ātum (**genus**), *beget; produce.* (GENERATION.)

genetrīx, –īcis (**gignō**), f., *mother.*

geniālis, –e (**genius**), adj., *festal.* (GENIAL.)

genitor, –ōris (**gignō**), m., *father, sire.* (PROGENITOR.)

genitus, –a, –um (part. of **gignō**), adj., *sprung from;* as subst. m., with abl., *son of.*

genius, –ī, m., GENIUS, *familiar spirit, tutelary divinity.*

gēns, gentis (*cf.* **gignō**), f., *race, nation; tribe; generation, age;* pl.,

the nations, the world. (GENTILE.)

genū, –ūs, n., *knee.* (GENUFLECTION.)

genus, –eris (*cf.* **gignō**), n., *birth, race; species; offspring.*

germānus, –a, –um, adj., *kin, own;* as subst., m., *own brother;* f., *own sister.*

gerō, –ere, gessī, gestum, *bear, carry; have, hold; wear; assume; bear.*

gestāmen, –inis (**gestō**), n., *arms, armor, ornament.*

gestō, –āre, –āvī, –ātum (intens. of **gerō**), *carry, wear; have, possess.*

Geticus, –a, –um (**Getae**), adj., *of the Getae,* a people of Thrace, *Getic.*

gignō, –ere, genuī, genitum, *bear, give birth to.*

glaciālis, –e (**glaciēs**), adj., *of ice, icy.* (GLACIAL.)

glaciēs, –ēī, f., *ice.* (GLACIER.)

glaeba, –ae, f., *clod; soil.* (GLEBE.)

Glaucus, –ī, m., *Glaucus,* the name of: (1) a sea-god (63); (2) a son of Antenor.

glaucus, –a, –um, adj., *sea-green; dark, dusky.*

globus, –ī, m., *ball, orb,* GLOBE; *band, force.*

glomerō, –āre, –āvī, –ātum, *gather, collect, mass; roll up, whirl up;* pass., *come together, crowd around, flock.* (CONGLOMERATE.)

glōria, –ae, f., GLORY, *renown; ambition, pride.*

Gnōsius, –a, –um (**Gnōsos**), adj., *Gnosian, of Gnosus* or *Gnossus,* an ancient city of Crete.

Gorgō, –onis, f., acc. **Gorgona,** *Gorgon* (78).

Gracchus, –ī, m., *Gracchus;* pl., *the Gracchi,* Ti. Sempronius and C. Sempronius.

gradior, –ī, gressus sum, *stride, step, go; advance.*

Gradīvus, –ī, m., *Gradivus, Mars* (64).

gradus, –ūs (**gradior**), m., *step, pace; step of a building; rung;* **cōnferre gradum,** *walk side by side.* (GRADE.)

Graiugena, –ae (**Graius,** *cf.* **gignō**), m., gen. pl., **Graiugenum,** *a Greek.*

Graius, –a, –um, adj., *Greek;* as subst., *a Greek;* pl., *the Greeks.*

grāmen, –inis, n., *grass, turf; meadow; herb, plant.*

grāmineus, –a, –um (**grāmen**), adj., *grassy.*

grandaevus, –a, –um (**grandis + aevum**), adj., *very old; aged.*

grandis, –e, adj., *large, huge.* (GRAND.)

grandō, –inis, f., *hail.*

grātēs, only nom. and acc., f., *thanks;* **grātēs referre,** *make requital.*

grātia, –ae (**grātus**), f., *charm; regard for, fondness;* GRATITUDE. (GRACE.)

grātor, –ārī, –ātus sum (**grātus**), CONGRATULATE; *greet.*

grātus, –a, –um, adj., comp. **grātior,** sup. **grātissimus,** *dear, beloved;* GRATEFUL, *welcome; thankful.*

graveolēns, –entis (**grave, olēns**), adj., *ill-smelling, noisome.*

gravidus, –a, –um (**gravis**), adj., *heavy, full; with young; abounding in.*

gravis, –e, adj., *heavy, solid; with child; of weight,* GRAVE, *honored; troublesome, grievous, hard; stern,*

cruel; weighed down; comp. as subst., **graviōra, -um,** n. pl., *heavier things; greater hardships.*

graviter (**gravis**), adv., *heavily; deeply; sorrowfully.*

gravō, -āre, -āvī, -ātum (**gravis**), *weigh down, load, make heavy; burden, oppress; overcome.*

gremium, -ī, n., *lap, bosom.*

gressus, -ūs (**gradior**), m., *step, pace; way, course; gait.* (PROGRESS.)

grex, gregis, m., *herd, flock.* (GREGARIOUS.)

Grȳnēus, -a, -um (**Grȳnia**), adj., *Grynian, of Grynia* (51).

gubernāculum, -ī (**gubernō**), n., *helm.*

gubernātor, -ōris (**gubernō**), m., *helmsman.* (GUBERNATORIAL.)

gurges, -itis, m., *whirlpool, abyss; flood, torrent; wave; sea; stream.*

gustō, -āre, -āvī, -ātum, *taste.* (DISGUST.)

gutta, -ae, f., *drop.*

guttur, -uris, n., *throat.* (GUTTURAL.)

Gyarus, -ī, m., *Gyarus,* one of the Cyclades.

Gyās, -ae, m., *Gyas,* a companion of Aeneas.

gȳrus, -ī, m., *circle, coil.* (GYRATE.)

habēna, -ae (**habeō**), f., *rein, bridle;* **laxāre** and **immittere habēnās,** *give loose rein;* **premere habēnās,** *rein in, curb.*

habeō, -ēre, -uī, -itum, *have; hold, possess, seize; consider, think;* **hōc habet,** *he is smitten.*

habilis, -e (**habeō**), adj., *handy, ready.*

habitō, -āre, -āvī, -ātum (intens. of **habeō**), *hold, occupy;* INHABIT; *dwell.*

habitus, -ūs (**habeō**), m., *bearing, mien; dress, garb.*

hāc (**hīc**), adv., *here; on this side;* **hāc . . . hāc,** *here . . . there.*

hāc-tenus, adv., *thus far.*

haereō, -ēre, haesī, haesum, *stick; cling to, cleave to; hang to; stand amazed; stop, halt; linger; be decreed.*

hālitus, -ūs (**hālō**), m., *breath;* EXHALATION, *fume.*

hālō, -āre, -āvī, -ātum, *breathe; be fragrant.* (EXHALE.)

Hammōn, -ōnis, m., *Hammon* or *Ammon* (47, end).

hāmus, -ī, m., *hook, link.*

harēna, -ae, f., *sand; strand;* ARENA.

harēnōsus, -a, -um (**harēna**), adj., *sandy.*

Harpalycē, -ēs, f., *Harpalyce,* a Thracian huntress.

Harpyia, -ae, f., *a Harpy* (see 3, 212 *ff.*); pl., *the Harpies.*

harundō, -inis, f., *reed; shaft, arrow.*

hasta, -ae, f., *spear;* **hasta pūra,** a *bloodless (new) spear,* given as a prize for distinguished military service; **hasta pampinea,** *the thyrsus,* carried by the worshippers of Bacchus.

hastīle, -is (**hasta**), n., *spear; shoot, sapling.*

haud, adv., *not at all, not.*

hauriō, -īre, hausī, haustum, *drain; drink in, listen to, perceive; exhaust, suffer to the full; destroy.*

hebeō, -ēre, —, —, *be blunt; be sluggish.*

hebetō, –āre, –āvī, –ātum (*cf.* **hebeō**), *make blunt; dull, impair.*

Hebrus, –ī, m., *Hebrus,* a river in Thrace.

Hecatē, –ēs, f., *Hecate* (**69**).

Hector, –oris, m., *Hector,* son of Priam (**24** and **25**).

Hectoreus, –a, –um (**Hector**), adj., *of Hector; Trojan.*

Hecuba, –ae, f., *Hecuba,* wife of Priam.

heia, interj., *ho!*

Helena, –ae, f., *Helen* (**23**).

Helenus, –ī, m., *Helenus,* son of Priam.

Helōrus, –ī, m., *Helorus,* a river in southeastern Sicily.

Helymus, –ī, m., *Helymus,* a Sicilian.

herba, –ae, f., HERB, *grass, plant; turf, meadow.*

Herculēs, –is, m., *Hercules* (**82**).

Herculeus, –a, –um (**Hercules**), adj., HERCULEAN, *of Hercules, founded by Hercules.*

hērēs, –ēdis, m., *heir.* (HEREDITY, HEREDITARY.)

Hermionē, –ēs, f., *Hermione,* daughter of Menelaus and Helen.

hēros, –ōis, m., *demi-god,* HERO.

Hesperia, see **Hesperius.**

Hesperis, –idis, adj., *western, Hesperian;* as subst., **Hesperides, -um,** f. pl., *the Hesperides,* guardians of the golden apples.

Hesperius, –a, –um, adj., *western* (as viewed from Greece), *Hesperian, Italian;* as subst., **Hesperia, -ae** (*sc.* **terra**), f., *Hesperia, Italy.*

heu, interj., *alas! ah! woe is me!*

heus, interj., *hist! hallo! ho!*

hiātus, –ūs (**hiō**), m., *yawning; open mouth; throat; abyss.* (HIATUS.)

hībernus, –a, –um (*cf.* **hiems**), adj., *of winter, wintry, stormy;* as subst., **hīberna, –ōrum** (*sc.* **castra**), n. pl., *winter-quarters; winters.*

1. **hic, haec, hoc,** gen. **huius,** dem. pron., *this; he, she, it; these; they;* **hic . . . hic,** *one . . . another;* pl., *some . . . others;* **hic . . . ille,** *the former . . . the latter.*
2. **hīc** (**hīc**), adv., *here, there;* of time, *then, thereupon.*

hiems, hiemis, f., *winter; storm;* personified, *Winter* (**74**).

hinc (**hīc**), adv., *from this, from here, hence, from there, thence; thereafter, thereupon, next; on this side;* **hinc . . . illinc,** *on this side . . . on that;* **hinc atque hinc,** *on either side;* **hinc iam,** *from now on.*

hiō, –āre, –āvī, –ātum, *open the mouth.*

Hippocoōn, –ontis, m., *Hippocoön,* a companion of Aeneas.

Hippotadēs, –ae, m., *Aeolus,* son (or grandson) of Hippotes.

hīscō, hīscere, —, —, *open the mouth, gasp.*

hodiē (**hōc + diē**), adv., *to-day.*

homō, –inis, m., *man, human being.* (HOMICIDE.)

honor, see **honos.**

honōrō, –āre, –āvī, –ātum (**honor**), HONOR, *observe.*

honōs and **honor, –ōris,** m., HONOR, *fame; reverence, worship; lustre, brilliance; reward, prize; offering, sacrifice; rite, festival.*

hōra, –ae, f., HOUR; *time;* pl., personified, *the Hours.*

horrendus, –a, –um (part. of **horreō**), adj., *awful, hideous;* acc. **horrendum,** n., as adv., *dreadfully, horribly;* as subst., **horrenda, –ōrum,** n. pl., *dread events.*

horrēns, –entis (part. of **horreō**), adj., *bristling, quivering; shaggy; dread, gloomy.* (ABHORRENT.)

horreō, –ēre, —, —, *be rough, bristle; shudder, shiver; dread.*

horrēscō, –ere, horruī, — (**horreō**), *shudder, quiver; be startled, dread.*

horridus, –a, –um (**horreō**), adj., *rough, shaggy, quivering; unkempt; fearful, grim, ghastly.* (HORRID.)

horrificō, –āre, –āvī, –ātum (**horrificus**), *terrify.*

horrificus, –a, –um (**horreō** + **faciō**), adj., *terrible, dreadful.* (HORRIFIC.)

horrisonus, –a, –um (**horreō, sonus**), adj., *harsh-sounding.*

horror, –ōris (**horreō**), m., *shudder,* HORROR, *dread; din.*

hortātor, –ōris (**hortor**), m., *instigator.*

hortor, –ārī, –ātus sum, *encourage,* EXHORT, *cheer on.*

hospes, –itis, m., *host; guest, stranger; friend;* pl., *host and guest.*

hospitium, –ī (**hospes**), n., HOSPITALITY, *welcome; friendship, friend; place of entertainment.*

hospitus, –a, –um (**hospes**), adj., HOSPITABLE, *friendly; foreign, strange.*

hostia, –ae, f., *victim.*

hostīlis, –e (**hostis**), adj., HOSTILE.

hostis, –is, m. and f., *enemy, foe.*

hūc (*cf.* **hīc**), adv., *hither.*

hūmānus, –a, –um (*cf.* **homō**), adj., HUMAN, *mortal.*

humilis, –e (**humus**), adj., *low, low-lying;* HUMBLE.

humō, –āre, –āvī, –ātum (**humus**), *bury, inter.* (INHUME.)

humus, –ī, f., *ground, soil;* loc. **humī,** *on the ground.* (HUMUS.)

Hyades, –um, f. pl., *the Hyades* (34).

hydra, –ae, f., *the hydra* (82, *a*).

Hymenaeus, –ī, m., *Hymenaeus, Hymen,* god of marriage; pl. **hymenaeī** (*sc.* **rītūs**), *marriage, wedlock.*

Hypanis, –is, m., *Hypanis,* a Trojan.

Hyrcānus, –a, –um, adj., *Hyrcanian, of the Hyrcani,* a tribe on the Caspian Sea.

Hyrtacidēs, –ae, m., *son of Hyrtacus.*

iacēns, –entis (part. of **iaceō**), adj., *low; flat, outspread.*

iaceō, –ēre, –uī, –itum, *lie; lie dead.*

iaciō, –ere, iēcī, iactum, *throw, hurl; construct; throw out, reflect.*

iactāns, –antis (part. of **iaciō**), adj., comp. **iactantior,** *arrogant, boastful.*

iactō, –āre, –āvī, –ātum (intens. of **iaciō**), *throw, hurl, launch; toss, harass; pour out, utter; revolve in mind, ponder;* **sē iactāre,** *boast, glory, lord it;* **prae sē iactāre,** *take pride, vaunt;* **inter sē iactāre,** *exchange.*

iactūra, –ae (**iactō**), f., *loss.*

iaculor, –ārī, –ātus sum (**iaculum**), *hurl, throw, cast.* (EJACULATE.)

iaculum, –ī (**iaciō**), m., *javelin, dart.*

iam, adv., *now, already; soon;* **iam tum,** *even then;* **iam inde,** *from that time on;* **iam dudum** and **iam prīdem,** *all the while, long*

since; at once; **iam nunc,** *even now;* **nōn iam,** *no longer.*

iānitor, –ōris (**iānua**), m., *door-keeper, guardian.* (JANITOR.)

iānua, –ae, f., *door, entrance.*

Iarbās, –ae, m., acc. **Iarbān,** *Iarbas,* a king of Numidia.

Īasidēs, –ae, m., *son of Iasius.*

Īasius, –ī, m., *Iasius,* son of Jupiter and Electra.

iaspis, –idis, f., JASPER.

ibi (*cf.* **is**), adv., *there; thereupon, then.*

ibīdem (**ibi**), adv., *in the same place.*

Icarus, –ī, m., *Icarus,* son of Daedalus.

icō and **iciō, –ere, īcī, ictum,** *hit, strike; strike* or *make* a treaty.

ictus, –ūs, m., *stroke, blow; effect, force.* (ICTUS.)

Īda, –ae, f., *Ida,* (1) a mountain in Crete; (2) a mountain near Troy.

1. **Īdaeus, –ī,** m., *Idaeus,* Priam's charioteer.

2. **Īdaeus, –a, –um** (**Īda**), adj., *of Ida, Idean; Trojan.*

Īdalia, –ae, f., and **Īdalium, –ī,** n., *Idalia* or *Idalium,* a town of Cyprus.

Īdalius, –a, –um (**Īdalia**), adj., *of Idalia, Idalian.*

id-circō, adv., *on that account, for that, therefore.*

īdem, eadem, idem (**is**), dem. pron., *the same; he, she, it, they; also.*

id-eō, adv., *for that, for this, therefore.*

Īdomeneus, –eī, m., acc. **Īdomenēa,** *Idomeneus,* a king of Crete.

iecur, –oris or **–inoris,** n., *liver.*

igitur, adv., *therefore, then.*

ignārus, –a, –um (**in** + **gnārus,** *cf.* **(g)nōscō**), adj., *unacquainted with, unaware,* IGNORANT; *unskilled; unsuspecting;* as subst. m., *unwitting one.*

ignāvus, –a, –um, adj., *idle, spiritless, cowardly; lazy.*

īgneus, –a, –um (**īgnis**), adj., *fiery, bright; swift.* (IGNEOUS.)

īgnis, –is, m., *fire, firebrand; lightning; torch; wrath, fury; love, passion, flame.* (IGNITE.)

ignōbilis, –e (**in-** + **(g)nōbilis**), adj., *unknown; base,* IGNOBLE.

ignōrō, –āre, –āvī, –ātum (*cf.* **ignārus**), *be ignorant of, fail to understand;* IGNORE.

ignōtus, –a, –um (**in-** + **(g)nōtus**), adj., *unknown; obscure.*

īlex, īlicis, f., *holm-oak, ilex; oak.*

īlia, –ium, n. pl., *groin, flank.*

Īlia, –ae, f., *Ilia,* Rhea Silvia, mother of Romulus and Remus.

Īliacus, –a, –um (**Īlium**), adj., *of Ilium, Ilian, Trojan.*

Īliades, –um, f. pl., *Trojan women.*

īlicet (**ī,** imperat. of **eō** + **licet**), adv., *at once.*

Īlionē, –ēs, f., *Ilione.*

Īlioneus, –ei, acc. **Ilionēa,** m., *Ilioneus,* a companion of Aeneas.

Īlium, –ī, n., *Ilium, Troy.*

Īlius, –a, –um (**Īlium**) adj., *of Ilium, Ilian, Trojan.*

illābor, –ī, –lāpsus sum (**in** + **lābor**), dep., *glide into; enter, inspire.*

il-laetābilis, –e (**in-** + **laetābilis**), adj., *joyless, sad.*

ille, illa, illud, gen. **illīus,** old form **olle,** dat. **ollī,** dem. pron., *that, those; he, she, it,* pl., *they; the famous;* **hic . . . ille,** *the former . . . the latter;* **ex illō** (*sc.* **tempore**), *from that time.*

illic (ille), adv., *in that place, there.*

illīdō, –ere, –līsī, –līsum (in + laedō), *drive upon;* **illīdere in,** *break into, crush.*

illinc (ille), adv., *from that place, thence; on that side.*

illūc (ille), adv., *thither; that way.*

illūdō, –ere, –lūsī, –lūsum (in + lūdō), *make sport of, mock; insult;* of embroidery, *work fancifully.*

illūstris, –e, adj., *famous,* ILLUSTRIOUS, *noble.*

illuviēs, –eī (in-, *cf.* luō, *wash*), f., *filth, squalor.*

Illyricus, –a, –um (Illyria), adj., *Illyrian, of Illyria,* north of Greece.

Īlus, –ī, m., *Ilus,* an early king of Troy; surname of Ascanius.

imāgō, –inis, f., IMAGE, *form; statue; appearance, look; phantom; idea, picture; echo.*

imbellis, –e (in- + bellum), adj., *cowardly, effeminate; weak, ineffectual.*

imber, imbris, m., *rain; storm; flood, water; shower.*

imitābilis, –e (imitor), adj., IMITABLE.

imitor, –ārī, –ātus sum, IMITATE, *represent.*

immānis, –e (in- + mānus, *good*), adj., comp. **immānior,** *huge, monstrous, dread; cruel, savage, wild.*

immemor, –oris (in- + memor), adj., *heedless; forgetful; unmindful of.*

immēnsus, –a, –um (in-, *cf.* mētior), adj., *measureless, endless; huge,* IMMENSE; *unbounded.*

immergō, –ere, –mersī, –mersum (in + mergō), *plunge in, drown.* (IMMERSE.)

immeritus, –a, –um (in- + meritus), adj., *undeserving, guiltless.*

immineō, –ēre, —, — (in + mineō), *overhang, loom over; threaten.* (IMMINENT.)

immisceō, –ēre, –cuī, –mixtum (in + misceō), *mingle with; plunge into, vanish in;* **immiscēre manūs,** *spar.*

immissus, –a, –um (part. of immittō), adj., *let loose; unchecked, at full speed; unshorn, neglected.*

immītis, –e (in- + mītis), adj., *merciless, cruel.*

immittō, –ere, –mīsī, –missum (in + mittō), *let in, admit; bring upon; let go, loosen;* pass. and **sē immittere,** *throw oneself, rush.*

immō, adv., contradicting a previous statement: *yes, indeed; nay rather, but.*

immortālis, –e (in- + mortālis), adj., IMMORTAL, *eternal.*

immōtus, –a, –um (in- + mōtus), adj., *unmoved, steadfast; safe, quiet, immovable.*

immūgiō, –īre, –īvī or **–iī, –ītum** (in + mūgiō), *roar, resound.*

immundus, –a, –um (in- + mundus), adj., *unclean, foul; unsightly.*

impār, –paris (in- + pār), adj., *unequal, ill-matched; unjust.*

impediō, –īre, –īvī or **–iī, –ītum** (in, *cf.* pēs), *entangle; hinder,* IMPEDE; *entwine, interweave.*

impellō, –ere, –pulī, –pulsum (in + pellō), *drive upon, strike; urge on,* IMPEL, *push forth; compel, force; overthrow; persuade; affect.*

imperfectus, –a, –um (in- + per-

fectus), adj., *unfinished.* (IMPERFECT.)

imperium, –ī (imperō), n., *command, rule, control; sway, dominion, empire.* (IMPERIAL.)

imperō, –āre, –āvī, –ātum, *command.*

impetus, –ūs (*cf.* petō), m., *rush, speed,* IMPETUS; *attack; force.*

impiger,–gra, –grum (in- + piger), adj., *quick, eager, brisk.*

impingō, –ere, –pēgī, –pāctum (in + pangō), *drive against.* (IMPINGE.)

impius, –a, –um (in- + pius), adj., IMPIOUS, *wicked; accursed.*

implācātus, –a, –um (in- + plācātus), adj., *insatiate.*

impleō, –ēre, –ēvī, –ētum (in + pleō), *fill up, fill; inspire; satisfy, satiate;* pass., *take one's fill.*

implicō, –āre, –āvī, –ātum (in + plicō), *enfold, entangle; grasp, clasp; bind, confine; infuse, kindle.* (IMPLICATE.)

implōrō, –āre, –āvī, –ātum (in + plōrō), IMPLORE, *beseech, beg for.*

impōnō, –ere, –posuī, –positum (in + pōnō), *place upon, place over;* IMPOSE *on; build, erect; build over.*

imprecor, –ārī, –ātus sum (in + precor), *call down upon, invoke.* (IMPRECATION.)

imprimō, –ere, –pressī, –pressum (in + premō), *press upon,* IMPRESS; *engrave, chase.*

improbus, –a, –um (in- + probus), adj., *bad, wicked, cruel; base; destructive; spiteful; shameless, lawless, cunning;* as subst. m., *wretch, braggart.*

improvidus, –a, –um (in-, *cf.* prōvideō), adj., *unsuspecting.*

improvīsus, –a, –um (in-, *cf.* prōvideō), adj., *unforeseen, unseen.*

impūbēs, –is or –eris, adj., *beardless, youthful, young.*

impūne (impūnis), adv., *with* IMPUNITY.

īmus, sup. of **īnferus.**

in, prep. (1) with acc.: *into, to, toward; against, on, upon; among;* of time, *until, for;* of purpose, *for; concerning, according to.* (2) with abl.: *in, on, upon, among;* of time, *in, during, while; in the case of, respecting.*

inamābilis, –e (in- + amābilis), adj., *unlovely, hateful.*

inānis, –e, adj., *empty, unsubstantial, shadowy; ghostly; purposeless, unmeaning;* as subst., **ināne,** –is, n., *the void.* (INANE.)

in-cānus, –a, –um, adj., *hoary.*

in-cassum, adv., *in vain, idly.*

incautus, –a, –um (in-, *cf.* caveō), adj., INCAUTIOUS, *off one's guard, unawares.*

in-cēdō, –ere, –cessī, –cessum, *advance, walk; step forth, go forth; stride, stalk.*

incendium, –ī (incendō), n., *fire, flame.* (INCENDIARY.)

incendō, –ere, –cendī, –cēnsum (in + candō), *burn, kindle, light, light up; excite, inflame, rouse, madden.* (INCENSE.)

inceptum, –ī (incipiō), n., *undertaking; design, purpose.* (INCEPTION.)

incertus, –a, –um (in- + certus), adj., UNCERTAIN, *wavering; erring, ill-aimed; fitful.*

incessus, –ūs (incēdō), m., *gait, step.*

incestō, –āre, –āvī, –ātum (incestus), *defile, pollute.*

inchoō, see **incohō**.

incidō, –ere, –cidī, — (**in** + **cadō**), *fall upon, fall.* (INCIDENT.)

incīdō, –ere, –cīdī, –cīsum (**in** + **caedō**), *cut, cut short.* (INCISION.)

incipiō, –ere, –cēpī, –ceptum (**in** + **capiō**), *undertake, begin; attempt; conceive.*

inclēmentia, –ae (**inclēmēns**), f., *cruelty.* (INCLEMENCY.)

inclūdō, –ere, –clūsī, –clūsum (**in** + **claudō**), *shut in, confine; enclose.* (INCLUDE.)

inclutus, –a, –um (*cf.* **clueō**, *hear*), adj., *famous, glorious.*

incognitus, –a, –um (**in-** + **cognitus**), adj., *unknown; uncertain.*

incohō, –āre, –āvī, –ātum, *begin; inaugurate, consecrate.* (INCHOATE.)

in-colō, –colere, –coluī, –cultum, *dwell in, inhabit.*

incolumis, –e, adj., *unharmed, secure.*

incomitātus, –a, –um, adj. (**in-**, *cf.* **comes**), *unattended.*

in-concessus, –a, –um, adj., *unlawful.*

incōnsultus, –a, –um (**in-**, *cf.* **cōnsulō**), adj., *unadvised, uncounselled.*

incrēdibilis, –e (**in-** + **crēdibilis**), adj., INCREDIBLE.

increpitō, –āre, –āvī, –ātum (intens. of **increpō**), *rattle, chide, blame, taunt; complain of; challenge.*

in-crepō, –āre, –uī or **–āvī, –itum** or **–ātum**, *make a noise; chide, blame.*

in-crēscō, –ere, –crēvī, –crētum, *grow in, grow up;* INCREASE.

in-cubō, –āre, –cubuī, –cubitum, *lie on; settle down upon, fall upon, rest on; brood over.* (INCUBATE.)

incultus, –a, –um (**in-**, *cf.* **colō**), adj., UNCULTIVATED, *unkempt, neglected;* as subst., **inculta, –ōrum**, n. pl. (*sc.* **loca**), *wilderness.*

in-cumbō, –ere, –cubuī, –cubitum, *lie upon, lean on; rest on, press upon; settle on; swoop down on; brood over; overhang; bend to, strive; lend weight to, urge on, hasten.* (INCUMBENT.)

in-currō, –ere, –currī or **–cucurrī, –cursum**, *rush upon, charge.* (INCUR, INCURSION.)

in-curvō, –āre, –āvī, –ātum, *bend.*

incūsō, –āre, –āvī, –ātum (**in**, *cf.* **causa**), *accuse, chide, blame, reproach.*

incutiō, –ere, –cussī, –cussum (**in** + **quatiō**), *strike into; add, lend.*

indāgō, –inis (**indu** = **in**, *cf.* **agō**), f., *nets, toils.*

inde (**is**), adv., *from that place, thence;* of time, *thereupon, afterward, then; from this, from him;* **iam inde**, *immediately.*

indēbitus, –a, –um (**in-**, *cf.* **dēbeō**), adj., *not due, unpromised.*

indēprēnsus (for **indēprehēnsus**), **–a, –um** (**in-** + **dēprēnsus**), adj., *undetected, undiscovered.*

Indī, see **Indus**.

indicium, –ī (**indicō**), n., INDICATION, *sign; charge, testimony.*

in-dīcō, –ere, –dixī, –dictum, *proclaim; appoint, order;* INDICATE.

indignor, –ārī, –ātus sum (**in-**, *cf.* **dignus**), *be* INDIGNANT *at, resent; be vexed* or *troubled; disdain; be ashamed.*

indignus, –a, –um (**in-** + **dignus**),

adj., *unworthy, shameful; unjust, untimely; undeserved.* (INDIGNITY.)

indolēs, -is (indu, *cf.* **olēscō),** f., *character, nature, spirit.*

indomitus, -a, -um (in-, *cf.* **domō),** adj., *untamed, unbridled, ungovernable; wild, fierce.* (INDOMITABLE.)

indu, old form of the prep. **in,** used only in composition.

in-dūcō, -ere, -dūxī, -ductum, *lead into; lead over, cover with; draw on, put on; influence,* INDUCE.

indulgeō, -ēre, -dulsī, -dulsum, *be* INDULGENT, *yield to; be lavish of;* INDULGE in.

induō, -ere, -uī, -ūtum, *put on, don; clothe, adorn with; fall upon;* pass., *gird on, put on.*

Indus, -a, -um, adj., *of the Indus, of India, Indian;* as subst., m., *a native of India, Indian;* pl., *the Indians.*

inēluctābilis, -e (in-, ē, *cf.* **luctor),** adj., *not to be escaped, inevitable.*

in-eō, -īre, -īvī or **-iī, -itum,** *enter upon, begin; undertake.* (INITIATE.)

inermis, -e (in-, *cf.* **arma),** adj., *unarmed, defenseless.*

iners, -ertis (in-, *cf.* **ars),** adj., *inactive, lifeless,* INERT; *cowardly, timorous, spiritless.*

inexpertus, -a, -um (in-, *cf.* **experior),** adj., *untried, unused.* (INEXPERT.)

inextrīcābilis, -e (in- + extrīcābilis), adj., INEXTRICABLE.

īnfabricātus, -a, -um (in- + fabricātus), adj., *unwrought, unformed, unhewn.*

īnfandus, -a, -um (in-, *cf.* **for),** adj., *unspeakable, unutterable; horrible, wicked, monstrous, accursed;* n. in exclamations, *O horror! O shame unutterable!*

īnfāns, -antis (in-, *cf.* **for),** adj., *speechless;* as subst., m. and f., INFANT, *child.*

īnfaustus, -a, -um (in- + faustus), adj., *ill-omened, accursed.*

1. **īnfectus, -a, -um** (part. of **īnficiō),** adj., *ingrown, innate; stained; teeming, overflowing.* (INFECTED.)
2. **īnfectus, -a, -um (in- + factus),** adj., *not done;* as subst., **īnfecta, -ōrum,** n. pl., *falsehood* (" things not done " or ' which did not happen ").

īnfēlīx, -īcis (in- + fēlīx), adj., *unfortunate, sorry; unfruitful; ill-fated.*

īnfēnsus, -a, -um (in, *cf.* **dēfendō),** adj., *hostile, incensed; deadly; charging.*

īnferior, comp. of **īnferus.**

īnfernus, -a, -um (īnferus), adj., *nether, lower; of Hades,* INFERNAL.

īn-ferō, -ferre, -tulī, illātum, *bring upon, bring, carry; offer, sacrifice; make* war, *wage* war; pass. and **sē īnferre,** *betake oneself, advance; enter.*

īnferus, -a, -um, adj., *below, beneath;* comp., **īnferior, -ius,** *lower;* INFERIOR; as subst. n. pl., **īnferiōra,** *inferior fortunes;* sup., **īnfimus** and **īmus, -a, -um,** *lowest, deepest, bottom of, depths of; innermost;* **ab īmō,** *from the foundation;* as subst., **īma, -ōrum** (*sc.* **loca**), n., *depths.*

īnfestus, -a, -um, adj., *hostile,*

dangerous; threatening, leveled; fatal, deadly. (INFESTED.)

īnficiō, –ere, –fēcī, –fectum (in + faciō), *stain, dye;* INFECT, *inhere.*

īn-fīgō, –ere, –fīxī, –fīxum, *fasten upon, impale on;* FIX *in, plant, impress;* pass., *stick.*

īn-findō, –ere, –fidī, –fissum, *cleave, cut.*

īnfit, def., *begin; begin to speak.*

īnfixus, –a, –um, pass. part. of **īn-fīgō;** as adj., *deep-set, deep.*

īn-flammō, –āre, –āvī, –ātum, INFLAME; *rouse, excite.*

īn-flectō, –ere, –flexī, –flexum, *bend, droop; move, touch.* (INFLECT, INFLEXION.)

īn-flō, –āre, –āvī, –ātum, *blow into; fill, swell; blow, sound.* (INFLATE.)

īnfōrmis, –e (in-, *cf.* fōrma), adj., *shapeless; ugly, hideous.*

īn-frendeō, –ēre, —, —, *gnash* the teeth.

īnfrēnus, –a, –um (in- + frēnum), adj., *unbridled, untamed.*

īnfringō, –ere, –frēgī, –frāctum (in + frangō), *break down; bend; overcome.* (INFRINGE, INFRACTION.)

īnfula, –ae, f., *fillet.*

īn-fundō, –ere, –fūdī, –fūsum, *pour upon; spread over; crowd together, throng; diffuse;* INFUSE.

in-geminō, –āre, –āvī, –ātum, *repeat, redouble; be renewed; rain, shower; flash repeatedly;* **ingeminant plausū,** *they shout again and again.*

in-gemō, –ere, –uī, –itum, *groan, moan, sigh.*

ingēns, –entis (in-, *cf.* gignō), adj., *monstrous, huge, great; heavy, massive; famous.*

in-grātus, –a, –um, adj., *unpleasant,* UNGRATEFUL, *thankless;* as subst., **ingrāta, –ōrum,** n. pl., *unwelcome words, unwelcome tale.* (INGRATE.)

ingredior, –ī, –gressus sum (in + gradior), *walk, go, come; enter, land; advance; begin, undertake; begin to speak.* (INGRESS.)

in-gruō, –ere, –gruī, —, *rush upon, sweep on; strike.*

in-hiō, –āre, –āvī, –ātum, *gaze at; inspect, examine.*

inhonestus, –a, –um (in- + honestus), adj., *shameful, ugly.*

in-horreō, –ēre, –uī, —, *grow rough.*

inhospitus, –a, –um (in-, *cf.* hospes), adj., INHOSPITABLE, *unfriendly.*

inhumātus, –a, –um (in- + humātus), adj., *unburied.*

iniciō, –ere, –iēcī, –iectum (in + iaciō), *throw upon, cast on; hurl at;* **sē inicere,** *hurl oneself, rush.* (INJECT.)

inimīcus, –a, –um (in- + amīcus), adj., *unfriendly, hostile.* (INIMICAL.)

iniquus, –a, –um (in- + aequus), adj., *unequal; dangerous, perilous; unjust; unfavorable, adverse; cruel.* (INIQUITY.)

iniūria, –ae (in-, *cf.* iūs), f., *injustice, wrong,* INJURY; *outrage, insult.*

iniussus, –a, –um (in- + iussus), adj., *unbidden.*

in-nectō, –ere, –nexuī, –nexum, *bind, entwine, tie; devise, contrive.*

in-nō, –āre, –āvī, –ātum, *swim, float on* or *in, sail on.*

innoxius, –a, –um (**in-** + **noxius**), adj., *harmless.*

innumerus, –a, –um (**in-**, *cf.* **numerus**), adj., *countless,* INNUMERABLE.

innūptus, –a, –um (**in-**, *cf.* **nūbō**), adj., *unwedded, maiden.*

in-olēscō, –ere, –olēvī, –olitum, *grow upon; be implanted* or *ingrained.*

inopīnus, –a, –um (**in-**, *cf.* **opīnor**), adj., *unexpected.*

inops, –opis (**in-** + **ops**), adj., *poor, destitute; wretched, helpless;* **animī inops,** *frenzied;* as subst. m., *a poor man.*

Īnōus, –a, –um (**Īnō**), adj., dat. **Īnōō,** *of Ino,* daughter of Cadmus; as subst. m., *son of Ino.*

inquam, def., *say.*

īnsānia, –ae (**īnsānus**), f., *madness,* INSANITY.

īn-sānus, –a, –um (**in-** + **sānus**), adj., *mad,* INSANE; *frenzied; inspired.*

īnscius, –a, –um (*cf.* **sciō**), adj., *unaware, ignorant; bewildered, amazed.*

īn-scrībō, –ere, –scrīpsī, –scrīptum, INSCRIBE, *mark, score.*

īn-sequor, –ī, –secūtus sum, dep., *follow up, pursue; be close upon; ensue, come next; continue, proceed.*

īn-serō, –ere, –uī, –tum, *put in,* INSERT.

īnsertō, –āre, –āvī, –ātum (intens. of **īnserō**), *thrust into,* INSERT, *set in.*

īnsideō, –sidēre, –sēdī, –sessum (**in** + **sedeō**), *sit upon; settle upon; occupy, beset.*

īnsidiae, –ārum (**īnsideō**), f. pl., *ambuscade; plot, stratagem; fraud.* (INSIDIOUS.)

īn-sīdō, –ere, –sēdī, –sessum, *settle upon, light on, rest upon.*

īnsignis, –e (**in,** *cf.* **signum**), adj., *conspicuous, distinguished; beautiful, splendid, gay; renowned, famous;* as subst., **īnsigne, -is,** n., *mark, ensign, signal;* pl., *arms,* INSIGNIA.

īn-sinuō, –āre, –āvī, –ātum, *steal into, penetrate.* (INSINUATE.)

īn-sistō, –ere, –stitī, —, *stand upon; tread; begin.* (INSIST.)

īnsomnium, –ī (**in,** *cf.* **somnus**), n., *dream.*

īn-sonō, –āre, –uī, —, *sound, ring; crack.*

īnsōns, –ontis, adj., *guiltless; unoffending.*

īnspērātus, –a, –um (**in-**, *cf.* **spērō**), adj., *unhoped for, unexpected.*

īnspiciō, –ere, –spexī, –spectum (**in** + **speciō,** *look*), *look into, spy into.* (INSPECT.)

īn-spīrō, –āre, –āvī, –ātum, *breathe in, infuse;* INSPIRE.

īnstar (*cf.* **īnstō**), indecl. n., *image, likeness; worth, value;* with gen., *like, great as.*

īn-staurō, –āre, –āvī, –ātum, *renew, revive; quicken; solemnize; requite, repay.*

īn-sternō, –ere, –strāvī, –strātum, *spread over, cover.*

īn-stīgō, –āre, –āvī, –ātum, *goad, urge on, encourage.* (INSTIGATE.)

īn-stimulō, –āre, –āvī, –ātum, *spur on.*

īnstituō, –ere, –uī, –ūtum (**in** + **statuō**), *set up, build; ordain; found, establish,* INSTITUTE.

īn-stō, –āre, –stitī, —, *stand on; press on, urge on; pursue, attack;*

overhang, threaten; be ready; be eager; strive; quod īnstat, *our present purpose.*

īn-struō, –ere, –strūxī, –strūctum, *pile up; draw up, array, marshal; arrange, prepare, spread; equip; train,* INSTRUCT.

īnsuētus, –a, –um (in- + suēscō), adj., *unusual, unwonted;* n. pl. acc., **īnsuēta,** as adv., *strangely.*

īnsula, –ae, f., ISLAND. (INSULAR.)

īnsultō, –āre, –āvī, –ātum (intens. of īnsiliō), *leap upon; bound through; exult,* INSULT.

īn-sum, –esse, –fuī, —, *be in, be there.*

īn-suō, –ere, –uī, –ūtum, *sew on.*

īn-super, adv., *above, upon; moreover, besides.*

īnsuperābilis, –e (in-, *cf.* superō), adj., *invincible.* (INSUPERABLE.)

īn-surgō, –ere, –surrēxī, –surrēctum, *rise to; rise over, bend to; arise.* (INSURRECTION.)

intāctus, –a, –um (in-, *cf.* tāctus), adj., *untouched; unbroken, unyoked; chaste, pure.* (INTACT.)

integer, –gra, –grum (in, *cf.* tangō), adj., *unbroken, unimpaired; fresh, sound.* (INTEGER, INTEGRITY.)

intemerātus, –a, –um (in- + temerātus), adj., *unpolluted, unstained, pure.*

intempestus, –a, –um (in-, *cf.* tempus), adj., *untimely, gloomy, dark.*

in-tendō, –ere, –tendī, –tēnsum or **–tentum,** *stretch, strain, bend; make strong; spread, fill; cover with, fit on.* (INTENSE, INTEND.)

in-tentō, –āre, –āvī, –ātum (intens. of intendō), *hold out; brandish; threaten.*

intentus, –a, –um (part. of intendō), adj., *attentive,* INTENT, *expectant.*

inter, prep. with acc., *between, among; into the midst of;* of time, *between, during, within.*

interclūdō, –ere, –clūsī, –clūsum (inter + claudō), *shut off, cut off; prevent.*

inter-dum, adv., *sometimes, anon.*

inter-eā, adv., *in the meantime.*

inter-for, –fārī, –fātus sum, *interrupt.*

inter-fundō, –ere, –fūdī, –fūsum, *pour between; suffuse, fleck;* pass., *flow between.*

interior, –ius (*cf.* inter), adj. comp., *inner,* INTERIOR, *on the inside; inner part of;* sup., **intimus,** *inmost.*

inter-luō, –ere, —, —, *flow between.*

interpres, –pretis, m. and f., INTERPRETER, *messenger; prophet, author.*

interritus, –a, –um (in-, *cf.* terreō), adj., UNTERRIFIED, *unafraid; without danger.*

inter-rumpō, –ere, –rūpī, –ruptum, *break off,* INTERRUPT.

inter-vāllum, –ī, n., *distance,* INTERVAL.

in-texō, –ere, –uī, –tum, *embroider, picture; interweave, frame, construct.*

intimus, see **interior.**

intonō, –āre, –uī, —, *thunder, clash.*

in-torqueō, –ēre, –torsī, –tortum, *hurl, cast.*

intrā, prep. with acc., *within, inside of.*

intractābilis, –e (in-, *cf.* tractō), adj., *unmanageable, invincible, violent.* (INTRACTABLE.)

in-tremĕscō, –ere, –tremuī, —, TREMBLE, *quiver.*

in-tremō, –ere, –tremuī, —, *tremble, shake, quake.* (TREMOR.)

intrō, –āre, –āvī, –ātum, *enter, penetrate.*

intrō-gredior, –ī, –gressus sum, *go in, enter.*

intus (**in**), adv., *within.*

inultus, –a, –um (**in-** + **ultus**), adj., *unavenged.*

inūtilis, –e (**in-** + **ūtilis**), adj., *useless, helpless.*

Inuus, –ī, m., *Inuus,* an Italic divinity, identified with Pan. **Castrum Inuī,** a town in Latium.

in-vādō, –ere, –vāsī, –vāsum, *rush into, enter; assail, attack, fall upon, charge;* INVADE; *accost; violate; proceed, begin, undertake.*

invalidus, –a, –um (**in-** + **validus**), adj., *weak, feeble.* (INVALID.)

in-vehō, –ere, –vexī, –vectum, *bear along;* pass., *be carried, ride, drive, sail.* (INVEIGH.)

in-veniō, –īre, –vēnī, –ventum, *come upon; discover,* INVENT.

inventor, –ōris (**inveniō**), m., *contriver,* INVENTOR.

in-vergō, –ere, —, —, *pour upon.*

invictus, –a, –um (**in-,** *cf.* **vincō**), adj., *unconquered; invincible.*

in-videō, –ēre, –vīdī, –vīsum, *envy, begrudge; deny, refuse.*

invidia, –ae (**invideō**), f., *envy, jealousy; hatred, malice;* **quae invidia est?** *why do you begrudge?* (INVIDIOUS.)

in-vīsō, –ere, –vīsī, –vīsum, *go to see,* VISIT.

invīsus, –a, –um (part. of **invideō**), adj., *hated, hateful; hostile.*

invītō, –āre, –āvī, –ātum, INVITE; *encourage, persuade.*

invītus, –a, –um, adj., *unwilling, reluctant.*

invius, –a, –um (**in-,** *cf.* **via**), adj., *pathless, inaccessible; difficult, dangerous.*

in-volvō, –ere, –volvī, –volūtum, INVOLVE, *surround; conceal; overwhelm.*

Iōnius, –a, –um, adj., *of Ionia, Ionian;* as subst., **Iōnium, –ī** (*sc.* **mare**), n., *the Ionian Sea.*

Iopās, –ī, m., *Iopas,* a Carthaginian bard.

Iovis, see **Iuppiter.**

Īphitus, –ī, m., *Iphitus,* a Trojan.

ipse, –a, –um, gen., **ipsīus,** dem. pron., *self, myself, himself, herself, itself, themselves; even, very, mere.*

īra, –ae, f., *anger, rage, fury, resentment, passion;* pl., *angry passions, resentments.*

Īris, –idis, f., acc. **Īrim,** *Iris,* messenger of the gods, the rainbow.

ir-remeābilis, –e (**in-** + **remeābilis**), adj., *irretraceable, not to be recrossed.*

ir-rīdeō, –ēre, –rīsī, –rīsum (**in** + **rīdeō**), *laugh at,* RIDICULE, *scorn.*

ir-rigō, –āre, –āvī, –ātum (**in** + **rigō**), IRRIGATE, *bedew; bathe; pour, diffuse.*

irritō, –āre, –āvī, –ātum, IRRITATE, *provoke.*

irritus (**in-** + **ratus**), **–a, –um,** adj., *useless, idle, vain.*

ir-rumpō, –ere, –rūpī, –ruptum (**in** + **rumpō**), *rush in, burst in.*

ir-ruō, –ere, –ruī, — (**in** + **ruō**), *rush in, rush upon.*

is, ea, id, gen. **eius,** dem. pron., *he, she, it; they, that, those; such a*

iste, ista, istud, gen. **istīus,** dem. pron. of the second person, *that of yours, that, such a,* often with an idea of contempt.

istīc and **istī** (iste), adv., *there* (where you are).

istinc (iste), adv., *thence, from there; there.*

ita (is), adv., *thus, so, in such a way.*

Ītalia, –ae, f., *Italy.*

Italus, –a, –um (*cf.* **Ītalia**), adj., *Italian, of Italy;* as subst., **Italī, –ōrum,** m. pl., *Italians.*

iter, itineris (*cf.* **eō**), n., *journey, voyage, course; road, path.*

iterum, adv., *a second time, again.*

Ithaca, –ae, f., *Ithaca,* an island in the Ionian Sea.

Ithacus, –a, –um (**Ithaca**), adj., *of Ithaca, Ithacan;* as subst., **Ithacus, –ī,** m., *the Ithacan, Ulysses.*

iuba, –ae, f., *mane; crest, plume.*

iubar, –aris, n., *light, sunshine; dawn.*

iubeō, –ēre, iussī, iussum, *order, bid, request.* (JUSSIVE.)

iūcundus, –a, –um, adj. (also **iōcundus**), *pleasing, delightful.* (JOCUND.)

iūdex, –icis (**iūs,** *cf.* **dīcō**), m. and f., *judge, umpire.* (JUDICIAL.)

iūdicium, –ī (**iūdex**), n., *judgment, decision.* (JUDICIOUS.)

iugālis, –e (**iugum**), adj., *of marriage* or *wedlock, nuptial, bridal.*

iūgerum, –ī, n., *acre,* strictly a *juger,* about five-eighths of an acre.

iugō, –āre, –āvī, –ātum (**iugum**), *yoke; unite.* (CONJUGAL.)

iugum, –ī (*cf.* **iungō**), n., *yoke; team, horses; thwart, seat; ridge, height, mountain range;* pl., *steeds, car, chariot.*

Iūlius, –ī, m., *Julius,* gentile name of Caesar and of his adopted son Augustus.

Iūlus, –ī, m., *Iulus,* another name of Ascanius.

iūnctūra, –ae (**iungō**), f., *joint.* (JUNCTURE.)

iungō, –ere, iūnxī, iūnctum, *join, fasten; yoke.* (JUNCTION.)

Iūnō, –ōnis, f., *Juno* (48); **Iūnō Īnferna,** *the Juno of the Lower World* (68).

Iūnōnius, –a, –um (**Iūnō**), adj., *of Juno, Junonian.*

Iuppiter, Iovis, m., *Jupiter,* king of the gods (47).

iūrō, –āre, –āvī, –ātum (**iūs**), *take oath, swear; call to witness, swear by; conspire.* (JUROR, JURY.)

iūs, iūris, n., *right, justice; law, privilege; obligation, pledge, oath;* **iūra dare,** *administer justice, make laws.*

iussus, –ūs (**iubeō**), m., only in the abl. sing., **iussū,** *by order.*

iussus, –a, –um (part. of **iubeō**), adj., *ordered, prescribed;* as subst., **iussum, –ī,** n., *bidding, command.* (JUSSIVE.)

iūstitia, –ae (**iūstus**), f., JUSTICE.

iūstus, –a, –um (**iūs**), adj., comp. **iūstior,** sup. **iūstissimus,** JUST, *right; fair, equal.*

iuvenālis, –e (**iuvenis**), adj., *youthful, of one's youth.*

iuvencus, –ī (*cf.* **iuvenis**), m., *young bullock, bull.*

iuvenis, –is, m., *young man* (up to the age of forty-five). (JUVENILE.)

iuventa, –ae (**iuvenis**), f., *youth.*

iuventās, –ātis (iuvenis), f., *youth, youthful vigor.*

iuventūs, –ūtis (iuvenis), f., *youth;* coll., *young men, warriors.*

iuvō, –āre, iūvī, iūtum, *help, aid; please, delight;* impers., *it avails, it pleases, it delights.*

iūxtā (*cf.* **iungō**), adv. and prep. with acc., *near by, near, at one's side.*

Ixīon, –onis, m., *Ixion,* king of the Lapithae (84).

Karthāgō, Karthāginis, f., *Carthage* (28).

labefaciō, –ere, –fēcī, –factum, pass., **labefīō, –fierī, –factus sum (labō, faciō),** *shake, disquiet, trouble.*

labefactus, –a, –um (part. of **labefaciō**), adj., *shaken, troubled, disquieted.*

lābēns, pres. part. of **lābor,** adj., *yielding, weak.*

lābēs, –is (lābor), f., *downfall; taint, guilt.*

labō, –āre, –āvī, –ātum, *totter, give way; yield.*

1. **labor, –ōris,** old nom. **labōs,** LABOR, *toil, effort; work, task, sorrow, burden; hardship, misfortune, woe; undertaking, enterprise; eclipse;* personified, *Toil* (74).

2. **lābor, –ī, lāpsus sum,** *glide down, swoop; fall, sink; faint, swoon; fail, decline; pass, wane.* (LAPSE.)

labōrō, –āre, –āvī, –ātum (labor), *work; fashion, make.*

labōs, see **labor** 1.

Labyrinthus, –ī, m., *the Labyrinth,* at the palace of Minos in Crete.

lac, lactis, n., *milk;* milky *juice.*

Lacaenus, –a, –um, adj., *Lacedaemonian, Spartan;* as subst., **Lacaena, –ae**, f., *the Spartan woman, Helen.*

Lacedaemonius, –a, –um (Lacedaemon), adj., *Lacedaemonian.*

lacer, –era, –erum, adj., *torn, crushed, disfigured.*

lacerō, –āre, –āvī, –ātum (lacer), *tear, rend, mangle.*

lacertus, –ī, m., upper *arm.*

lacessō, –ere, –īvī, –ītum, *provoke, challenge; assail, attack.*

Lacīnius, –a, –um (Lacīnium), adj., *of Lacinium,* a promontory in southern Italy, modern *Capo delle Colonne;* **dīva Lacīnia,** *Juno,* or her temple.

lacrima, –ae, f., *tear.* (LACHRYMAL.)

lacrimābilis, –e (lacrimō), adj., *tearful, mournful, piteous.*

lacrimō, –āre, –āvī, –ātum (lacrima), *weep, lament.*

lacus, –ūs, m., LAKE, *pool; stream.*

laedō, –ere, laesī, laesum, *strike, smite; trouble, disturb; wound, hurt; injure, profane.*

laena, –ae, f., *cloak, mantle.*

Lāertius, –a, –um (Lāertēs), adj., *Laertian, of Laertes,* father of Ulysses.

laetitia, –ae (laetus), f., *joy, pleasure.*

laetor, –ārī, –ātus sum (laetus), *rejoice, exult.*

laetus, –a, –um, adj., *glad, joyful, happy; exulting in; rich, abounding in; fat, sleek, luxuriant.*

laevus, –a, –um, adj., *left, on the left; unpropitious, ill-fated; blind, perverse;* as subst., **laeva, –ae** (*sc.* **manus**), f., *the left hand,*

the left; laeva, –ōrum (*sc.* loca), n. pl., *places on the left;* acc. sing. n. as adv., laevum, *on the left.*

lambō, –ere, lambī, lambitum, *lick;* of fire, *play about.* (LAMBENT.)

lāmentābilis, –e (lāmentor), adj., LAMENTABLE, *unhappy, woeful.*

lāmentum, –ī, n., LAMENTATION, *wailing.*

lampas, –adis, f., acc. lampada, *torch,* LAMP; *firebrand.*

lāniger, –gera, –gerum (lāna, *cf.* gerō), adj., *wool-bearing, woolly.*

laniō, –āre, –āvī, –ātum, *tear, rend, mangle.*

Lāocoōn, –ontis, m., acc. Lāocoonta, *Laocoon,* priest of Neptune at Troy.

Lāodamīa, –ae, f., *Laodamia,* wife of Protesilaus.

Lāomedontēus, –a, –um, adj., *of Laomedon* (22); *Trojan.*

Lāomedontiadēs, –ae, voc. pl. Lāomedontiadae, m., *son of Laomedon, descendant of Laomedon;* pl., *the Trojans.*

lapidōsus, –a, –um (lapis), adj., *stony.*

lapis, –idis, m., *stone, rock; marble.*

Lapithae, –ārum, m., *the Lapithae* (83).

lāpsō, –āre, —, — (intens. of lābor), *slip.*

1. lāpsus, –ūs (lābor), m., *falling; gliding; descent, swoop; gliding course.*

2. lāpsus, perf. part. of lābor; as subst., lāpsī, –ōrum, m. pl., *the fallen.*

laquear, –āris, n., *panel;* pl., *panelled* or *fretted ceiling.*

Lār, Laris, m., *household god, Lar; hearth, home.*

largus, –a, –um, adj., comp. largior, *plentiful, abundant, many; spacious, full,* LARGE.

Lārissaeus, –a, –um (Lārissa), adj., *Larissaean, of Larissa,* a town of Thessaly.

lassus, –a, –um, adj., *weary, tired, faint.*

lātē (lātus), adv., *widely, far and wide, on all sides.*

latebra, –ae (lateō), f., *hiding-place, retreat;* pl., *ambuscade.*

latebrōsus, –a, –um (latebra), adj., *full of hiding-places; porous, cavernous; secret.*

latēns, –entis (part. of lateō), adj., *hidden, concealed; lurking.* (LATENT.)

lateō, –ēre, latuī, —, *be hidden; lurk; escape the knowledge of.*

latex, –icis, m., *liquid; water; wine.*

1. Latīnus, –ī (Latium), m., *Latinus,* king of Latium.

2. Latīnus, –a, –um (Latium), adj., *of Latium, Latin;* as subst., Latīnus, –ī, m., *a Latin;* pl., *the Latins.*

Latium, –i (*cf.* lātus), n., *Latium;* by meton., *the Latins.*

Lātōna, –ae, f., *Latona,* mother of Apollo and Diana.

lātrātus, –ūs (lātrō), m., *barking.*

lātrō, –āre, –āvī, –ātum, *bark, bay; roar.*

1. latus, –eris, n., *side, flank.* (LATERAL.)

2. lātus, –a, –um, adj., *broad; spacious; widespread.* (LATITUDE.)

laudō, –āre, –āvī, –ātum (laus), *praise, approve.* (LAUD.)

Laurēns, –entis, adj., *of Laurentum, Laurentian.*

laurus, –ī, f., LAUREL, *bay; laurel crown.*

laus, laudis, f., *praise, glory; prowess; virtue, worth.* (LAUDABLE.)

Lāvīnia, –ae, f., *Lavinia,* daughter of Latinus.

Lāvīnium, –ī (Lāvīnia), n., *Lavinium,* a town of Latium.

Lāvīnius and **Lāvīnus, –a, –um (Lāvīnium),** adj., *of Lavinium, Lavinian.*

lavō, –āre, lāvī, lavātum, lautum, and **lōtum,** *wash, bathe; wet, moisten, sprinkle.* (LAVE, LOTION.)

laxō, –āre, –āvī, –ātum (laxus), *loosen, cast off; unfasten, open; clear, empty; relax, refresh.* (LAX.)

laxus, –a, –um, adj., *loose, loosened.*

lebēs, –ētis, acc. pl. **lebētas,** m., *kettle, cauldron.*

1. **lectus, –ī,** m., *couch, bed.*
2. **lēctus, –a, –um** (part. of **legō**), adj., sup. **lēctissimus,** *chosen; choice;* as subst., **lēctī, –ōrum,** m. pl., *picked men.*

Lēda, –ae, f., *Leda,* the mother of Helen.

Lēdaeus, –a, –um (Lēda), adj., *of Leda, descendant of Leda.*

lēgifer, –fera, –ferum (lēx, ferō), adj., *law-giving.*

legō, –ere, lēgī, lēctum, COLLECT, *gather; furl; select; ordain, enact; pluck; survey, review; coast along, pass by; read.*

Lēnaeus, –a, –um, adj., *Bacchic, of wine;* as subst. m., *Lenaeus, Bacchus.*

lēniō, –īre, –īvī or **–iī, –ītum (lēnis),** *soothe, calm, allay.*

lēnis, –e, adj., *gentle, mild.* (LENIENT.)

lentō, –āre, –āvī, –ātum (lentus), *bend, ply.*

lentus, –a, –um, adj., comp. **lentior,** *pliant, flexible; tough; slow, smouldering.*

leō, –ōnis, m., *lion.* (LEONINE.)

Lerna, –ae, f., *Lerna,* a marsh near Argos.

lētālis, –e (lētum), adj., *deadly, fatal.* (LETHAL.)

Lēthaeus, –a, –um (Lēthē), adj., *Lethaean, of Lethe,* the river of forgetfulness in the Lower World.

lētifer, –fera, –ferum (lētum, ferō), adj., *death-bringing, deadly.*

lētum, –ī (*cf.* **dēleō**), n., *death; ruin, destruction.*

Leucaspis, –is, m., *Leucaspis,* a companion of Aeneas.

Leucātēs, –ae, m., *Leucates, Leucata,* a promontory of the island of Leucadia, in the Ionian Sea.

levāmen, –inis (levō), n., *solace, consolation.*

lēvis, –e, adj., *smooth, polished, slippery.*

levis, –e, adj., comp. **levior,** *light, slight; swift; mean, insignificant.* (LEVITY.)

1. **lēvō, –āre, –āvī, –ātum (lēvis),** *make smooth, polish.*
2. **levō, –āre, –āvī, –ātum (levis),** *lighten; lift, upheave; aid; help, allay, remove.*

lēx, lēgis (*cf.* **legō**), f., *bill, law, statute, ordinance;* pl., *conditions, terms.* (LEGAL.)

lībāmen, –inis (lībō), n., LIBATION, *offering.*

libēns, –entis (part. of **libet**), adj., *willing, glad;* often with adverbial force, *readily.*

Līber, –erī, m., *Liber* (59).

lībertās, –ātis (līber), f., *freedom*, LIBERTY.

libet, libēre, libuit, libitum est, impers., *it pleases.*

lībō, –āre, –āvī, –ātum, *make libation, offer; drink, quaff; taste, sip; touch lightly, kiss.*

lībrō, –āre, –āvī, –ātum (**lībra**, *balance*), *poise, aim, throw.*

Liburnī, –ōrum, m. pl., *the Liburni*, a people near the head of the Adriatic.

Libya, –ae, f., *Libya*, a region of northern Africa; *Africa.*

Libycus, –a, –um (**Libya**), adj., **Libyan**; as subst., **Libycum, –ī** (*sc.* **mare**), n., *the Libyan Sea.*

Libystis, –idis, adj., *Libyan, African.*

licet, licēre, licuit, licitum est, impers., *it is allowed; it is lawful; one may;* as conj., **licet**, *although, though.*

licitus, –a, –um (part. of **licet**), adj., *allowed, permitted; allowable.*

lignum, –ī, n., *wood, tree-trunk; wooden frame* or *structure.*

ligō, –āre, –āvī, –ātum, *bind, entwine.* (LIGATURE.)

līlium, –ī, n., LILY.

Lilybēius, –a, –um (**Lilybaeum**), adj., *of Lilybaeum*, the western promontory of Sicily.

limbus, –ī, m., *border, fringe.*

līmen, –inis, n., *threshold; door, gate, portal; house, palace; border, limit; starting point.*

līmes, –itis (*cf.* **līmen**), m. *boundary; path, road; trail.*

līmōsus, –a, –um (**līmus**), adj., *muddy, miry.*

līmus, –ī, m., *mud, mire, filth.*

līneus, –a, –um (**līnum**), adj., *of flax, flaxen.*

lingua, –ae, f., *tongue; speech, voice, note.*

linquō, –ere, līquī, —, *leave; abandon; desist from.*

linteum, –ī, m., *canvas; sail.*

liquefaciō, –ere, –fēcī, –factum, pass., **liquefīō, –fierī, –factus sum** (**liqueō, faciō**), *melt, dissolve,* LIQUEFY.

1. **līquēns, –entis** (part. of **liqueō**), adj., *clear, limpid.*
2. **līquēns, –entis** (part. of **līquor**), adj., *liquid, fluid.*

liqueō, liquēre, liquī, —, *flow.*

liquidus, –a, –um (**liqueō**), adj., *flowing,* LIQUID; *clear, pure.*

līquor, līquī, —, *flow, be fluid.*

litō, –āre, –āvī, –ātum, *sacrifice acceptably; expiate, propitiate; offer up.*

lītoreus, –a, –um (**lītus**), adj., *on the shore* or *bank.*

lītus, –oris, n., *shore, strand; bark.* (LITTORAL.)

lituus, –ī, m., *trumpet, horn.*

līvidus, –a, –um (**līveō**), adj., *lead-colored,* LIVID, *dusky.*

locō, –āre, –āvī, –ātum (**locus**), *place, set, lay; build, found.* (LOCATE.)

Locrī, –ōrum, m. pl., *Locrians*, men from Locris, in central Greece.

locus, –ī, m.; pl., **loca**, n., and **locī**, m., *place, site, turn; country, region; situation; lot, tenure; room, opportunity.*

longaevus, –a, –um (**longus, aevum**), adj., *aged, old.*

longē (**longus**), adv., comp. **longius**, *far, far away, afar off; long, at length.*

longinquus, –a, –um (**longus**), adj., *remote; ancient.*

longus, –a, –um, adj., comp. **longior,** sup. **longissimus,** LONG, *wide; distant; deep; long-continued, lingering, lasting;* n., **longum,** as adv., *far; long, for a long time.* (LONGITUDE.)

loquella, –ae (**loquor**), f., *speech, words.*

loquor, –ī, locūtus sum, *speak, say, tell.* (LOQUACIOUS.)

lōrīca, –ae (**lōrum**), f., *coat of mail, corselet.*

lōrum, –ī, n., *strap, thong;* pl., *reins.*

lūbricus, –a, –um, adj., *slippery; cunning;* as subst., **lūbrica, –ōrum,** n. pl. (*sc.* **loca**), *slippery ground.*

lūceō, –ēre, lūxī, —, *shine, glitter; be resplendent.* (TRANSLUCENT.)

lūcidus, –a, –um (**lūceō**), adj., *bright; clear.* (LUCID.)

Lūcifer, –erī (**lūx, ferō**), m., *Lucifer,* the morning star, *the light-bringer* (35).

luctor, –ārī, –ātus sum, *struggle, wrestle.* (RELUCTANT.)

lūctus, –ūs (**lūgeō**), m., *mourning, grief; wailing.*

lūcus, –ī, m. (*cf.* **lūceō**), *wood, sacred grove.*

lūdibrium, –ī (**lūdō**), n., *sport, mockery.*

lūdō, –ere, lūsī, lūsum, *play, frolic; mock,* DELUDE. (LUDICROUS.)

lūdus, –ī, m., *play, game, pastime;* pl., *games.*

luēs, –is, f., *pestilence, blight.*

lūgeo, –ēre, lūxī, lūctum, *mourn, lament; mourn for.*

lūmen, –inis (**lūceō**), n., *light, radiance; torch, lamp; eye; life; star; the air.* (LUMINARY.)

lūna, –ae (*cf.* **lūceō**), f., *the moon;* personified, *the Moon.* (LUNAR.)

lūnātus, –a, –um (part. of **lūnō**), adj., *crescent-shaped.* (LUNATE.)

luō, –ere, –uī, —, *pay for, atone; undergo.*

lupa, –ae (**lupus**), f., *she-wolf.*

lupus, –ī, m., *wolf.*

lūstrō, –āre, –āvī, –ātum (**lūstrum**), *purify; go around* with purificatory offerings; *traverse, encircle, pass by; search, survey, examine; illumine, light up.* (ILLUSTRATE, ILLUSTRIOUS.)

1. **lustrum, –ī,** n., *bog, fen; den, haunt; wood, forest.*

2. **lūstrum, –ī** (**luō**), n., *purification,* made at Rome every fifth year; *a lustrum, period of five years, sacred season.*

lūx, lūcis (*cf.* **lūceō**), f., *light, radiance; daylight; day; life; glory; the world of light, the Upper World.*

lūxus, –ūs, m., LUXURY, *magnificence; splendor; dalliance.*

Lyaeus, –ī, m., *Lyaeus, Bacchus* (59); as adj., *of Bacchus.*

lychnus, –ī, m., *lamp.*

Lycia, –ae, f., *Lycia,* in southwestern Asia Minor.

Lycius, –a, –um (**Lycia**), adj., *Lycian, of Lycia;* as subst. m. pl., *the Lycians.*

Lyctius, –a, –um (**Lyctus**), adj., *Lyctian, of Lyctus,* a city of Crete; *Cretan.*

Lycurgus, –ī, m., *Lycurgus,* a Thracian king.

Lycus, –ī, m., *Lycus,* a companion of Aeneas.

Lȳdius, –a, –um (Lȳdia), adj., *Lydian, Etruscan.*

lympha, –ae, f., *water.*

lynx, lyncis, m. and f., LYNX.

Machāōn, –onis, m., *Machaon*, a surgeon in the Greek army before Troy.

māchina, –ae, f., MACHINE, *engine of war; derrick; contrivance.* (MACHINATION.)

maciēs, –ēī, f., *leanness, wasting.* (EMACIATION.)

mactō, –āre, –āvī, –ātum, *sacrifice; slaughter.*

macula, –ae, f., *spot, stain.* (IMMACULATE.)

maculō, –āre, –āvī, –ātum (macula), *spot, stain, defile.*

maculōsus, –a, –um (macula), adj., *spotted, dappled.*

madefaciō, –ere, –fēcī, –factum (madeō, faciō), *wet, moisten.*

madēns, –entis (part. of **madeō**), adj., *soaked, drenched.*

madeō, madēre, —, —, *be wet, be moist, drip.*

madēscō, –ere, –maduī, — (madeō), *become wet.*

madidus, –a, –um (madeō), adj., *wet, dripping.*

Maeander, –drī, m., *the Maeander*, a river of Ionia, proverbial for its irregular course; *winding border*, MEANDER.

Maeonius, –a, –um (Maeonia), adj., *Maeonian, Lydian.*

Maeōtius, –a, –um (Maeōtae), adj., *Maeotian, of the Maeotae*, a Scythian people dwelling near the Palus Maeotis (Sea of Azov).

maereō, –ēre, —, — (*cf.* miser), *be sorrowful; lament, mourn, sorrow.*

maestus, –a, –um (*cf.* maereō), adj., sup. **maestissimus**, *sad, sorrowful; gloomy; causing sorrow.*

māgālia, –ium (of Phoenician origin), n. pl., *huts.*

magicus, –a, –um, adj., MAGIC.

magis (*cf.* magnus), adv. comp., *more, rather.*

magister, –trī (*cf.* magis), m., *master, leader, trainer; helmsman, pilot.*

magistrātus, –ūs (magister), m., *magistracy;* MAGISTRATE.

magnanimus, –a, –um (magnus, animus), adj., *great-souled, high-souled, noble-minded, great; high-bred, high-spirited.* (MAGNANIMOUS.)

magnus, –a, –um, adj., comp. **maior**, sup. **maximus**, *great, mighty, lofty; powerful, weighty;* **magnō**, *sc.* **pretiō**, *at a high price;* as subst., **magnum, –ī**, n., *great thing, great deed; difficulty, hardship;* acc. n. as adv., **magnum**, *greatly, loudly;* comp. **maior** (with or without **nātū**), *older, elder;* as subst., **maius, –ōris**, n., *greater portent* (greater thing); **maiōrēs, –um**, m. pl., *ancestors, elders;* sup. **maximus** (with or without **nātū**), *eldest, oldest;* as a personal name, see **Maximus.**

Maia, –ae, f., *Maia*, mother of Mercury.

maior, maius, comp. of **magnus.**

māla, –ae, f., *cheek-bone, jaw;* pl., *cheeks, jaws, teeth.*

male (malus), adv., *badly, wickedly;* also with negative force, *e. g.*, **male fīdus**, *untrustworthy.*

Malea, –ae, f., *Malea*, the southeastern promontory of Laconia.

malesuādus, –a, –um (**male, suādeō**), adj., *counselling ill, prompting to crime.*

malignus, –a, –um (**malus,** *cf.* **gignō**), adj., *spiteful, angry, resentful; scanty, niggardly.* (MALIGNANT.)

mālo, mālle, māluī, — (**magis, volō**), *wish more, wish rather, prefer.*

1. **mālus, –ī,** m., *mast.*
2. **malus, –a, –um,** adj., comp. **peior,** sup. **pessimus,** *bad, evil; wicked, impious; fatal, noxious, ill-omened;* as subst., **malus, –ī,** m., *wicked man;* pl., *the wicked;* **malum, –ī,** n., *evil, misfortune, hardship, evil deed, misdeed; pest, plague.*

mamma, –ae, f., *breast.* (MAMMAL.)

mandātum, –ī (**mandō**), n., *charge, command,* MANDATE.

1. **mandō, –āre, –āvī, –ātum** (**manus, dō**), *entrust, command; commit, place.*
2. **mandō, –ere, mandī, mānsum,** *chew, crunch, champ, bite.* (MANDIBLE.)

maneō, –ēre, mānsī, mānsum, *remain, stay; abide, endure; abide by, keep; await.* (MANSION.)

Mānēs, –ium (*cf.* **mānus,** *good*), m. pl., *Manes* (71); *spirits, ghosts, shades; the Lower World; destiny.*

manica, –ārum (**manus**), f., *handcuffs, fetters.* (MANACLES.)

manifestus, –a, –um, adj., *clear,* MANIFEST; *obvious, visible.*

mānō, –āre, –āvī, –ātum, *flow, drip.*

mantēle, –is (*cf.* **manus**), n., *napkin, towel.*

manus, –ūs, f., *hand; work, art, handicraft; labor; action, deed, valor; band, company, force.*

Mārcellus, –ī, m., *Marcellus,* referring to (1) *M. Claudius Marcellus,* winner of the *spolia opima* in the war with the Gauls, and a successful opponent of Hannibal; (2) *C. Claudius Marcellus,* the adopted son of Augustus.

mare, –is, n., *the sea, ocean.*

marītus, –ī (*cf.* **mās**), m., *husband, suitor.*

marmor, –oris, n., *marble; the sea.*

marmoreus, –a, –um (**marmor**), adj., *of marble, marble; smooth.*

Marpēsius, –a, –um (**Marpēsus**), adj., *of Marpesus,* a mountain in Paros, *Marpesian, Parian.*

Mārs (earlier **Māvors**), **Mārtis,** m., *Mars* (54); by metonymy, *battle, conflict.* (MARTIAL.)

Massȳlī, –ōrum or **–um,** m. pl., *the Massyli,* a Numidian tribe.

Massȳlus, –a, –um, adj., *of the Massyli, Massylian, Libyan.*

māter, mātris, f., MOTHER, *matron, ewe; stock; mother country.*

māternus, –a, –um (**māter**), adj., *of a mother, mother's,* MATERNAL.

mātūrō, –āre, –āvī, –ātum (**mātūrus**), *hasten.*

mātūrus, –a, –um, adj., *ripe,* MATURE; *full-grown.*

Maurūsius, –a, –um (**Maurus**), adj., *of the Mauri* in northern Africa, *Moorish.*

Māvors, see **Mārs.**

Māvortius, –a, –um (**Māvors**), adj., *sacred to Mars; son of Mars.*

maximus, –a, –um, sup. of **magnus.** (MAXIMUM.)

Maximus, –ī, m., *Maximus,* referring especially to *Q. Fabius*

Maximus, the first to check Hannibal in Italy.

maxumus, see **maximus**.

meātus, –ūs (**meō**), m., *movement, motion; path.*

medicō, –āre, –āvī, –ātum and **medicor, –ārī, –ātus sum**, *drug,* MEDICATE.

meditor, –ārī, –ātus sum, *practise;* MEDITATE, *plan, purpose.*

medius, –a, –um, adj., *middle, middle of, midst of; between, amid;* as subst., **medius, –ī**, m., *mediator;* **medium, –ī**, n., *middle, midst, intervening space.*

Medōn, –ontis, m., *Medon*, a Trojan.

medulla, –ae (*cf.* **medius**), f., *marrow, heart.*

Megarus, –a, –um, adj., *Megarian, of Megara*, a city of eastern Sicily.

meī, gen. of **ego**.

mel, mellis, n., *honey.* (MELLIFLUOUS.)

Meliboeus, –a, –um, adj., *Meliboean, of Meliboea*, a town in Thessaly.

melior, comp. of **bonus**.

Melitē, –ēs, f., *Melite*, a sea-nymph.

melius (**melior**, see **bonus**), adv., *better.*

membrum, –ī, n., *limb,* MEMBER, *part.*

mēmet, emphatic for **mē**, from **ego**.

meminī, meminisse (*cf.* **mēns**), def., *remember, recall; call to mind, be mindful of.*

Memmius, –ī, m., *Memmius*, a Roman gentile name.

Memnōn, –onis, m., *Memnon*, son of Aurora.

memor, –oris (*cf.* **meminī**), adj., *remembering, mindful; unforgetting, relentless; thankful, grateful.*

memorābilis, –e (**memorō**), adj., MEMORABLE, *famous, glorious.*

memorō, –āre, –āvī, –ātum (**memor**), *mention, relate; call, name; tell of, boast of.*

mendāx, –ācis (*cf.* **mentior**), adj., *lying, false.* (MENDACIOUS.)

Menelāus, –ī, m., *Menelaus*, king of Sparta and husband of Helen.

Menoetēs, –ae, m., *Menoetes*, a Trojan.

mēns, mentis, f., *mind, intellect, soul; sense, senses; thought, idea, plan.* (MENTAL.)

mēnsa, –ae, f., *table; food, banquet; course.*

mēnsis, –is, m., *month.*

mentior, īrī, –ītus sum (**mēns**), *lie, assert falsely; pretend; feign, counterfeit.*

mentum, –ī (*cf.* **mineō**, *project*), n., *chin.*

mercor, –ārī, –ātus sum (**mercēs**), *purchase, buy.* (MERCANTILE, MERCHANT.)

Mercurius, –ī, m., *Mercury* (56).

merēns, pres. part. of **mereō**, adj., *deserving; deserved, due.*

mereō, –ēre, –uī, –itum, and **mereor, merērī, meritus sum**, *earn, deserve, win;* MERIT.

mergō, –ere, mersī, mersum, *dip, plunge into, sink in, drown; overwhelm.* (IMMERSE, SUBMERGE.)

mergus, –ī (**mergō**), m., *diver, gull.*

meritus, –a, –um (part. of **mereō**), adj., *deserving; deserved,* MERITED; as subst., **meritum, –ī**, n., *desert; service,* MERIT, *favor;* abl., **meritō**, as adv., *deservedly.*

merus, –a, –um, adj., *pure, unmixed;* as subst., **merum, –ī** (*sc.* **vīnum**), n., *unmixed wine, wine.* (MERE.)

mēta, –ae, f., *turning point, goal; limit, boundary.*

metallum, –ī, n., *mine;* METAL.

metō, –ere, messuī, messum, *reap, mow; gather.*

metuō, –ere, –uī, –ūtum (metus), *fear, dread; fear for.*

metus, –ūs, m., *fear, dread; awe, reverence;* personified, *Fear* (74).

meus, –a, –um, poss. adj., *my, mine;* as subst., **meī, –ōrum**, m. pl., *my friends, my countrymen*, etc.

mī, for **mihi**, dat. of **ego**.

micō, –āre, micuī, —, *dart, quiver; flash, gleam.*

migrō, –āre, –āvī, –ātum, *move,* MIGRATE, *depart.*

mīles, –itis, m., *soldier;* coll., *troops, soldiery.* (MILITARY, MILITIA.)

mille, num. adj. indecl., *a thousand;* as subst. in plur., **mīlia, –ium**, n., *thousands.*

minae, –ārum (*cf.* **mineō**), f., *threats,* MENACES, *dangers.*

Minerva, –ae, f., *Minerva* (50); by meton., *weaving, spinning.*

minimē (minimus, see **parvus)**, adv., *least, very little; not at all.*

minister, –trī (*cf.* **minus**), adj., *servant, attendant; abettor, tool.* (MINISTER.)

ministerium, –ī (minister), n., *service, office.*

ministrō, –āre, –āvī, –ātum (minister), *attend, serve; furnish, provide.* (MINISTER.)

Mīnōius, –a, –um (Mīnōs), adj., *Minoan, of Minos,* king of Crete.

minor, –ārī, –ātus sum (minae), *project, tower, loom; threaten.*

minor, comp. of **parvus**.

Mīnōs, –ōis, m., *Minos,* king of Crete (70).

Mīnōtaurus, –ī, m., *the Minotaur.*

minus (minor, see **parvus)**, adv., *less.*

mīrābilis, –e (mīror), adj., *wondrous, marvellous, strange.* (ADMIRABLE.)

mīrandus, –a, –um (part. of **mīror**), adj., *wonderful, strange;* as subst., **mīranda, –ōrum**, n. pl., *wondrous sights* (*wondrous things*).

mīror, –ārī, –ātus sum, *wonder, marvel; wonder at,* ADMIRE.

mīrus, –a, –um (*cf.* **mīror**), adj., *wonderful, strange, marvellous.*

misceō, –ēre, miscuī, mixtum, MIX, *mingle, unite; disturb, confound, throw into confusion; scatter, drive in confusion;* pass., *mingle, unite with.*

Mīsēnus, –ī, m., *Misenus,* (1) a trumpeter of Aeneas; (2) a promontory near Naples named from him.

miser, –era, –erum (*cf.* **maereō**), adj., sup. **miserrimus**, *wretched,* MISERABLE, *unhappy; pitiable, mean;* as subst., m., *unhappy man, wretch;* acc. n., **miserum**, as interj., *ah! woe is me!*

miserābilis, –e (miseror), adj., *wretched,* MISERABLE, *pitiable.*

miserandus, –a, –um (part. of **miseror**), adj., *to be pitied; wretched, pitiful, unhappy.*

misereō, –ēre, miseruī, miseritum, and **misereor, –ērī, –eritus sum (miser)**, *pity,* COMMISER-

ATE; impers., **miseret,** *it pities;* **mē miseret,** I *pity,* etc.

miserēscō, –ere, —, — (**misereō**), *feel pity, pity.*

misereor, miseret, see **misereō.**

miseror, –ārī, –ātus sum (**miser**), *pity.*

mītēscō, –ere, —, — (**mītis**), *grow mild, become peaceful.*

mītigō, –āre, –āvī, –ātum (**mītis,** *cf.* **agō**), *soothe, appease.* (MITIGATE.)

mitra, –ae, f., *Phrygian cap.* (MITRE.)

mittō, –ere, mīsī, missum, *let go, dismiss, send, despatch; finish, end; hurl, cast; pass over,* OMIT; *present; bring;* **sē mittere,** *plunge, swoop.* (MISSILE, MISSION.)

Mnestheus, –eī and **–eōs,** m., dat. **Mnesthī,** acc. **Mnesthea,** *Mnestheus,* a Trojan.

mōbilitās, –ātis (**mōbilis**), f., *swiftness, speed.* (MOBILITY.)

modo (**modus**), adv., *but now, lately; only, merely; provided;* **modo nōn,** *almost.*

modus, –ī, m., *manner,* MODE; *method, plan; measure, note* of music; *limit, boundary.*

moenia, –ium, n. pl., *walls* of a city, *fortifications, battlements; castle, fortress; city, town.*

mola, –ae, f., coarse *meal,* used in sacrifices.

mōlēs, –is, m., *mass, pile; bank, mound, dyke, rampart; huge structure; size, bulk; mass, array; huge wave; trouble, difficulty; confusion, turmoil.*

mōlior, –īrī, –ītus sum (**mōlēs**), *construct, build, rear; attempt, undertake; interpose, cause; work; till; accomplish, bring about; prepare, equip; hurl; toil along, pursue, follow.*

molliō, –īre, –īvī or **–iī, –ītum** (**mollis**), *soften; appease, calm.* (MOLLIFY.)

mollis, –e, adj., comp. **mollior,** sup. **mollissimus,** *soft, tender, delicate; flexible, ductile; mild; easy; yielding, favorable.*

molliter (**mollis**), adv., comp. **mollius,** *gently, skilfully.*

moneō, –ēre, –uī, –itum (*cf.* **meminī**), *remind; admonish, warn, teach; foretell.* (MONITOR.)

monīle, –is, n., *necklace, collar.*

monitum, –ī, part. of **moneō** as subst., n., *warning, command,* ADMONITION.

monitus, –ūs (**moneō**), m., *warning, counsel,* ADMONITION.

Monoecus, –ī, m., *Monoecus,* a town of Liguria, modern Monaco.

mōns, montis (*cf.* **mineō**), m., MOUNTAIN, *hill; mountain wave.*

mōnstrō, –āre, –āvī, –ātum (**mōnstrum**), *point out, show; lead; appoint, ordain.* (DEMONSTRATE.)

mōnstrum, –ī (**moneō**), n., *prodigy, portent, wonder, marvel;* MONSTER, *monstrous form.*

montānus, –a, –um (**mōns**), adj., *mountainous.*

monumentum or **monimentum, –ī** (**moneō**), n., *reminder,* MONUMENT, *token; record.*

mora, –ae, f., *delay; respite; hindrance, obstacle.*

morbus, –ī (*cf.* **morior**), m., *sickness; disease; plague, pestilence;* personified, m. pl., *Diseases* (74). (MORBID.)

moribundus, –a, –um (**morior**),

adj., *dying; mortal.* (MORIBUND.)

morior, –ī, mortuus sum, fut. part., **moritūrus,** *die.*

moror, –ārī, –ātus sum (mora), *delay, linger; be detained; delay, hold back; regard, heed.*

mors, mortis, f., *death;* pl., *kinds of death;* personified, *Death* (74).

morsus, –ūs (mordeō), m., *bite, eating, gnawing; tooth, fang, jaws; clasp, grip; fluke.* (MORSEL.)

mortālis, –e (mors), adj., MORTAL; *human, earthly;* as subst., **mortālis, –is,** m. or f., *a* MORTAL; pl., MORTALS, *mankind;* **mortālia, –ōrum,** n. pl., *mortal affairs, human fortunes.*

mortifer, –fera, –ferum (mors, *cf.* **ferō),** adj., *deadly, fatal.*

mōs, mōris, m., *manner, custom, practice; form, rite; law, condition;* pl., *habits,* MORALS; *character;* **sine mōre,** *without restraint;* **dē mōre,** *according to custom.*

mōtus, –ūs (moveō), m., MOTION, *movement; departure; swiftness; commotion.*

moveō, –ēre, mōvī, mōtum, MOVE; *disturb, trouble; break up; plough; disclose; excite, arouse, awaken; meditate, ponder, intend;* **signa movēre,** *advance, march;* **arma movēre,** *prepare for battle;* **castra movēre,** *break camp.* (MOTOR.)

mox, adv., *presently, soon, afterward.*

mūcrō, –ōnis, m., *point, edge; sword.*

mūgiō, –īre, –īvī or **–iī, –ītum,** *low, bellow, moan; roar, rumble.*

mūgītus, –ūs (mūgiō), m., *lowing, bellowing, roaring.*

mulceō, –ēre, –mulsī, mulsum or **mulctum,** *stroke, caress; soothe, comfort; calm; charm.*

multiplex, –icis (multus, plicō), adj., *manifold, various.* (MULTIPLICITY.)

multō (multus), adv., *by much, much, far.*

multus, –a, –um, adj., *many, much; great, many a; powerful; thick, deep;* as subst., **multī, –ōrum,** m. pl., *many men, many;* **multa, –ōrum,** n. pl., *many things, many dangers, hardships,* etc.; acc. as adv., **multum,** *greatly, much;* comp., **plūs, plūris,** *more; many, several;* as subst., **plūra, –ium,** *more things* (*sc.* **verba**), *more words;* sup., **plūrimus,** *very many, very much, very great, huge; very many a.*

mūniō, –īre, –īvī or **–iī, –ītum** (*cf.* **moenia**), *fortify; build, construct.* (MUNITIONS.)

mūnus, –eris, n., *office, duty, function, task; honor, dignity; rite, ceremony, offering; gift, present, prize.*

mūrex, –icis, m., *murex,* a shellfish from which purple dye was obtained; *purple dye, purple; jagged rock* (from a resemblance to the shell of the murex).

murmur, –uris, n., MURMUR, *hum, roar; uproar.*

mūrus, –ī (*cf.* **mūniō** and **moenia**), m., *wall.*

Mūsa, –ae, f., *a Muse* (67).

Mūsaeus, –ī, m., *Musaeus,* an early Athenian bard.

mūtābilis, –e (mūtō), adj., *fickle, changeable;* as subst. **mūtābile,**

n., *a changeable thing.* (MUTABLE.)

mūtō, –āre, āvī, –ātum, *change, alter, shift; affect; remove; transform; exchange.*

Mycēnae, –ārum and **Mycēna, –ae,** f., *Mycenae,* an ancient city in Argolis; also *Greece* in general.

Myconos, –ī, f., *Myconos,* one of the Cyclades.

Mygdonidēs, –ae, m., *son of Mygdon, Coroebus.*

Myrmidones, –um, m., *the Myrmidons,* a Thessalian people.

myrteus, –a, –um (**myrtus**), adj., *of myrtle.*

myrtus, –ī and **–ūs** (also **murtus**), f., *myrtle tree,* MYRTLE.

nam, conj., *for, because; why;* with interrogatives, *pray, in the world.*

nam-que, conj., *for indeed, since in fact;* affirmative, *surely, indeed.*

nantēs, –ium, pres. part. of **nō** as subst. m. pl., *swimmers.*

nāris, –is, m., *nostril;* pl., *nostrils, nose.*

nārrō, –āre, –āvī, –ātum, *relate,* NARRATE.

Nārycius, –a, –um (**Nāryx**), adj., *Narycian, of Naryx,* a town in Locris.

nāscēns, –entis (part. of **nāscor**), adj., *new-born.* (NASCENT.)

nāscor, –ī, nātus sum (**gnāscor,** *cf.* **genus,** *etc.*), *be born; arise, spring, grow, be produced.* (NATION.)

nātō, –āre, –āvī, –ātum (intens. of **nō**), *swim, float; overflow, be flooded.* (NATATORIUM.)

1. **nātus, –ūs** (**nāscor**), m., used only in the abl. **nātū,** *by birth, in age.*

2. **nātus, –a, –um** (part. of **nāscor**), adj., *born, sprung;* as subst., **nātus, –ī,** m., *son;* **nāta, –ae,** f., *daughter;* pl., **nātī,** *children, sons, offspring.* (NATAL.)

nauta and **nāvita, –ae** (*cf.* **nāvis**), m., *sailor, boatman; ferryman.*

Nautēs, –is, m., *Nautes,* a Trojan soothsayer.

nauticus, –a, –um (**nauta**), adj., *of ships, of sailors,* NAUTICAL.

nāvālis, –e (**nāvis**), adj., *of ships,* NAVAL; as subst., **nāvālia, –ium,** n. pl., *ship-yard, docks; rigging.*

nāvifragus, –a, –um (**nāvis,** *cf.* **frangō**), adj., *shipwrecking.*

nāvigium, –ī (**nāvigō**), n., *boat, ship.*

nāvigō, –āre, –āvī, –ātum (**nāvis,** *cf.* **agō**), *sail; sail over.* (NAVIGATE.)

nāvis, –is, f., *ship, boat.* (NAVY.)

nāvita, see **nauta.**

Naxos, –ī, f., *Naxos,* one of the Cyclades.

1. **nē,** conj., *that not, lest;* with verbs of fearing, *that, lest.*

2. **-ne,** interrog. adv., *whether;* often merely gives an interrogative form to the sentence.

3. **ne-,** neg. particle used in compounds, *un-, in-, not.*

nebula, –ae, f., *cloud; mist.* (NEBULA.)

nec, conj., see **neque.**

nec-dum, adv., *and not yet.*

necesse (**ne-,** *cf.* **cēdō**), adj., indecl., NECESSARY, *inevitable.*

nectar, –aris, n., *nectar; honey.*

nectō, –ere, nexī or **nexuī, nexum,** *bind, crown, encase; confine, imprison; unite, entangle; spin* or *weave* arguments. (CONNECT.)

nefandus, –a, –um (**ne-,** *cf.* **for**),

adj., *unspeakable, abominable, monstrous;* as subst., **nefandum, -ī,** n., *crime.*

nefās, (ne-, fās), indecl. n., *wrong* in the sight of the gods, *sacrilege; crime, disgrace; evil deed, wicked word;* as adj., *awful;* as interj., *oh, horror!*

negō, -āre, -āvī, -ātum, *say no, say . . . not; refuse.* (NEGATIVE.)

nēmō, —, dat. **nēminī (ne-,** *cf.* **homō),** m., *no one, nobody.*

nemorōsus, -a, -um (nemus), adj., *wooded, well-wooded.*

nemus, -oris, n., *grove, forest.*

Neoptolemus, -ī, m., *Neoptolemus,* son of Achilles.

nepōs, -ōtis, m., *grandson;* pl., *grandchildren, descendants.*

Neptūnius, -a, -um (Neptūnus), adj., *of Neptune, Neptunian.*

Neptūnus, -ī, m., *Neptune* (61).

neque or **nec,** conj., *and . . . not, nor;* **neque . . . neque,** *neither . . . nor;* **nec nōn** and **nec nōn et,** *and also.*

nequeō, -īre, -īvī or **-iī, -ītum,** *be unable.*

nequīquam, adv., *in vain.*

Nēreis, -idis or **-idos (Nēreus),** f., *daughter of Nereus,* NEREID (62).

Nēreus, -eī or **-eos,** m., *Nereus* (62); *the sea.*

Nēritos, -ī, f., *Neritos,* an island near Ithaca.

nervus, -ī, m., *sinew, tendon; bowstring.*

Nesaeē, -ēs, f., *Nesaee,* a Nereid (62).

nesciō, -īre, -īvī, — (ne-, sciō), *not know, be unacquainted with; not know how to;* **nescio quis,** *some one or other, some.*

nescius, -a, -um (nesciō), adj., *ignorant, unaware; unable to.*

nē-ve or **neu,** conj. with subjunctive or imperative, *not, and . . . not, and that . . . not.*

nex, necis (*cf.* **necō**), f., *death, murder.*

nī, see **nisi.**

nīdus, -ī, m., *nest; brood.*

niger, -gra, -grum, adj., *black, dark, swarthy; gloomy.*

nigrāns, -antis (part. of **nigrō**), adj., *black, dark.*

nigrēscō, -ere, nigruī, — (inchoat. of **nigrō**), *grow black, grow dark.*

nigrō, -āre, -āvī, -ātum (niger), *be black, be dark.*

nihil (nihilum, from **ne + hilum,** *trifle*), indecl. n., *nothing;* as adv., *not at all, not.*

nīl, another form of **nihil.**

Nīlus, -ī, m., *the Nile.*

nimbōsus, -a, -um (nimbus), adj., *cloudy, stormy.*

nimbus, -ī, m., *cloud, storm;* NIMBUS; *throng, multitude.*

nīmīrum (nī + mīrum), adv., *doubtless, certainly.*

nimius, -a, -um (nimis), adj., *too great;* acc. **nimium,** as adv., *too.*

nisi and **nī (ne- + sī),** conj., *if not, unless, except.*

nīsus, -ūs (nītor), m., *effort; descent; position, pose.*

Nīsus, -ī, m., *Nisus,* a follower of Aeneas.

nitēns, -entis (part. of **niteō**), adj., *shining, bright; sleek.*

niteō, -ēre, -uī, —, *shine, sparkle.*

nitēscō, -ere, nituī, — (inchoative of **niteō**), *be bright, shine.*

nitidus, -a, -um (niteō), adj., *shining, glistening.*

nītor, –ī, nīsus or nīxus sum, *lean on, rest on; be supported; be poised; step firmly; strive; force a way, climb.*

nivālis, –e (nix), adj., *snowy; snow-white.*

niveus, –a, –um (nix), adj., *snowy; snow-white.*

nix, nivis, f., *snow.*

nixor, –ārī, –ātus sum (intens. of **nītor**), *struggle, writhe.*

nō, nāre, nāvī, nātum, *swim.*

noceō, –ēre, –uī, –itum, *injure, harm.*

nocturnus, –a, –um (nox), adj., NOCTURNAL; *by night.*

nōdō, –āre, –āvī, –ātum (nōdus), *knot; bind, fasten.*

nōdus, –ī, m., *knot; coil, fold; clasp, grasp.* (NODE.)

Nomas, –adis, m., *a* NOMAD, *a wanderer;* pl., *the Numidians.*

nōmen, –inis (nōscō), n., *name, symbol; report; renown.* (NOMINAL, NOMINATE.)

Nōmentum, –ī, n., *Nomentum,* a town in Latium.

nōn, adv., *not, no.* (NON-EXISTENT.)

nōn-dum, adv., *not yet.*

nōnus, –a, –um (novem), num. adj., *ninth.*

nōs, pl. of **ego,** pron., *we, us.*

nōscō, –ere, nōvī, nōtum, *learn, recognize;* in the perf. system, *know.*

noster, –tra, –trum (nōs), pron. adj., *our, ours;* also with sing. force, *my, mine; favorable;* as subst., **nostrī, –ōrum,** m. pl., *our friends, our countrymen, our allies.* (NOSTRUM.)

nota, ae (*cf.* **nōscō**), f., *mark, sign; letter; spot.* (NOTE.)

notō, –āre, –āvī, –ātum (nota), *mark;* NOTE.

Notus, –ī, m., *Notus, the south wind; wind.*

nōtus, –a, –um (part. of **nōscō**), adj., comp. **nōtior,** sup. **nōtissimus,** *well-known, familiar; renowned.* (NOTED.)

novem, num. adj. indecl., *nine.*

noviēns (novem), num. adv., *nine times.*

novitās, –ātis (novus), f., *newness.*

novō, –āre, –āvī, –ātum (novus), *renew, refit; alter;* **rēs novāre,** *form new plans;* **fidem novāre,** *break faith.*

novus, –a, –um, sup., **novissimus,** adj., *new, strange, recent; early;* sup., *latest, last.* (NOVEL, NOVELTY.)

nox, noctis, f., *night;* personified, *Night.*

noxa, –ae (noceō), f., *offense, guilt.*

noxius, –a, –um (noxa), adj., *harmful; criminal.* (NOXIOUS.)

nūbēs, –is, f., *cloud, storm; throng; heavens.*

nūbila, see **nūbilus.**

nūbilus, –a, –um (nūbēs), adj., *cloudy;* as subst., **nūbilum, –ī,** n., *cloudy weather, clouds.*

nūdō, –āre, –āvī, –ātum (nūdus), *lay bare; expose, disclose.* (DENUDE.)

nūdus, –a, –um, adj., *bare,* NUDE; *open.*

nūllus, –a, –um, gen., **nūllīus** (**ne-** + **ūllus**), adj., *no, none;* as subst., m. and f., *no one, nobody.* (NULLIFY.)

num, interrog. adv., often expecting a negative answer, *whether;* usually rendered merely by the negative form of the sentence.

nūmen, –inis (**nuō**, *nod*), m., *nod, command, power, divine will, divine purpose, divine protection; permission, grace, approval; divine presence; oracle; divinity, majesty; a deity, a god; image* of a god.

numerus, –ī, m., NUMBER; *multitude; order; note, measure;* pl., *music, tune;* **in numerum,** *in order.*

Numidae, –ārum (*cf.* **Nomās**), m. pl., *the Numidians.*

Numitor, –ōris, m., *Numitor,* grandfather of Romulus and Remus.

numquam (**ne- + umquam**), adv., *never.*

nunc, adv., *now, at present.*

nūntia, –ae (**nūntius**), f. (female) *messenger.*

nūntiō, –āre, –āvī, –ātum (**nūntius**), ANNOUNCE, *declare.*

nūntius, –iī, m., *messenger; news, tidings.*

nūper (**novus + -per**), adv., *lately.*

nurus, –ī, f., *daughter-in-law.*

nūsquam (**ne- + ūsquam**), adv., *nowhere; never.*

nūtō, –āre, –āvī, –ātum (intens. of **nuō**, *nod*), *nod; sway, totter.*

nūtrīmentum, –ī (**nūtriō**), n., *food; fuel.* (NUTRIMENT.)

nūtrīx, –īcis (**nūtriō**), f., NURSE.

nympha, –ae, f., NYMPH (60).

Nȳsa, –ae, f., *Nysa,* in India, the reputed birthplace of Bacchus.

Ō, interj., *O, oh! ah!*

ob, prep. with acc., *on account of, for, for the sake of.*

ob-dūcō, –ere, –dūxī, –ductum, *draw over, spread before.*

ob-eō, –īre, –īvī or **–iī, –itum,** *go to, meet; traverse; survey, view; surround, wash, skirt; engage in; undergo.*

obiciō, –ere, –iēcī, –iectum (**ob + iaciō**), *oppose,* OBJECT; *present; expose;* pass., *appear; oppose oneself; project, jut.*

obiectō, –āre, –āvī, –ātum (intens. of **obiciō**), *throw against; expose.*

obiectus, –ūs (**obiciō**), m., *projection, barrier.* (OBJECTION.)

obitus, –ūs (**obeō**), m., *death, end.*

oblīquo, –āre, –āvī, –ātum (**oblīquus**), *turn aslant.*

oblīquus or **oblīcus, –a, –um,** adj., *across, aslant.* (OBLIQUE.)

oblītus, –a, –um (part. of **oblīvīscor**), adj., *forgetful, heedless.*

oblīvīscor, –ī, oblītus sum, *forget, disregard.*

oblīvium, –ī (**oblīvīscor**), n., *forgetfulness,* OBLIVION.

ob-loquor, –ī, –locūtus sum, *accompany* (with music).

ob-luctor, –ārī, –ātus sum, *struggle against.*

ob-mūtēscō, –ere, –mūtuī, —, *be speechless, be silent.*

ob-nītor, –ī, –nīsus or **–nīxus sum,** *struggle against, oppose; strain, strike against.*

ob-orior, –īrī, –ortus sum, *arise, spring forth; flow, well up.*

ob-ruō, –ere, –uī, –utum, *bury, overwhelm.*

obscēnus, –a, –um (**obs- + caenum**), adj., OBSCENE, *foul; horrible.*

obscūrus, –a, –um, adj., *dark, gloomy, dusky;* OBSCURE, *dim; unseen, hidden;* as subst., **obscūrum, –ī,** n., *darkness.*

ob-servō, –āre, –āvī, –ātum, OBSERVE, *mark; revere.*

obsideō, –ēre, –sēdī, –sessum (ob + sedeō), *occupy, guard; beset.* (OBSESS.)

obsidiō, –ōnis (obsideō), f., *siege.*

obstipēscō, –ere, –stipuī, — (ob + stupēscō), *be amazed, be dazed.*

ob-stō, –āre, –stitī, —, *hinder, oppose, prevent; offend.* (OBSTACLE.)

ob-struō, –ere, –strūxī, –strūctum, OBSTRUCT, *close.*

ob-tegō, –ere, –tēxī, –tēctum, *cover over, screen.*

ob-torqueō, –ēre, –torsī, –tortum, *twist.*

ob-truncō, –āre, –āvī, –ātum, *cut down, slay.*

ob-tundō, –ere, –tudī, –tūsum, *blunt.*

obtūsus, –a, –um (part. of obtundō), adj., *dull, unfeeling.* (OBTUSE.)

obtūtus, –ūs (obtueor), m., *gaze, look.*

ob-uncus, –a, –um, adj., *hooked, curved.*

ob-vertō, –ere, –versī, –versum, *turn toward;* of yardarms, *turn windward.*

obvius, –a, –um (ob, *cf.* via), adj., *opposed, opposite, to meet; exposed to;* **obvius fierī,** *to meet.* (OBVIOUS.)

occāsus, –ūs (occidō), m., *fall, destruction;* **sōlis occāsus,** *sunset, the west.* (OCCASION.)

occidō, –ere, –cidī, –cāsum (ob + cadō), *fall; perish.*

occubō, –āre, —, — (ob + cubō), *lie, lie dead.*

occulō, –ere, –uī, –tum, *cover, conceal.*

occultō, –āre, –āvī, –ātum (intens. of occulō), *hide, conceal.*

occultus, –a, –um (part. of occulō), adj., *hidden, secret.* (OCCULT.)

occumbō, –ere, –cubuī, –cubitum (ob + cumbō), *fall, die, fall victim.*

occupō, –āre, –āvī, –ātum (ob, *cf.* capiō), *take* beforehand, *win, take possession of, seize; surprise, attack, fill, overspread.* (OCCUPY.)

occurrō, –ere, –currī, –cursum (ob + currō), *run to meet, encounter; appear;* **medium occurrere,** *interrupt, intrude; thwart.* (OCCUR.)

Ōceanus, –ī, m., *Oceanus,* OCEAN; *the ocean.*

ōcior, –ius, sup., **ōcissimus,** adj. comp., *swifter;* n. as adv., **ōcius,** *more swiftly, at once.*

oculus, –ī, m., *eye.* (OCULIST.)

ōdī, ōdisse, def., perf. with force of present, *hate.*

odium, –ī (*cf.* ōdī), n., *hatred; grudge.* (ODIUM.)

odor, –ōris, m., ODOR; *fragrance, stench.*

odōrātus, –a, –um (part. of odōrō), adj., *fragrant.*

odōrus, –a, –um (odor), adj., *keen-scented.*

Oenōtrus, –a, –um (Oenōtria), adj., *Oenotrian, of Oenotria,* a name formerly applied to southern Italy; *Italian.*

offa, –ae, f., *bit, morsel.*

offerō, ferre, obtulī, oblātum (ob + ferō), *present,* OFFER; *expose;* pass. and **sē offerre,** *present oneself; appear.* (OBLATION.)

officium, –iī (ob, *cf.* faciō), n., *service, kindness, courtesy.* (OFFICE.)

Oileus, –eī, –ī, and **eos,** m., *Oileus,*

king of Locris and father of Ajax Oileos.

Ōlearus, –ī, f., *Olearus,* one of the Cyclades.

olēns, –entis (part. of **oleō**), adj., *fragrant; ill-smelling.*

oleō, –ēre, –uī, —, *smell; smell of.* (OLFACTORY.)

ōlim (**ol-**, old stem of **ille**), adv., *at that time, formerly, once; hereafter; at some time.*

olīva, –ae (*cf.* **olea**), f., OLIVE *tree; olive branch, olive leaves.*

olīvum, –ī (**olīva**), n., OLIVE *oil.*

ollī, see **ille.**

Olympus, –ī, m., *Olympus,* a mountain in southern Macedonia, the abode of the gods; *heaven.*

ōmen, –inis, n., *portent,* OMEN; *rite;* pl., *marriage rites.*

omnīnō (**omnis**), adv., *altogether, wholly.*

omniparēns, –entis (**omnis** + **parēns**), adj., *all-producing, mother of all.*

omnipotēns, –entis (**omnis** + **potēns**), adj., *all-powerful, almighty,* OMNIPOTENT; as subst. m., *the All-powerful,* referring to Jupiter.

omnis, –e, adj., *all, every, the whole; complete, full;* as subst., **omnēs, -ium,** m. pl., *all men;* **omnia, –ium,** n. pl., *all things.* (OMNIVOROUS.)

onerō, –āre, –āvī, –ātum (**onus**), *load, heap; fill, store, stow; overwhelm.*

onerōsus, –a, –um (**onus**), adj., *burdensome, heavy.* (ONEROUS.)

onus, –eris, n., *burden, weight.* (ONUS.)

onustus, –a, –um (**onus**), adj., *loaded, laden.*

opācō, –āre, –āvī, –ātum (**opācus**), *shade.*

opācus, –a, –um, adj., *dark, dusky, shady;* as subst., **opāca, –ōrum,** n. pl., *darkness, dark places.* (OPAQUE.)

operiō, –īre, –uī, –tum, *cover over, veil.*

operor, –ārī, –ātus sum (**opera**), *work, be busied; offer sacrifice.* (OPERATE.)

opertus, –a, –um (part. of **operior**), adj., *covered; in secret;* as subst., **operta, –ōrum** n. pl. (sc. **loca**), *secret places, depths.*

opīmus, –a, –um (**ops**), adj., *rich, fruitful; splendid;* **spolia opīma,** *the rich spoils,* the armor of a hostile leader slain in single combat by a Roman commander.

opperior, –īrī, opperītus or **oppertus sum,** *wait for, await.*

oppetō, –ere, –īvī or **–iī, –ītum** (**ob** + **petō**), *fall upon, encounter; meet;* sc. **mortem,** *meet death, die.*

oppōnō, –ere, –posuī, –positum (**ob** + **pōnō**) *confront,* OPPOSE; *expose, offer;* pass. and **sē oppōnere,** *put oneself in the way of, block.* See also **oppositus.**

oppositus, –a, –um (part. of **oppōnō**), adj., OPPOSITE; *resisting,* OPPOSING, *hostile.*

opprimō, –ere, –pressī, –pressum (**ob** + **premō**), *overwhelm; surprise.*

oppugnō, –āre, –āvī, –ātum (**ob** + **pugnō**), *attack, besiege.*

ops, opis, f., nom. and dat. sing. not in use, *power, wealth, might; aid; splendor;* pl. **opēs,** *power, wealth, riches, resources.*

optātus, –a, –um (part. of optō), adj., *longed for; welcome.*

optimus, sup. of **bonus.** (OPTIMIST.)

optō, –āre, –āvī, –ātum, *wish, desire, choose; pray for.* (OPTION.)

optumus, see **optimus.**

1. **opus, –eris,** n., *work, toil; task; work of art.* (OPUS.)
2. **opus,** indecl. n., *need;* **opus est** and **opus,** *sc.* **est,** *there is need, it is necessary.*

1. **ōra, –ae,** f., *shore, coast; border, edge, rim; region.*
2. **ōra,** see **ōs.**

ōrāculum and **ōrāclum, –ī** (ōrō), n., *prophecy;* ORACLE; *shrine.*

orbis, –is, m., *circle, disc; cycle, year; course, revolution,* ORBIT; *winding, coil;* **orbis terrārum** or **orbis,** *sc.* **terrārum,** *the world.*

Orcus, –ī, m., *the Lower World, Hades; Orcus,* a god of the Lower World (68).

ōrdior, –īrī, ōrsus sum, *begin; begin to speak.*

ōrdō, –inis (*cf.* **ōrdior**), m., *line, rank, array;* ORDER, *series, course;* **in ōrdine** and **ōrdine,** *in due course;* **ex ōrdine,** *in succession, in order.*

Orēas, –adis, f., *mountain-nymph,* OREAD.

Orestēs, –ae or **–is,** m., *Orestes,* son of Agamemnon and Clytemnestra.

orgia, –ōrum, n. pl., ORGIES, *festival* of Bacchus.

oriēns, –entis (part. of **orior**), adj., *rising;* as subst. (*sc.* **sōl**), m., *rising sun, east; the East, the Orient.*

orīgō, –inis (*cf.* **orior**), f., ORIGIN, *beginning; lineage, birth; founder, ancestor.*

Orīōn, –ōnis, m., *Orion* (34).

orior, orīrī, ortus sum, *arise, appear; spring from, be descended from.*

ōrnātus, –ūs (ōrnō), m., *adornment, ornament.* (ORNATE.)

ornus, –ī, f., *mountain ash.*

ōrō, –āre, –āvī, –ātum (ōs), *speak, beg, implore; pray for.* (ORATION.)

Orontēs, –is, –ī, and **–ae,** m., *Orontes,* a follower of Aeneas.

Orpheus, –eī, m., *Orpheus,* a mythical bard of Thrace.

ortus, –ūs (**orior**), m., *rising.*

Ortygia, –ae, f., *Ortygia, Quail Island,* applied: (1) to Delos; (2) to a part of the city of Syracuse.

ōs, ōris, n., *mouth, lips; face, image, form; features, eyes, mien; words, speech; opening, entrance.* (ORAL.)

os, ossis, n., *bone, marrow;* pl., *frame.* (OSSEOUS.)

Oscī, –ōrum, m. pl., *the Osci, the Oscans.*

ōsculum, –ī (ōs), n., *lip, mouth; kiss.* (OSCULATE.)

ostendō, –ere, –tendī, –tēnsum or **–tentum** (**obs** + **tendō**), *stretch out; show, portend; offer;* pass. and **sē ostendere,** *appear.*

ostentō, –āre, –āvī, –ātum (intens. of **ostendō**), *show; point out.* (OSTENTATION.)

ōstium, –ī (ōs), n., *mouth; entrance, door;* pl., *harbor.*

ostrum, –ī, n., *the murex* or *purple-fish; purple; purple cloth.*

Othryadēs, –ae, m., *son of Othrys, Panthus.*

ōtium, –ī, n., *ease, leisure; peace, quiet.*

ovāns, –antis (part. of **ovō**), adj.,

glad, joyous, triumphant. (OVATION.)

ovis, –is, f., *sheep.*

ovō, –āre, –āvī, –ātum, *rejoice, exult; shout.*

pābulum, –ī (**pāscō**), n., *fodder, pasturage.* (PABULUM.)

Pachȳnus or **Pachȳnum, –ī,** n., *Pachynum,* a promontory in southeastern Sicily.

pacīscō, –ere and **pacīscor, –ī, pactus sum,** *agree, contract; exchange, barter.* See also **pactus.**

pācō, –āre, –āvī, –ātum (**pāx**), *subdue.* (PACIFY.)

pactus, –a, –um (part. of **pacīscor**), adj., *promised, stipulated.* (COMPACT.)

paeān, –ānis, m., PAEAN, *hymn* of victory, *triumphal song.*

paenitet, –ēre, –uit, impers., *it repents; one repents, one is sorry.* (PENITENCE.)

Palaemōn, –ōnis, m., *Palaemon,* a sea-god, also called Melicerta.

palaestra, –ae, f., PALAESTRA, *wrestling ground; gymnastics.*

Palamēdēs, –is, m., *Palamedes,* one of the Greeks at Troy.

Palinūrus, –ī, m., *Palinurus,* (1) the pilot of Aeneas; (2) a promontory in Campania.

palla, –ae, f., *robe, mantle.*

Palladium, –iī, n., *the Palladium,* a statue of Pallas at Troy, supposed to have fallen from heaven (21).

Pallas, –adis, f., *Pallas,* or *Pallas Athena* (50).

pallēns, –entis (part. of **palleō**), adj., PALE.

palleō, –ēre, –uī, —, *be* PALE.

pallidus, –a, –um (**palleō**), adj., PALLID, *wan.*

pallor, –ōris (**palleō**), m., PALLOR.

palma, –ae, f., PALM, *upturned hand, hand; palm tree, palm branch; victory; victor.*

palmōsus, –a, –um (**palma**), adj., *palmy, palm-girt.*

palmula, –ae (dimin. of **palma**), f., *oar-blade.*

pālor, –ārī, –ātus sum, *wander, range; flee.*

palūs, –ūdis, f., *marsh; pool; water.*

pampineus, –a, –um (**pampinus**), adj., *of vine-leaves.*

pampinus, –ī, m. and f., *vine-leaf.*

Pandarus, –ī, m., *Pandarus,* a Mysian ally of Aeneas.

pandō, –ere, pandī, pānsus or **passus,** *stretch out, unfold, open; unfurl; reveal.*

Panopēa, –ae, f., *Panopaea,* a daughter of Nereus.

Panopēs, –is, m., *Panopes,* a companion of Acestes.

Pantagias, –ae, m., *the Pantagias,* a river of eastern Sicily.

Panthus, –ī, m., *Panthus,* a Trojan priest of Apollo.

papāver, –eris, n., *poppy.*

Paphus, –ī, f., *Paphus,* a town of western Cyprus, famous for its temple of Venus.

pār, paris, adj., *equal, like; well-matched; even, steady; side by side.* (PAR.)

Parcae, –ārum, f. pl., *the Fates;* see 45.

parcō, –ere, –pepercī, parsum or **parcitum** (*cf.* **parcus**), *spare, be merciful; restrain; cease, forbear to; regard.* (PARSIMONY.)

parēns, –entis (**pariō**), m. and f.,

PARENT; *sire; ancestor, forefather.*

pāreō, –ēre, –uī, –itum, *appear, show oneself; obey, be subject to.*

pariēs, –ietis, m., *wall.*

pariō, –ere, peperī, partum, *bring forth; win, secure; be in store; bring about.*

Paris, –idis, m., *Paris* (23).

pariter (**pār**), adv., *equally, on equal terms, alike; as well; together, side by side.*

Parius, –a, –um (**Paros**), adj., *Parian, of Paros.*

parma, –ae, f., *shield, buckler.*

parō, –āre, āvī, –ātum, *prepare, make, get ready; begin, undertake.*

Paros, –ī, f., *Paros,* one of the Cyclades, famous for its marble.

pars, partis, f., PART, *share; side, direction; region.*

Parthenopaeus, –ī, m., *Parthenopaeus,* one of the Seven against Thebes.

partim (**pars**), adv., *partly, in part.*

partior, –īrī, –ītus sum (**pars**), *divide, share; separate.* (PARTITION.)

partus, –ūs (**pariō**), m., *birth; offspring;* **partū dare,** *give birth.* (PARTURITION.)

parum (*cf.* **parvus**), comp. **minus,** sup. **minimē,** adv., *little, too little;* with negative force, *not.*

parum-per, adv., *a while, a short time.*

parvulus, –a, –um (dimin. of **parvus**), adj., *little.*

parvus, –a, –um, comp. **minor,** sup. **minimus,** adj., *small;* as subst., **parvus, –ī,** m., *small child, infant;* **parvum, –ī,** n., *a little, humble circumstances;* comp., *less, younger* (with or without **nātū**); as subst., **minōrēs, –um,** *sc.* **nātū,** m. pl., *descendants, posterity.*

pāscō, –ere, pāvī, pāstum, PASTURE, *feed; nourish; foster;* pass., *graze.*

Pāsiphaē, –ēs, f., acc. **Pāsiphaēn,** *Pasiphae,* mother of the Minotaur.

passim (**passus**), adv., *here and there, in all directions.*

passus, –ūs (**pandō**), m., *step,* PACE.

pāstor, –ōris (*cf.* **pāscō**), m., *shepherd, herdsman.* (PASTOR.)

Patavium, –ī, n., *Patavium,* a city in northern Italy, modern Padua.

patefaciō, –ere, –fēcī, –fāctum (**pateō** + **faciō**), pass., **patefiō, –fierī, –factus sum,** *lay open, open.*

patēns, –entis (part. of **pateō**), adj., *open, wide.*

pateō, –ēre, patuī, —, *be open, open; extend; be exposed; be evident, be revealed.* (PATENT.)

pater, –tris, m., FATHER; *forefather;* pl., *parents; elders, chiefs, senators.*

patera, –ae (**pateō**), f., *bowl, saucer.*

paternus, –a, –um (**pater**), adj., *of a father,* PATERNAL; *ancestral.*

patēscō, –ere, patuī, — (inchoative of **pateō**), *begin to open; become visible, be evident.*

patiēns, –entis (part. of **patior**), adj., PATIENT, *yielding, tame.*

patior, –ī, passus sum, *suffer, undergo, endure; permit.*

patria, see **patrius.**

patrius, –a, –um (**pater**), adj., *of a father, paternal; ancestral, native;* as subst., **patria, –ae** (*sc.*

terra), f., *native land.* (PATRIOT.)

Patrōn, –ōnis, m., *Patron,* a follower of Aeneas.

patruus, –ī (pater), m. (paternal) *uncle.*

paucus, –a, –um, adj., *few, little;* as subst., **paucī, –ōrum,** m. pl., *a few;* **pauca, –ōrum,** n. pl., *few things, few words.*

paulātim (paulum), adv., *little by little.*

paulisper (*cf.* **paulum**), adv., *for a little while.*

paulum, see **paulus.**

paulus, –a, –um, adj., *little, small;* acc. n., **paulum** as adv., *a little, a short time.*

pauper, –eris, adj., *poor; humble, lowly.* (PAUPER.)

pauperiēs, –ēī (pauper), f., *poverty.*

pavidus, –a, –um (paveō), adj., *timid, anxious.*

pavitō, –āre, –āvī, –ātum (intens. of **paveō**), *tremble, quiver; be in terror.*

pavor, –ōris (paveō), m., *terror, dread.*

pāx, pācis (*cf.* **pacīscor**), f., PEACE; *favor, pardon.*

pecten, –inis (pectō), n., *comb; reed* of a loom; PLECTRUM, *pick.*

pectus, –oris, n., *breast; mind, heart, soul; spirit.* (PECTORAL.)

pecus, –oris, n., *flock, herd; cattle; swarm.*

pecus, –udis, f., *animal, beast; sheep, victim.*

pedes, –itis (pēs), m., *foot-soldier;* pl., and sing. coll., *infantry.*

peior, –ius, comp. of **malus,** *worse;* see also **malus.**

pelagus, –ī, n., *the sea, the deep; flood.*

Pelasgī, –ōrum, m. pl., *the Pelasgians; the Greeks.*

Pelasgus, –a, –um (Pelasgī), adj., *Pelasgian; Grecian.*

Peliās, –ae, m., *Pelias,* one of the Trojans.

Pēlīdēs, –ae, m., *son of Peleus; descendant of Peleus.*

pellāx, –ācis (*cf.* **pelliciō**), adj., *deceitful, crafty.*

pellis, –is, f., *skin, hide,* PELT.

pellō, –ere, pepulī, pulsum, *beat, lash, strike; drive, put to flight; banish, dispel.*

Pelopēus, –a, –um (Pelops), adj., *of Pelops; Grecian.*

Pelōrus and **Pelōrum, –ī,** m. and n., *Pelorus* or *Pelorum,* the northeastern promontory of Sicily.

pelta, –ae, f., crescent-shaped *shield,* carried by the Amazons.

Penātēs, –ium, m. pl., *the Penates* (72); *home, dwelling; tutelary gods.*

pendeō, –ēre, pependī, —, *hang; lean, bend; linger, be idle.* (PENDANT, DEPEND.)

pendō, –ere, pependī, pēnsum *hang, weigh, pay.* (PENSION.)

Pēneleus, –eī or **–eos,** m., *Peneleus,* one of the Greeks.

penetrālis, –e (penetrō), adj., *inner, inmost;* as subst., **penetrālia, –ōrum,** n. pl., *inner rooms, house; sanctuary.*

penetrō, –āre, –āvī, –ātum (*cf.* **penitus**), PENETRATE, *enter; reach.*

penitus (penes), adv., *far within, deep; wholly; far away.*

Penthesilēa, –ae, f., *Penthesilea,* queen of the Amazons.

Pentheus, –eī or **–eos,** m., *Pentheus,* a king of Thebes (59).

penus, –ūs and **–ī,** m. and f., and **penum, –ī** and **penus, –oris,** n., *provisions, food.*

peplum, –ī, n., *robe, mantle,* especially *the peplum,* the robe of Pallas Athene.

per, prep. with acc., *through, along, over; amid, during, throughout; on account of.*

per-agō, –ere, –ēgī, –āctum, *carry through; traverse, pursue; distribute, assign; perform, accomplish, finish; consider.*

peragrō, –āre, –āvī, –ātum (**per,** *cf.* **ager**), *wander through, traverse.*

per-cellō, –ere, –culī, –culsum, *strike down, lay low; overwhelm.*

per-currō, –ere, –cucurrī or **–currī, –cursum,** *run through; recount.*

percutiō, –ere, –cussī, –cussum (**per** + **quatiō**), *strike, smite; affect, thrill.* (PERCUSSION.)

perditus, perf. part. of **perdō,** as subst., **perdita, –ae,** f., *unhappy wretch.*

perdō, –ere, perdidī, perditum (**per** + **dō,** *put*), *destroy; lose.* (PERDITION.)

per-edō, –ere, –ēdī, –ēsum, *devour, consume.*

per-eō, –īre, –īvī or **–iī, –itum,** PERISH, *die, be destroyed.*

per-errō, –āre, –āvī, –ātum, *wander over, explore; survey, attempt.*

per-ferō, –ferre, –tulī, –lātum, *carry through; carry home; report; endure;* **sē perferre,** *betake oneself, go.*

perficiō, –ere, –fēcī, –fectum, *perform, fulfil, finish.* (PERFECT.)

perfidus, –a, –um (**per** + **fidēs**), adj., *faithless, false;* as subst., **perfidus, –ī,** m., *perfidious wretch.*

per-flō, –āre, –āvī, –ātum, *blow over.*

per-fundō, –ere, –fūdī, –fūsum, *pour over, cover with; stain; drench.*

Pergama, –ōrum, n. pl., *Pergama* (*Pergamus, Pergamum*), the citadel of Troy.

Pergameus, –a, –um (**Pergamum**), adj., *of Pergama; Trojan;* as subst., **Pergamea, –ae** (*sc.* **urbs**), f., *Pergamea,* the city which Aeneas began in Crete.

pergō, –ere, –rēxī, –rēctum (**per** + **regō**), *go on, proceed.*

perhibeō, –ēre, –uī, –itum (**per** + **habeō**), *maintain, assert.*

perīculum and **perīclum, –ī** (**perior,** *try*), n., *trial; danger, peril.*

perimō, –ere, –ēmī, –ēmptum (**per** + **emō,** *take*), *kill, destroy.* (PEREMPTORY.)

Periphās, –antis, m., *Periphas,* a companion of Pyrrhus.

periūrium, –ī (**periūrus**), n., PERJURY, *treachery.*

periūrus, –a, –um (**per,** *cf.* **iūs**), adj., PERJURED, *false.*

per-lābor, –ī, –lāpsus sum, *glide over.*

per-legō, –ere, –lēgī, –lēctum, *survey, scan.*

per-mētior, –īrī, –mēnsus sum, *measure; traverse.*

per-misceō, –ēre, –miscuī, –mixtum, MIX, *mingle.*

per-mittō, –ere, –mīsī, –missum, *let go, give up, surrender; commit;* PERMIT.

per-mulceō, –ēre, –mulsī, –mulsum, *soothe, calm.*

pernīx, –īcis, adj., *active, swift.*

per-ōdī, –ōdisse, –ōsus sum, *hate, abhor.*

perpetuus, –a, –um (**per,** *cf.* **petō**), adj., PERPETUAL; *entire.*

per-rumpō, –ere, –rūpī, –ruptum, *burst through.*

per-sentiō, –īre, –sēnsī, –sēnsum, *feel; perceive.*

per-solvō, –ere, –solvī, –solūtum, *repay; render, offer.*

per-sonō, –āre, –uī, –itum, *resound; cause to resound; sing, play.*

per-stō, –āre, –stitī, –stātum, *remain fixed, persist.*

per-taedet, –ēre, –taesum est, impers., *it wearies; one is disgusted.*

per-temptō, –āre, –āvī, –ātum, *pervade, thrill.*

per-veniō, –īre, –vēnī, –ventum, *reach, arrive.*

pervius, –a, –um (**per,** *cf.* **via**), adj., *passable; free, common.* (PERVIOUS.)

pēs, pedis, m., *foot; claw, leg, hoof; sheet* of a sail; **pedem reprimere,** *draw back;* **pedem ferre,** *go;* **pedem reportāre,** *retrace one's steps;* **pedem facere,** *shift the sail, tack;* **prīmus pēs,** *pastern* of a horse. (PEDAL.)

pessimus, see **malus.**

pestis, –is, f., *plague,* PEST; *mad passion; destruction, ruin; curse.*

Petēlia, –ae, f., *Petelia,* a city of western Bruttium.

petō, –ere, –īvī or **–iī, –ītum,** *attack; make for, seek, pursue; grasp; hasten to; ask, beg;* **terram petere,** *fall to the ground, prostrate oneself;* **cursū petere,** *run for.* (PETITION.)

Phaeāces, –um, m. pl., *the Phaeacians,* inhabitants of Phaeacia, later Corcyra (modern Corfu).

Phaedra, –ae, f., *Phaedra,* daughter of Minos and wife of Theseus.

Phaëthōn, –ontis, m., *Phaethon,* son of Helios, the Sun god; *the sun.*

phalanx, –angis, f., *band,* PHALANX, *host.*

phalerae, –ārum, f. pl., *ornaments* (metal discs worn as military decorations), *trappings.*

pharetra, –ae, f., *quiver.*

Phēgeus, –ī, m., *Phegeus,* a Trojan servant.

Philoctētēs, –ae, m., *Philoctetes,* a celebrated archer, who slew Paris.

Phīneus, –a, –um, adj., *of Phineus,* king of Salmydessus in Thrace.

Phlegethōn, –ontis, m., *Phlegethon,* a river in the Lower World.

Phlegyās, –ae, m., *Phlegyas,* king of the Lapithae.

Phoebēus, –a, –um (**Phoebus**), adj., *of Phoebus, of Apollo.*

Phoebus, –ī, m., *Phoebus,* another name for *Apollo.*

Phoenīces, –um, m. pl., *the Phoenicians, inhabitants of Phoenicia,* on the eastern shore of the Mediterranean.

Phoenissus, –a, –um, adj., *Phoenician;* as subst., f., *the Phoenician woman, Dido.*

Phoenīx, –īcis, m., *Phoenix,* a companion of Achilles.

Pholoē, –ēs, f., *Pholoe,* a slave of Aeneas.

Phorbās, –antis, m.. *Phorbas,* a son of Priam.

Phorcus, –ī, m., *Phorcus,* a sea god.

Phrygius, –a, –um (Phrygia), adj., *of Phrygia, Phrygian, Trojan;* as subst., f. pl., *the Trojan women.*

Phryx, –gis, m., *a Phrygian, a Trojan;* pl., *Phrygians, Trojans.*

Phthīa, –ae, f., *Phthia,* a district in Thessaly, the native place of Achilles.

piāculum, –ī (piō), n., *expiatory rite, atonement; sacrifice; crime.*

picea, –ae, f., *the* PITCH *pine, pine.*

piceus, –a, –um (picea), adj., PITCH-*black, dark.*

pīctūra, –ae (pingō), f., *painting,* PICTURE.

pīctūrātus, –a, –um (pīctūra), adj., PICTURED, *figured, embroidered.*

pīctus, –a, –um (part. of **pingō**), adj., *painted, embroidered; spotted, gay-colored.*

pietās, –ātis (pius), f., *filial affection,* PIETY; *love, devotion; reverence; righteousness; worth, noble character.*

piget, –ēre, –uit, impers. *it disgusts; one is unwilling; one is displeased.*

pignus, –oris (*cf.* **pangō**), n., *pledge; token, sign.*

pīneus, –a, –um (pīnus), adj., *of pine,* PINE.

pingō, –ere, pīnxī, pīctum, *paint; stain, color; tattoo.* (DEPICT.)

pinguis, –e, adj., *fat; rich, fertile; reeking.*

pīnifer, –fera, –ferum (pīnus, *cf.* **ferō)**, adj., *pine-bearing.*

pinna, –ae, f., *feather, wing; battlement.*

pīnus, –ī or **–ūs,** f., *pine tree,* PINE; *ship, torch, firebrand.*

piō, –āre, –āvī, –ātum (pius), EXPIATE, *atone for; propitiate, avenge.*

Pīrithous, –ī, m., *Pirithous,* king of the Lapithae.

piscōsus, –a, –um (piscis), adj., *abounding in fish.*

pistrix, –icis, f., *sea-monster, sea-dragon;* **Pistrix,** one of Aeneas' ships.

pius, –a, –um, adj., *dutiful, filial, devoted, tender;* PIOUS, *virtuous, good; holy, pure, blameless; just, righteous.*

placeō, –ēre, –uī or **–itus sum, —,** *please;* impers., **placet,** *it pleases, it is decreed* or *determined.*

placidē (placidus), adv., *peacefully, gently.* (PLACIDLY.)

placidus, –a, –um (placeō), adj., sup. **placidissima,** *calm, peaceful, serene; kindly, gracious.* (PLACID.)

placitus, –a, –um (part. of **placeō**), adj., *pleasing, agreeable.*

plācō, –āre, –āvī, –ātum (*cf.* **placeō**), *appease,* PLACATE; *soothe.*

plaga, –ae, f., *hunting-net, toil, snare; region, tract, expanse.*

plangor, –ōris (plangō), m., *wailing, cry.*

plānitiēs, –ēī (plānus), f., *plain.*

planta, –ae, f., *sole, foot.*

plaudō, –ere, plausī, plausum, *beat, flap;* APPLAUD; *tread, dance.*

plausus, –ūs (plaudō), m., *clapping,* APPLAUSE; *flapping.*

Plēmurium, –ī, n., *Plemurium* or *Plemyrium,* a promontory in eastern Sicily, near Syracuse.

plēnus, –a, –um (pleō), adj., *full, brimming; overflowing, swelling; mature.* (PLENARY.)

plicō, –āre, –uī and **–āvī, –itum** and **–ātum,** *coil, fold, twine.*

plūma, –ae, f., *down; feather.* (PLUME, PLUMAGE.)

plumbum, –ī, n., *lead; bullet.* (PLUMBER.)

plūrimus, –a, –um, sup. of **multus.**

plūs, plūris, comp. of **multus.**

pluvius, –a, –um (*cf.* **pluō**), adj., *rainy.*

pōculum, –ī, n., *drinking-cup, bowl; draught.*

poena, –ae, f., PENALTY, *punishment; revenge; torture.*

Poenī, –ōrum, m. pl., *Phoenicians; Carthaginians.*

Polītēs, –ae, m., *Polites,* a son of Priam.

polliceor, –ērī, –itus sum, *promise.*

polluō, –ere, –uī, –ūtum, POLLUTE, *profane; violate; scorn.*

Pollūx, –ūcis, m., *Pollux,* son of Tyndarus and brother of Castor.

polus, –ī, m., *pole; heavens, sky.*

Polyboetēs, –ae, m., *Polyboetes,* a priest of Ceres at Troy.

Polydōrus, –ī, m., *Polydorus,* a son of Priam.

Polyphēmus, –ī, m., *Polyphemus,* a Cyclops.

Pōmetiī, –ōrum, m. pl., and **Pōmetia, –ae,** f., *Pometii,* a city of the Volscians, also *Suessa Pometia.*

pompa, –ae, f., *procession, funeral train.*

pondus, –eris (*cf.* **pendō**), n., *weight, burden.*

pōne, adv., *after, behind.*

pōnō, –ere, posuī, positum, *put, place, lay, stretch; lay aside, give up; cease; set aside; establish, set up, found; lay to rest, bury; set, assign, ordain, offer;* **sē pōnere** and pass., *decline, subside; lie.*

pontus, –ī, m., *the sea; wave.*

populāris, –e (**populus**), adj., *of the people,* POPULAR.

pōpuleus, –a, –um (**pōpulus**), adj., *of* POPLAR, *poplar.*

populō, –āre, –āvī, –ātum, *lay waste, ravage; plunder, rob.* (DEPOPULATE.)

populus, –ī, m., *people, tribe, nation; the common people,* POPULACE, *multitude.*

porriciō, –ere, —, –rectum, *offer; throw to.*

porrigo (and **porgō**), **–ere, –rēxī, –rēctum** (**por-** = **prō** + **regō**), *stretch out, hold out;* pass., *extend.*

porrō (*cf.* **prō**), adv., *forward; yonder, afar off;* of time, *afterward; in turn.*

porta, –ae, f., *gate; passage, door.* (PORTAL.)

portendō, –ere, –tendī, –tentum (**por-** = **prō** + **tendō**), *foretell,* PORTEND.

porticus, –ūs (**porta**), f., PORTICO, *colonnade; hall.*

portitor, –ōris (*cf.* **portō**), m., *ferryman, boatman.*

portō, –āre, –āvī, –ātum, *carry, bear; carry off; announce.* (PORTER.)

Portūnus, –ī (**portus**), m., *Portunus,* a Roman god of harbors.

portus, –ūs, m., *harbor, haven,* PORT.

poscō, –ere, poposcī, poscitum, *demand, ask, implore, call for, claim; inquire.*

possum, posse, potuī, *be able; have power, avail.* (POSSIBLE.)

post, prep. with acc. and adv., *after, behind, next to;* of time,

afterward, hereafter. (POSTMORTEM.)

posterus, –a, –um, adj., comp., **posterior,** sup., **postrēmus** and **postumus** (post), *next;* sup., *latest, last; youngest; lowest;* as subst., **postera, –ae** (*sc.* diēs), f., *the following day.* (POSTHUMOUS.)

post-habeō, –ēre, –uī, –itum, *esteem less, neglect.*

postis, –is, m., POST; *doorway;* pl., *door, gate.*

post-quam, conj., *after, as soon as, when; since.*

postrēmus, sup. of **posterus.**

postumus, sup. of **posterus.**

potēns, –entis (part. of **possum**) adj., *powerful, mighty; lord of, ruler over.* (POTENTATE.)

potentia, –ae, f., *power.* (POTENTIAL.)

potestās, –ātis (**possum**), f., *power; opportunity; authority.*

potior, –īrī, potītus sum, *be master of, gain; seize, occupy, attain.*

potior, –ius, comp. of **potis.**

potis, –e (*cf.* **possum**), adj., *able;* comp., **potior,** *better, preferable;* acc. **potius,** as adv., *preferably.*

potius, see **potis.**

pōtō, –āre, –āvī, –ātum or **pōtum,** *drink.* (POTATION.)

prae, prep. with abl., *before, in front;* in composition also *at the end, very.*

prae-celsus, –a, –um, adj., *very high.*

praeceps, –itis (**prae + caput**), adj., *headlong,* PRECIPITOUS; *driven headlong, swift, in haste, impetuous;* as subst., **praeceps, –itis,** n., PRECIPICE; **in praeceps,** *headlong;* **in praecipitī,** *on the steep edge.*

praeceptum, –ī (part. of **praecipiō** as subst.), n., *order, command,* PRECEPT; *warning.*

prae-cipiō, –ere, –cēpī, –ceptum (**prae + capiō**), *anticipate, forecast; direct, charge, appoint, prescribe; teach.* (PRECEPTOR, PRECEPT.)

praecipitō, –āre, –āvī, –ātum (**praeceps**), *hurl; drive headlong; hurry, hasten;* **praecipitāre morās,** *exchange delay for haste; arouse, excite;* **sē praecipitāre,** *run swiftly, fall headlong, plunge.*

praecipuē (**praecipuus**), adv., *especially, chiefly.*

praecipuus, –a, –um (**praecipiō**), adj., *special, particular.*

prae-clārus, –a, –um, adj., *very bright; illustrious, famous.*

praecō, –ōnis, m., *herald.*

praecordia, –ōrum (**prae + cor**), n. pl., *diaphragm; heart.*

praeda, –ae, f., *booty, spoil, prey; game.* (PREDACIOUS.)

prae-dīcō, –ere, –dīxī, –dictum, *foretell,* PREDICT; *warn.*

praedictum, –ī (part. of **praedīcō** as subst.), n., PREDICTION, *prophecy.*

prae-eō, –īre, –īvī or **–iī, –itum,** *go before, precede.*

prae-ferō, –ferre, –tulī, –lātum, *place before,* PREFER.

praeficiō, –ere, –fēcī, –fectum (**prae + faciō**), *put in command of* or *in charge of.*

prae-fīgō, –ere, –fīxī, –fīxum, *fix on, fasten to; tip, point.*

praemetuō, –ere, —, —, *fear greatly, dread.*

prae-mittō, –ere, –mīsī, –missum, *send forward, send ahead.*

praemium, –ī (**prae + emō**), n.,

prize, reward, gift; blessing, delight. (PREMIUM.)

prae-nātō, –āre, –āvī, –ātum, *flow in front of.*

prae-pes, –etis, adj., *swift, winged.*

prae-pinguis, –e, adj., *very fat; rich.*

praeripiō, –ere, –ripuī, –reptum (**prae** + **rapiō**), *seize beforehand, snatch from.*

prae-rumpō, –ere, –rūpī, –ruptum, *break off;* see also **praeruptus.**

praeruptus, –a, –um (part. of **prae-rumpō**), adj., *precipitous, steep, sheer.*

prae-saepe or **praesēpe, –is** (**prae,** *cf.* **saepēs**), n., *stall, fold; hive.*

prae-scius, –a, –um, adj., *prescient, foreboding.*

praesēns, –entis (**praesum**), adj., *present, in person, before one's eyes; ready; instant; powerful, helpful.*

prae-sentiō, –īre, –sēnsī, –sēnsum, *foresee, divine.*

praesēpe, see **praesaepe.**

praesideō, –ēre, –sēdī, –sessum (**prae** + **sedeō**), PRESIDE *over, rule over.*

praestāns, –antis (part. of **prae-stō**), adj., comp. **praestantior,** *superior, lordly, magnificent.*

prae-stō, –āre, –stitī, –stitum or **praestātum,** *surpass;* impers., **praestat,** *it is preferable, it is better.*

prae-tendō, –ere, –tendī, –tentum, *offer; stretch, extend before, fringe, skirt.* (PRETEND.)

praeter-eā, adv., *besides, moreover; hereafter.*

praeter-eō, –īre, –īvī or **–iī, –itum,** *pass by, leave behind.* (PRETERITE.)

praeter-lābor, –ī, –lāpsus sum, *glide by; flow by; sail past.*

praeter-vehor, –ī, –vectus sum, *be carried by, sail by.*

prae-texō, –ere, –texuī, –textum, *fringe; cover, hide, veil.* (PRETEXT.)

prae-vertō, –ere, –vertī, –versum, *turn aside, divert, take unawares, surprise;* pass., *outstrip.*

prae-videō, –ēre, –vīdī, –vīsum, *foresee.* (PREVISION.)

prātum, –ī, n., *meadow.*

prāvus, –a, –um, adj., *crooked;* as subst., **prāvum, –ī,** n., *falsehood, wickedness.* (DEPRAVITY.)

precor, –ārī, –ātus sum, *pray, implore; pray for.*

prehendō and **prēndō, –ere, –hendī, –hēnsum** (**prae** + **hendō**), *seize, grasp; take, occupy; overtake.* (PREHENSILE.)

premō, –ere, pressī, pressum, PRESS, *set foot on, step on; repress, hold back, tighten; suppress, cease; rule, confine, check, bind; overwhelm, crush,* OPPRESS; *overflow; press hard, pursue, attack; wrap, cover; overlap; crown; keep secret, conceal.*

prēndō, see **prehendō.**

prēnsō, –āre, –āvī, –ātum (intens. of **prehendō**), *grasp, seize.*

pressō, –āre, –āvī, –ātum (intens. of **premō**), PRESS; **ūbera pressāre,** *milk.*

pretium, –ī, n., *price; reward, prize.*

prex, precis, f., not found in the nom. and gen. sing., *prayer.*

Priamēius, –a, –um (**Priamus**), adj., *Priamean, of Priam;* as subst., f., *daughter of Priam.*

Priamidēs, –ae, m., acc. **Priamidēn,** *son of Priam.*

Priamus, –ī, m., *Priam,* (1) king of Troy; (2) his grandson.

prīdem (*cf.* **prior**), adv., always with **iam,** *long ago, long since.*

prīmō (**prīmus**), adv., *at first.*

prīmōris, –e (**prīmus**), adj., not found in the nom. sing., *first, foremost;* as subst., **prīmōrēs, –um,** m. pl., *chiefs, nobles.*

prīmum (**prīmus**), adv., *first.*

prīmus, –a, –um (sup., *cf.* **prior**), adj., *foremost, chief; earliest; early; first part of, edge, border; for the first time;* with adv. force, *formerly;* as subst., **prīmum, –ī,** n., *first thing;* acc., **prīmum** as adv., *first;* abl., **prīmō,** as adv., *at first;* **prīmī, –ōrum,** m. pl., *chiefs;* **prīma, –ōrum,** n. pl., *front, van;* **in prīmis** or **imprīmis,** adv., *especially;* **ut** or **cum prīmum,** *as soon as.* (PRIME, PRIMARY.)

prīnceps, –cipis (**prīmus,** *cf.* **capiō**), adj., *foremost, chief;* as subst. m., *chief, leader; founder, ancestor.* (PRINCIPAL.)

prīncipium, –ī (**prīnceps**), n., *beginning, origin;* abl. **prīncipiō,** as adv., *in the beginning, first.*

prior, –ius (*cf.* **prō** and **prae**), adj. comp., *former, first, of old; sooner, before; superior;* as subst., **priōrēs, –um,** m. pl., *forefathers, ancestors, men of old.* (PRIOR, PRIORITY.)

prīscus, –a, –um (*cf.* **prior**), adj., *ancient, former.*

prīstinus, –a, –um (*cf.* **prior**), adj., *former.* (PRISTINE.)

Pristis, –is, f., *Pristis,* one of Aeneas' ships; see **pristrix.**

prius (**prior**), adv., *before, sooner, rather.*

prius-quam, conj., *before, until.*

prō, prep. with abl., *before, in front of; in the front part of, on; for, in behalf of; in place of, in return for, for the sake of;* **prō sē,** *according to one's ability;* in composition (**prō, pro,** and **prōd**), *before, in front of, for, forward, forth.* (PRO-GERMAN.)

prō, interj., *oh! ah! alas!*

pro-avus, –ī, m., *greatgrandfather, ancestor.*

probō, –āre, –āvī, –ātum (**probus**), *approve.* (PROBATION.)

Procās, –ae, m., *Procas,* an early king of Alba Longa.

procāx, –ācis (*cf.* **prō**), adj., *bold, boisterous; wild, fierce.*

prō-cēdō, –ere, –cessī, –cessum, *advance, pass by;* PROCEED, *go.*

procella, –ae (**pro,** *cf.* **celer**), f., *storm, tempest.*

procerēs, –um (*cf.* **prō**), m. pl., *chiefs, nobles, princes.*

prō-clāmō, –āre, –āvī, –ātum, *cry out, protest.* (PROCLAIM.)

Procris, –idis, f., acc. **Procrim,** *Procris,* daughter of Erectheus.

procul, adv., *far off, from afar; apart; on high.*

prō-cumbō, –ere, –cubuī, –cubitum, *lie down; fall, die; fall in ruins;* of oars, *fall upon, bend to, ply.*

prō-currō, –ere, –cucurrī and **–currī, –cursum,** *run forward; jut forth, project.*

prō-curvus, –a, –um, adj., *curved, winding.*

procus, –ī, (*cf.* **precor**), m., *suitor.*

prōd-eō, –īre, –īvī or **–iī, –itum,** *go forward, advance.*

prōdigium, –ī, n., *omen,* PRODIGY; *monster.*

prōditiō, –ōnis (prōdō), f., *treason, treachery; evidence.*

prō-dō, –ere, –didī, –ditum, *give forth, hand on, found; give up, betray.*

prō-dūcō, –ere, –dūxī, –ductum, PRODUCE, *breed; prolong.*

proelium, –ī, n., *battle, combat; war.*

profānus, –a, –um (pro, fānum, *shrine*), adj., PROFANE, *unhallowed; violated;* as subst., **profānī, –ōrum,** m. pl., *the uninitiated, the* PROFANE.

profectus, perf. part. of **proficīscor;** as subst., **profectī,** m. pl., *wanderers, exiles.*

prō-ferō, –ferre, –tulī, –lātum, *carry forward, extend.*

proficīscor, –ī, profectus sum, *set out, depart; come* or *go from.*

pro-for, –ārī, –ātus sum, *speak out, speak.*

profugus, –a, –um (profugiō), adj., *fleeing, exiled;* as subst., **profugus, –ī,** m., *wanderer, fugitive.*

profundus, –a, –um, adj., *deep,* PROFOUND, *abysmal; high.*

prōgeniēs, –ēī (prōgignō), f., *offspring, race,* PROGENY; *son.*

prō-gignō, –ere, –genuī, –genitum, *beget; bring forth, produce.* (PROGENITOR.)

prōgredior, –ī, –gressus sum (prō + gradior), *go forth, advance, proceed; come forth.* (PROGRESS.)

prohibeō, –ēre, –uī, –itum (pro + habeō), *hold off, ward off,* PROHIBIT; *avert; prevent.*

prōiciō, –ere, –iēcī, –iectum (prō + iaciō), *throw, throw away; throw down;* PROJECT, *jut forth.*

prōiectus, –a, –um (part. of prōiciō), adj., PROJECTING, *jutting.*

prō-lābor, –ī, –lāpsus sum, *fall; fall in ruins.*

prōlēs, –is (prō, *cf.* ad-ol-ēscēns), f., *offspring, children; race, lineage.*

prō-luō, –ere, –luī, –lūtum, *wash away; drench, soak;* **sē prōluere,** *drink deep.*

prōluviēs, –ēī (prōluō), f., *discharge.*

prō-mereor, –ērī, –itus sum, *deserve,* MERIT.

prōmissus (perf. part. of prōmittō), adj., PROMISED; *betrothed;* as subst., **prōmissum, –ī,** n., PROMISE; *promised reward, prize.*

prō-mittō, –ere, –misī, –missum, PROMISE, *agree; profess.*

prōmō, –ere, prōmpsī, prōmptum (prō + emō), *put forth, exhibit, employ;* **sē prōmere,** *come forth.* (PROMPT.)

prōnuba, –ae (prō, *cf.* nūbō), f., *goddess* or *patroness of marriage,* applied to Juno; as adj., *nuptial.*

prōnus, –a, –um (prō), adj., *leaning forward; headlong, on one's face,* PRONE; of the sea, *open, safe.*

prōpāgō, –inis (prō, *cf.* pangō), f., *layer* of a vine; *offspring, progeny.* (PROPAGATION.)

properē (properus), adv., *hastily, speedily.*

properō, –āre, –āvī, –ātum, *hasten, make haste, be eager;* impers., *one hastens.*

propinquō, –āre, –āvī, –ātum (propinquus), *draw near, come.*

propinquus, –a, –um (prope), adj., *near, neighboring; related.* (PROPINQUITY.)

propior, –ius, sup. **proximus** (prō,

cf. **prope**), adj., *nearer;* as subst., **propiōra, -um,** n. pl. (*sc.* **loca**), *inner course;* sup., *nearest, next.*

propius, n. of **propior** as adv., *nearer, closer; more favorably, more graciously.*

prō-pōnō, -ere, -posuī, -positum, *offer,* PROPOSE.

proprius, -a, -um, adj., *one's own, peculiar; fitting,* PROPER; *enduring, perpetual.*

propter, prep. with acc., *on account of.*

prōpugnāculum, -ī (**prōpugnō**), n., *rampart.*

prōra, -ae, f., *prow.*

prōripiō, -ere, -uī, -reptum (**prō** + **rapiō**), *hurry forth;* with **sē** expressed or understood, *rush forth, hasten.*

prō-rumpō, -ere, -rūpī, -ruptum, *hurl forth, send forth; rush forth.*

prōruptus, -a, -um (part. of **prō-rumpō**), adj., *bursting forth, rushing, raging.*

prō-sequor, -ī, -secūtus sum, *follow after, pursue; continue; attend, send on one's way.* (PROSECUTE.)

Prōserpina, -ae, f., *Proserpina* (58, 68).

prōsiliō, -īre, -uī, -īvī or **-iī, —** (**prō** + **saliō**), *leap forth, dart forth.*

prōspectus, -ūs (**prōspiciō**), m., *view,* PROSPECT; *sight.*

prosper or **prosperus, -era, -erum** (**prō,** *cf.* **spēs**), adj., *favorable, propitious.* (PROSPEROUS.)

prōspiciō, -ere, -spexī, -spectum (**prō** + **speciō,** *look*), *look forward, look forth, look out upon, behold, espy, see.*

prō-sum, prōd-esse, prō-fuī, —, *be of advantage, profit, avail.*

prō-tegō, -ere, -tēxī, -tēctum, PROTECT, *defend.*

prō-tendō, -ere, -tendī, -tēnsum or **-tentum,** *stretch forth, extend.*

prōtinus (**prō** + **tenus**), adv., *forward, throughout; soon, next, then; at once.*

prō-trahō, -ere, -trāxī, -trāctum, *drag forth.* (PROTRACT.)

prō-vehō, -ere, -vexī, -vectum, *carry forward;* pass., *go, proceed, sail.*

proximus, sup. of **propior,** adj., *nearest, next.* (APPROXIMATE.)

proxumus, see **proximus.**

prūdentia, -ae (**prūdēns**), f., *foresight, wisdom.* (PRUDENCE.)

prūna, -ae, f., *live coal.*

pūbēns, -entis, adj., *full-grown;* of plants, *juicy.*

pūbēs, -is, f., *groin, waist;* coll., *youth, young men.* (PUBERTY.)

pūbēscō, -ere, pūbuī, —, *grow up.*

pudeō, -ēre, puduī, puditum, *be ashamed; shame;* impers., **pudet,** *one is ashamed.*

pudor, -ōris (**pudeō**), m., *shame; modesty; honor, purity.*

puella, -ae (*cf.* **puer**), f., *girl, maiden; young woman.*

puer, puerī, m., *boy, youth; infant.*

puerīlis, -e (**puer**), adj., ~~*of a boy,*~~ *boyish, youthful.* (PUERILE.)

pugna, -ae, f., *battle, contest; war.* (PUGNACIOUS.)

pugnō, -āre, -āvī, -ātum (**pugna**), *fight, contend; resist, struggle against.*

pugnus, -ī, m., *fist, hand.*

pulcher, -chra, -chrum, adj., comp. **pulchrior,** sup. **pulcherri-**

mus, *beautiful, handsome; illustrious, noble; valiant.*

pulsō, –āre, –āvī, –ātum (intens. of **pellō**), *beat, smite, buffet; throb, quiver; insult.*

pulsus, –ūs (**pellō**), m., *stroke; trampling.*

pulverulentus, –a, –um (**pulvis**), adj., *dusty.*

pulvis, –eris, m., *dust, dusty plain; soil.* (PULVERIZE.)

pūmex, –icis, m., PUMICE, *porous rock, rock.*

Pūniceus, –a, –um (*cf.* **Poenī**), adj., *purple.*

Pūnicus, –a, –um (*cf.* **Poenī**), adj., *Punic; Carthaginian.*

puppis, –is, f., *stern;* by metonymy, *ship, boat, vessel.*

pūrgō, –āre, –āvī, –ātum (**pūrus** + **agō**), *make pure;* **sē pūrgāre,** *dissolve, melt away.* (PURGE.)

purpura, –ae, f., PURPLE; *purple fabric, purple fringe.*

purpureus, –a, –um (**purpura**), adj., *purple; ruddy, glowing.*

pūrus, –a, –um, adj., comp. **pūrior,** sup. **pūrissima,** PURE, *bright; fresh; open; unmixed;* **hasta pūra,** *bloodless spear.*

puter, –tris, –tre, adj., *rotten; crumbling, dusty; foul-smelling.* (PUTRID.)

putō, –āre, –āvī, –ātum, *think, suppose.* (PUTATIVE.)

Pygmaliōn, –ōnis, m., *Pygmalion,* brother of Dido.

pyra, –ae, f., *funeral* PYRE, *funeral pile.*

Pyrgō, –ūs, f., *Pyrgo,* a Trojan woman.

Pyrrhus, –ī, m., *Pyrrhus,* son of Achilles.

quā (**quī**), adv. inter., indef., and rel., *how? in any way; by which way, where, as.*

quadrīgae, –ārum (**quadriiugae, quattuor,** *cf.* **iugum**), f. pl., *team* of four horses; *four-horsed chariot, chariot, car.*

quadrupēs, –pedis (**quadru,** *cf.* **quattuor** + **pēs**), adj., *four-footed;* as subst., m. and f., QUADRUPED, *animal; horse.*

quaerō, –ere, –sīvī, –sītum, *seek; ask, demand; inquire; win; miss, desire.* (QUEST, INQUIRE.)

quaesītor, –ōris (**quaerō**), m., *examiner, judge.*

quaesō, –ere, —, —, *seek; ask, beg.*

quālis, –e, inter. and rel. adj., *what sort of? what? of such a kind as; such as, as, like.* (QUALITY.)

quam (**quī**), adv. inter., exclamatory, and rel., *how? how! as, just as;* with a comp., *than;* with the superlative of adj., *as possible.*

quam-quam, conj., *although, though; but yet, and yet.*

quam-vīs, adv. and conj., *however much, however; although, though.*

quandō (**quam**), adv. inter., indef., and rel.; and conj., *when? at any time, ever; when, since, as, because.*

quantus, –a, –um (**quam**), inter. and rel. adj., *how great? how much? as great as, as much as, as;* n. **quantum** as adv., *how much? how? as much, as much as, as far as.* (QUANTITY.)

quā-rē, inter. and rel. adv., *why? on account of which, for which reason, wherefore.*

quārtus, –a, –um (*cf.* **quattuor**), num. adj., *fourth.* (QUARTER.)

quassō, –āre, –āvī, –ātum (intens. of **quatiō**), *shake, brandish; shatter;* intrans., *shake.*

quater (*cf.* **quattuor**), num. adv., *four times.*

quatiō, –ere, —, quassum, *shake, brandish; agitate, make tremble;* of wings, *beat; lash; batter, shatter.*

quattuor, num. adj. indecl., *four.*

-que, conj. enclitic, *and;* **-que . . . -que** (**-que . . . et, et . . . -que**), *both . . . and.*

queō, quīre, quīvī or **quiī, quitum,** *be able.*

quercus, –ūs, f., *oak tree; oak crown;* **quercus cīvīlis,** *the civic crown* of oak leaves.

querella, –ae (**queror**), f., *complaint, lament.* (QUERULOUS.)

queror, –ī, questus sum, *complain, bewail.*

questus, –ūs (**queror**), m., *complaint, lament; groan, wail.*

quī, quae, quod, gen. **cuius,** inter. and rel. pron. and adj., *who, which, what? who, which, that.*

quia (**quī**), conj., *because.*

quia-nam, inter. adv., *why pray? why? why in the world?*

quicquam, see **quisquam.**

quī-cumque, quaecumque, quodcumque, indef. rel. pron. and adj., *whoever, whatever; any whatever.*

quid, see **quis.**

quidem, adv., *indeed, at least, yet;* **nē . . . quidem,** *not even.*

quiēs, –ētis, f., *rest,* QUIET; *sleep; respite.*

quiēscō, –ere, quiēvī, –ētum (**quiēs**), *rest, repose; be* QUIET, *die out; be at rest, cease.* (QUIESCENT.)

quiētus, –a, –um (part. of **quiēscō**), adj., QUIET, *still, peaceful; calm, gentle.* (QUIETUS.)

quīn (old abl. **quī** + **ne**), conj., *why not? come now;* with subj., *but that, that . . . not;* **quīn etiam** and **quīn,** *sc.* **etiam,** *nay even, nay but, moreover.*

quīnī, –ae, –a (*cf.* **quīnque**), distr. num. adj., *five each; five.*

quīnquāgintā (**quīnque**), num. adj. indecl., *fifty.*

quippe (**quid** + **-pe**), adv. and conj., *indeed, truly, in fact; because, for.*

Quirīnus, –ī, m., *Quirinus,* the name of Romulus after his deification.

1. **quīs,** old dat. and abl. pl. of **quī** (124).
2. **quis, quid,** gen. **cuius,** inter. pron. and adj., *who? which? what?* n., **quid,** as adv., *as to what? how? why?*
3. **quis** or **quī, quae** or **qua, quid** or **quod,** gen. **cuius,** indef. pron., *any one, anything, any;* n. **quid** as adv., *as to anything, at all.*

quis-nam, quaenam, quidnam, inter. pron. and adj., *who pray? what pray? who? what?*

quisquam, quidquam or **quicquam,** gen. **cuiusquam,** indef. pron., *any one, anything, any.*

quisque, quaeque, quidque or **quodque,** gen. **cuiusque,** indef. pron. and adj., *each, each one.*

quisquis, quidquid or **quicquid,** indef. rel. pron. and adj., *whoever, whatever.*

1. **quō** (**quī**), rel. abl., *whither, where.*
2. **quō** (**quī**), inter. and indef.

adv., *whither? to which place? wherever? to what end? why?*

3. **quō** (**quī**), conj., *in order that, that*, especially with comparatives.

quō-circā, adv., *for which reason, wherefore.*

quō-cumque, indef. adv., *whithersoever; however.*

quod (**quī**), conj., *as for; because, that;* **quod sī**, *but if.*

quodcumque, see **quīcumque.**

quō-nam, inter. adv., *whither pray? whither?*

quondam (**quom** = **cum** + **-dam**), adv., *at some time, once; at times, sometimes; formerly; but now; hereafter.*

quoniam (**quom** = **cum** + **iam**), conj., *since, because; when, as soon as.*

quo-que, conj., *also, as well, too; even.*

quot, indecl. rel. and inter. adj., *how many? as many as.*

quot-annīs, adv., *yearly.*

quotiēns (**quot**), inter. and rel. adv., *how often? as often as.*

quō-ūsque, inter. adv., *how long?*

rabidus, –a, –um, adj., *raging,* RABID; *ravenous.*

rabiēs, –em, –ē, gen. wanting, f., *madness, fury.* (RABIES.)

radius, –ī, m., *staff, rod; spoke; ray, beam; shuttle.* (RADIUS.)

rādīx, –īcis, f., *root.* (RADICAL.)

rādō, –ere, rāsī, rāsum, *coast along, skim by.*

rāmus, –ī, m., *branch, bough.* (RAMIFICATION.)

rapidus, –a, –um (**rapiō**), adj., *consuming, fierce; swift, quick, active,* RAPID.

rapiō, –ere, –uī, –tum, *seize; catch, kindle; carry off, ravish; plunder, steal, pillage; hasten, rush; rush over, scour; wave.*

raptō, –āre, –āvī, –ātum (intens. of **rapiō**), *seize; drag.*

raptor, –ōris (**rapiō**), m., *plunderer, ravisher;* as adj., *plundering, ravening.*

raptum, –ī (part. of **rapiō** as subst.), n., *plunder, booty.*

rārēscō, –ere, —, — (**rārus**), *grow thin; widen, open.*

rārus, –a, –um, adj., *thin; scattered, here and there; broken, wide-meshed, meshed; few,* RARE.

ratiō, –ōnis (**reor**), f., *plan, method,* REASON, *purpose.* (RATIO, RATIONAL.)

ratis, –is, f., *raft; ship, boat.*

ratus, perf. part. of **reor**, adj., *determined, fixed, settled.* (RATIFY.)

raucus, –a, –um, adj., *hoarse, harsh; resounding, roaring;* n. pl., **rauca**, as adv., *hoarsely.* (RAUCOUS.)

re- or **red-**, insep. particle, *back, again, un-;* sometimes intens.

rebellis, –e (**re-** + **bellum**), adj., REBELLIOUS, *renewing war.*

re-cēdō, –ere, –cessī, –cessum, *withdraw, retreat; stand back,* RECEDE; *depart, disappear.*

recēns, –entis, adj., *fresh,* RECENT; *newly made;* as adv., *lately.*

re-cēnseō, –ēre, –cēnsuī, –cēnsum or **cēnsitum**, *reckon, count; review.*

recidīvus, –a, –um (**recidō**), adj., *revived; rebuilt.*

recīnctus (perf. part. of **recingō**), adj., *ungirded, loose, flowing.*

re-cingō, –ere, –cīnxī, –cīnctum, *ungird, loosen.*

recipiō, –ere, –cēpī, –ceptum (re- + capiō), *take back, take, receive; recover, save, rescue;* of punishment, with **ab** and abl., *inflict, exact;* **sē recipere,** *betake oneself, withdraw.*

reclūdō, –ere, –clūsī, –clūsum (re- + claudō), *unclose, open; disclose; unsheathe.*

re-colō, –ere, –coluī, –cultum, *consider, contemplate.*

re-condō, –ere, –condidī, –conditum, *hide; bury.* (RECONDITE.)

recordor, –ārī, –ātus sum, *recall, remember.* (RECORD.)

rēctor, –ōris (regō), m., *ruler, leader; pilot, helmsman.* (RECTOR.)

rēctus, –a, –um (part. of regō), adj., *straight, direct;* **rēctō flūmine,** *along the river;* **rēctō lītore,** *along the shore;* as subst., **rēctum, –ī,** n., *right.*

re-cubō, –āre, –āvī, –ātum, *lie.*

recursō, –āre, –āvī, –ātum (intens. of recurrō), *run back, rush back; recur.*

recursus, –ūs (recurrō), m., *return, retreat;* **cursūs recursūsque,** *movements to and fro, marches and countermarches.*

recūsō, –āre, –āvī, –ātum, *object, decline; shrink from.*

recussus, part. of **recutiō.**

recutiō, –ere, –cussī, –cussum (re- + quatiō), *strike back, make resound* or *re-echo.*

red-dō, –ere, –didī, –ditum, *give back, restore, renew; pay, render; give, grant; pour forth; make answer;* pass. and **sē reddere,** *emerge, appear, rise.*

red-eō, –īre, –īvī or **–iī, –itum,** *go back, return; retreat.*

redimiō, –īre, –iī, –ītum, *wreathe, crown.*

redimō, –ere, –ēmī, –ēmptum (red- + emō), *buy back, ransom,* REDEEM.

reditus, –ūs (redeō), m., *return.*

red-oleō, –ēre, –uī, —, *be fragrant, be sweet; be* REDOLENT *of.*

re-dūcō, –ere, –dūxī, –ductum, *lead back, bring back, return; rescue; draw back;* of oars, *ply.*

reductus, –a, –um (perf. part. of redūcō), adj., *retired, secluded; receding.*

re-dux, –ducis, adj., *returned, restored.*

refellō, –ere, –fellī, — (re- + fallō), *refute.*

re-ferō, –ferre, –tulī, –lātum, *bring back, bear back; recall; win, gain; reply; repeat; revive; cast up; render,* REFER, *pay; report,* RELATE, *announce; change;* with **vōce** or **vōcēs,** *speak, cry;* pass., *recede, ebb.*

re-fīgō, –ere, –fīxī, –fīxum, *unfasten, take down, loosen; annul, abolish.*

re-flectō, –ere, –flexī, –flexum, *bend back, turn back;* **animum reflectere,** *turn attention to, think of, recollect.* (REFLECT.)

refringō, –ere, –frēgī, –frāctum (re- + frangō), *break off.*

re-fugiō, –ēre, –fūgī, —, *flee; start back; recede; shrink;* **fugit refugitque,** *hastens to and fro.*

re-fulgeō, –ēre, –fulsī, –fulsum, *shine forth, gleam.*

re-fundō, –ere, –fūdī, –fūsum, *pour forth, upheave;* pass., *sweep back, overflow.*

rēgālis, –e (rēx), adj., REGAL, *royal, princely.*

rēgificus, –a, –um (**rēx**, *cf.* **faciō**), adj., *regal, royal.*

rēgīna, –ae (**rēx**), f., *queen, princess;* as adj., *royal.*

regiō, –ōnis (**regō**), f., *quarter,* REGION; *territory.*

rēgius, –a, –um (**rēx**), adj., *of a king* or *queen, royal, kingly, queenly, princely.*

rēgnātor, –ōris (**rēgnō**), m., *ruler, sovereign, lord.*

rēgnō, –āre, –āvī, –ātum (**rēgnum**), REIGN, *be king; rule;* impers., **rēgnābitur,** *kings shall rule.*

rēgnum, –ī (*cf.* **rēx**), n., *royal power, sovereignty; realm, kingdom; throne; capital.*

regō, –ere, rēxī, rēctum, *rule, sway, control; guide, direct.*

rēiciō, –ere, –iēcī, –iectum (**re-** + **iaciō**), *throw back;* of the eyes, *avert.*

relegō, –ere, –lēgī, –lēctum, *pass* or *coast by again, retrace.*

rēligiō, –ōnis, f., *reverence,* RELIGION, *piety; faith, offering, religious purpose; worship, rite; oracle, omen; sanctity, holiness, divinity.*

religiōsus, –a, –um (**rēligiō**), adj., *sacred, holy.* (RELIGIOUS.)

re-linquō, –ere, –līquī, –lictum, *leave, quit, resign, desert; leave undone, neglect.* (RELINQUISH.)

rēliquiae, –ārum, f. pl., *remnants, survivors.* (RELICS.)

re-lūceō, –lūcēre, –lūxī, —, *shine brightly, glow.*

re-meō, –āre, –āvī, –ātum, *go back.*

re-metior, –īrī, –mēnsus sum, *measure again; retrace, recross.*

rēmex, –igis (**rēmus**, *cf.* **agō**), m., *oarsman, rower;* coll., *crew.*

rēmigium, –ī (**rēmex**), n., *rowing, oarage;* coll., *oars, oarsmen;* **ālārum rēmigium,** *soaring wings.*

re-mittō, –ere, –mīsī, –missum, *send back, release; return, repay; give up, yield, waive; submit; re-echo.* (REMIT, REMISS.)

re-mordeō, –ēre, —, –morsum, *gnaw; vex, trouble.*

re-moveō, –movēre, –mōvī, –mōtum, REMOVE, *take away.* (REMOTE.)

re-mūgiō, –īre, –īvī or **–iī, –ītum,** *re-echo, resound.*

rēmus, –ī, m., *oar.*

Remus, –ī, m., *Remus,* brother of Romulus.

re-nārrō, –āre, –āvī, –ātum, NARRATE, *tell.*

re-nāscor, –ī, –nātus sum, *be born again, grow again.*

re-novō, –āre, –āvī, –ātum, RENEW. (RENOVATE.)

reor, rērī, ratus sum, *think, believe.*

re-pellō, –ere, reppulī, –pulsum, REPEL; *reject, disdain.*

re-pendō, –ere, –pendī, –pēnsum, *repay, requite; compensate.*

repente (**repēns**), adv., *suddenly.*

reperiō, –īre, repperī, –pertum, *discover; find out.* (REPERTORY.)

re-petō, –ere, –īvī, –ītum, *seek again; seek, call back; renew, repeat; trace back, recall.* (REPETITION.)

re-pleō, –ēre, –ēvī, –ētum, *fill up.* (REPLETE.)

re-pōnō, –ere, –posuī, –positum or **repostum,** *replace; restore, renew; lay aside; store away.* (REPOSITORY.)

re-portō, –āre, –āvī, –ātum, *bring back;* REPORT.

re-poscō, –ere, —, —, *demand back, exact.*

repostus, –a, –um (part. of repōnō), adj., *buried, laid to rest; stored; remote.*

reprimō, –ere, –pressī, –pressum (re- + premō), REPRESS, *withhold; restrain.*

re-pugnō, –āre, –āvī, –ātum, *fight against, resist.* (REPUGNANT.)

re-quiēs, –ētis, f., *rest, respite; comfort.*

re-quiēscō, –ere, –quiēvī, –ētum, *rest, cease.*

requīrō, –ere, –quīsīvī, –quīsītum (re- + quaerō), *search out, return to; seek, ask; miss, yearn for; bewail.* (REQUISITE.)

rēs, reī, f., *thing; matter, affair, business, plan; event; undertaking; cause, side; fortune, lot, good fortune, misfortune; power, empire; all things, nature, the world, the universe;* **rēs summa,** *public welfare; main contest.*

re-scindō, –ere, –scidī, –scissum, *tear down, raze, destroy.*

re-servō, –āre, –āvī, –ātum, *hold back,* RESERVE; *save, keep.*

reses, –idis (resideō), adj., *inactive, dormant; quiet.*

re-sīdō, –ere, –sēdī, —, *sit down; settle, sink down, subside.*

re-signō, –āre, –āvī, –ātum, *unseal, open.*

re-sistō, –sistere, –stitī, —, *make a stand, take one's place;* RESIST; *halt; retire.*

re-solvō, –ere, –vī, –ūtum, *unbind, loosen; disclose; relax; open; break, violate.* (RESOLVE.)

re-sonō, –āre, –āvī, —, RESOUND, *re-echo.* (RESONANT.)

re-spectō, –āre, –āvī, –ātum (intens. of respiciō), *regard;* RESPECT.

respiciō, –ere, –spexī, –spectum (re- + speciō, *look*), *look back, look upon, behold; regard.*

re-spondeō, –ēre, –spondī, –spōnsum, RESPOND; *correspond to, face.*

respōnsum, –ī (respondeō), n., RESPONSE, *prophecy.*

restinguō, –ere, –stīnxī, –stīnctum, EXTINGUISH, *quench.*

restituō, –ere, –stituī, –stitūtum (re- + statuō), *restore.* (RESTITUTION.)

re-stō, –āre, –stitī, —, *remain, survive; stand forth.*

resultō, –āre, –āvī, –ātum (intens. of resiliō), *leap back; re-echo, resound.*

re-supīnus, –a, –um, adj., *lying on one's back.* (SUPINE.)

re-surgō, –ere, –surrēxī, –surrēctum, *rise again; return.* (RESURRECTION.)

rēte, –is, n., *net.* (RETICULE.)

re-tegō, –ere, –tēxī, –tēctum, *uncover, disclose.*

retentō, –āre, –āvī, –ātum (intens. of retineō), *hold back, retard.*

retināculum, –ī (retineō), n., *rope, cable; rein.*

retineō, –ēre, –uī, –tentum (re- + teneō), *hold back, restrain.* (RETAIN.)

re-trahō, –ere, –trāxī, –trāctum, *draw back; lead back.*

retrō (re-), adv., *back.*

retrōrsus (retrō + vorsus), adv., *back; again.*

reus, –ī (*cf.* rēs), m., *defendant, accused;* **vōtī reus,** *bound by one's vow.*

re-vellō, –ere, –vellī, –vulsum, *tear away, separate from; tear open;*

snatch from; disturb, violate. (REVULSION.)

revertor, -ī, versus sum, *turn back; return.*

re-vinciō, -īre, -vīnxī, -vīnctum, *bind; wreathe.*

re-vīsō, -ere, —, —, REVISIT.

re-vocō, -āre, -āvī, -ātum, *recall; renew, restore; retrace, draw back.* (REVOKE.)

re-volvō, -ere, -volvī, -volūtum, *roll back, roll over; unroll, relate, repeat; restore, return; fall back.* (REVOLVE.)

re-vomō, -ere, -uī, —, VOMIT *up, throw up.*

rēx, rēgis, m., *king, ruler;* as adj., *ruling.*

Rhadamanthus, -ī, m., *Rhadamanthus* (70).

Rhēsus, -ī, m., *Rhesus,* a Thracian king.

Rhoetēius and **Rhoetēus, -a, -um,** adj., *Rhoetean, of Rhoeteum,* a promontory near Troy.

rīdeō, -ere, rīsī, rīsum, *laugh; laugh at.* (RIDICULOUS.)

rigēns, -entis (part. of **rigeō**), adj., *stiff.*

rigeō, -ēre, -uī, —, *be stiff* or *rigid.*

rigō, -āre, -āvī, -ātum, *water, bedew.* (IRRIGATE.)

rīma, -ae, f., *crack.*

rīmor, -ārī, -ātus sum (**rīma**), *search; penetrate.*

rīmōsus, -a, -um (**rīma**), adj., *full of cracks, leaky.*

rīpa, -ae, f., *bank; shore.* (RIPARIAN.)

Rīpheus, -eī, m., *Ripheus,* a Trojan.

rīte (**rītus**), adv., *duly, rightly; justly.*

rīvus, -ī, m., *brook,* RIVULET.

rōbur, -oris, n., *wood; tree, oak; log, beam, plank; trunk; strength, courage;* pl., *flower.* (ROBUST.)

rogitō, -āre, -āvī, -ātum (intens. of **rogō**), *ask, inquire.*

rogō, -āre, -āvī, -ātum, *ask, inquire.*

rogus, -ī, m., *funeral pile.*

Rōma, -ae, f., *Rome.*

Rōmānus, -a, -um (**Rōma**), adj., *Roman;* as subst., **Rōmānus, -ī,** m., *a Roman.*

1. **Rōmulus, -ī,** m., *Romulus,* the founder of Rome.
2. **Rōmulus, -a, -um,** adj., *of Romulus, Roman.*

rōrō, -āre, -āvī, -ātum (**rōs**), *be dewy, drip.*

rōs, rōris, m., *dew; water.*

rōscidus, -a, -um (**rōs**), adj., *dewy, wet.*

roseus, -a, -um (**rosa**), adj., *rosy,* ROSEATE.

rōstrum, -ī (**rōdō,** *gnaw*), n., *beak.*

rota, -ae, f., *wheel; cycle, orbit.* (ROTARY.)

rubēscō, -ere, rubuī, — (inchoative of **rubeō**), *redden.*

rudēns, -entis, m., *rope.*

rudō, -ere, -īvī or **-iī, -ītum,** *roar, groan; resound.*

ruīna, -ae (**ruō**), f., *fall, downfall; overthrow, disaster,* RUIN; *upheaval; falling mass.*

rūmor, -ōris, m., *report,* RUMOR.

rumpō, -ere, rūpī, ruptum, *burst, break, shatter; pour forth; break through; burst forth; interrupt; violate, destroy.* (RUPTURE.)

ruō, -ere, ruī, rutum, *rush; rush down, set; hasten on; be destroyed; turn up, plough.*

rūpēs, -is (*cf.* **rumpō**), f., *crag, cliff; rocky cave.*

rūrsus or **rūrsum** (for **revorsus** = **reversus**), adv., *back, again, anew.*

rūs, rūris, n., *the country; farm, meadow.* (RURAL.)

Rutulī, –ōrum, m. pl., *the Rutuli,* an ancient people of Latium.

Sabaeus, –a, –um (**Saba**), adj., *Sabaean, of Saba,* a city of Arabia; *Arabian.*

sacer, –cra, –crum, adj., SACRED; *accursed;* as subst., **sacrum, –ī,** n., *sacred thing;* pl., *sacred utensils* or *emblems, sacred rites, sacrifices;* (*sc.* **carmina**), *songs.*

sacerdōs, –dōtis (**sacer**), m. and f., *priest, priestess.* (SACERDOTAL.)

sacrātus (part. of **sacrō**), adj., CONSECRATED, *sacred.*

sacrō, –āre, –āvī, –ātum (**sacer**), CONSECRATE, *devote.*

saeculum and **saeclum, –ī** (*cf.* **serō**), n., *generation, age, race.* (SECULAR.)

saepe, adv., comp. **saepius,** *often.*

saepiō, –īre, saepsī, saeptum (**saepēs**), *enclose, surround; veil.*

saeta, –ae, f., *bristle; hair.*

saeviō, –īre, –īvī or **–iī, –ītum** (**saevus**), *rage, storm.*

saevus, –a, –um, adj., comp. **saevior,** sup. **saevissimus,** *fierce, savage; cruel, wild; bitter, awful, deadly.*

Sagaris, –is, m., *Sagaris,* a slave of Aeneas.

sagitta, –ae, f., *arrow.*

sāl, salis, m., *salt, brine; the sea.*

Salius, –ī, m., *Salius,* an Acarnanian.

Sallentīnus, –a, –um, adj., *Sallentine, of the Sallentini,* a people of Calabria.

Salmōneus, –eī or **–eos,** m., *Salmoneus,* son of Aeolus (**79**).

salsus, –a, –um (*cf.* **sāl**), adj., *salted, briny.*

saltem, adv., *at least.*

1. **saltus, –ūs** (**saliō**), m., *leap, bound.*
2. **saltus, –ūs,** m., *glade, woods.*

salum, –ī, n., *swell, surge; the deep.*

salūs, –ūtis, f., *safety, relief.* (SALUTARY.)

salūtō, –āre, –āvī, –ātum (**salūs**), SALUTE, *greet.*

salveō, –ēre, —, —, *be well;* imperative **salvē,** *welcome.*

Samē, –ēs, f., *Same,* in the Ionian Sea, later Cephallenia.

Samos, or **Samus, –ī,** f., *Samos,* in the Aegean near Ephesus.

sānctus, –a, –um (part. of **sanciō**), adj., *sacred, revered; pure, chaste.* (SANCTIFY.)

sanguineus, –a, –um (**sanguis**), adj., *bloody, blood-shot; blood-red.* (SANGUINARY.)

sanguis, –inis, m., *blood; lineage, race, descendant.*

saniēs, —, saniem, saniē (*cf.* **sanguis**), f., *gore, froth.*

sānus, –a, –um, adj., *healthy,* SANE; male **sānus,** *love-sick.*

Sarpēdōn, –onis, m., *Sarpedon,* son of Jupiter.

sat, see **satis.**

satiō, –āre, –āvī, –ātum (**satis**), SATISFY; *appease.*

satis and **sat,** adj. and adv., *enough; sufficiently, quite.*

sator, –ōris (**serō**), m., *father, sire.*

Sāturnius, –a, –um, adj., *of Saturn, Saturnian;* as subst., **Sāturnia, –ae,** f., *daughter of Saturn, Juno.*

Sāturnus, –ī (*cf.* **serō**), m., *Saturnus, Saturn* (**42, 43**).

saturō, –āre, –āvī, –ātum (satur, *full*), *fill; glut.* (SATURATE.)

satus, –a, –um (part. of **serō**), adj., *sprung from;* as subst., **sata, –ōrum**, n. pl., *crops, grain.*

saucius, –a, –um, adj., *wounded, smitten.*

saxeus, –a, –um (**saxum**), adj., *stony.*

saxum, –ī, n., *rock; cliff; stone; pestle.*

scaena, –ae, f., SCENE; *stage; background.*

Scaeus, –a, –um, adj., *western;* **Scaea porta**, the *western gate* of Troy.

scālae, –ārum, f. pl., *ladder.*

scandō, –ere, scandī, scānsum, *climb, scale.*

scelerātus, –a, –um (part. of **scelerō**), adj., *wicked, guilty, impious; accursed* due to guilt.

scelerō, –āre, –āvī, –ātum (**scelus**), *desecrate, defile.*

scelus, –eris, n., *wickedness; crime, guilt; criminal; punishment.*

scēptrum, –ī, n., SCEPTRE; *power, empire.*

scīlicet (**scī**, from **sciō** + **licet**), adv., *you know, surely; indeed.*

scindō, –ere, scidī, scissum, *tear; cut; separate;* **sē scindere**, *part, divide.*

scintilla, –ae, f., *spark.* (SCINTILLATE.)

sciō, –īre, scīvī or **sciī, scītum**, *know, know how; understand.*

Scīpiadēs, –ae (**Scīpiō**), m., *descendant of the Scipios;* pl., *the Scipios.*

scītor, –ārī, –ātus sum (intens. of **sciō**), *inquire, question; consult.*

scopulus, –ī, m., *rock, cliff; reef.*

scrūpeus, –a, –um (**scrūpus**, *sharp stone*), adj., *stony.*

scūtum, –ī, n., *shield.*

Scylacēum, –ī, n., *Scylaceum*, a town in Bruttium.

Scylla, –ae, f., *Scylla:* (1) a rock in the Straits of Messina, personified as a sea-monster; (2) one of the ships of Aeneas.

Scyllaeus, –a, –um (**Scylla**), adj., *of Scylla.*

Scȳrius, –a, –um, adj., *of Scyrus*, in the Aegean opposite Euboea.

sē- or **sēd-**, insep. prefix, denoting separation, *apart, without, away from.*

sē-cernō, –ere, –crēvī, –crētum, *separate;* see also **sēcrētus.** (SECRETE.)

sēcessus, –ūs (**sēcēdō**), m., *retreat, recess.*

secius, see **secus.**

sēclūdō, –ere, –clūsī, –clūsum (**sē-** + **claudō**), *shut off; shut up; banish.* (SECLUDE.)

sēclūsus, –a, –um (part. of **sēclūdō**), adj., *retired,* SECLUDED.

secō, –āre, –uī, sectum, *cut, saw; cut through; hew; cleave, plough; engrave, carve; pass over.* (SECTION.)

sēcrētus, –a, –um (part. of **sēcernō**), adj., *retired, apart;* SECRET, *secluded;* as subst., **sēcrētum, –ī**, n., *solitary place;* pl., *chamber.*

secundō, –āre, –āvī, –ātum (**secundus**), *make favorable, bless.*

secundus, –a, –um (**sequor**), adj., *following, gliding;* SECOND, *inferior; favorable, propitious, auspicious; successful;* **secundō flūmine**, *down stream.*

secūris, –is (**secō**), f., *axe.*

sēcūrus, –a, –um (**sē-** + **cūra**),

adj., *carefree,* SECURE, *untroubled; peaceful; regardless; care-dispelling.*

secus (sequor), adv., *otherwise;* comp., **setius,** or **secius,** *the less.*

sedeō, ēre, sēdī, sessum, *sit down, encamp; alight; crouch; be settled, be fixed, remain, abide; be determined.* (SESSION.)

sēdēs, –is (*cf.* **sedeō**), f., *seat; throne; home, abode; fastness; region; temple; depths; grave, tomb.*

sedīle, –is (*cf.* **sedeō**), n., *seat, thwart.*

sēditiō, –ōnis (**sēd-** + **eō**), f., *dissension, tumult; riot.* (SEDITION.)

sē-dūcō, –ere, –dūxī, –ductum, *separate, sever.*

seges, –etis, f., *cornfield, harvest, grain.*

segnis, –e, adj., comp. **segnior,** *sluggish; idle; timid, cowardly; sterile.*

segnitiēs, –ēī (**segnis**), f., *sloth.*

Selīnūs, –ūntis, f., *Selinus,* in southwestern Sicily.

semel, adv., *once; once for all.*

sēmen, –inis (*cf.* **serō**), n., *seed; race, brood;* pl., *elements.*

sēmēsus, –a, –um (**sēmi** + **edō**), adj., *half-eaten.*

sēmianimis, –e (**sēmi** + **animus**), adj., *half-dead, dying.*

(**sēmi-nex**), **–necis,** adj., *half-killed, half-dead.*

sēminō, –āre, –āvī, –ātum (**sēmen**) *sow, plant; produce.* (DISSEMINATE.)

sēmita, –ae (**sē-** + **meō,** *go*), f., *by-path.*

sēmi-vir, –virī, adj., *unmanly, effeminate.*

semper, adv., *always.*

sēmūstus, –a, –um (**sēmi** + **ūstus**), adj., *half-burned, scorched.*

senātus, –ūs (**senex**), m., SENATE.

senecta, see **senectūs.**

senectūs, –tūtis (**senex**), f., *old age;* personified, *Old Age* (74).

senectus, –a, –um (**senex**), adj., *aged, old;* as subst., **senecta, –ae** (*sc.* **aetās**), f., *old age.*

senex, –is, comp. **senior,** adj., *aged, old;* as subst., **senex, –is,** m., *old man;* comp., *older;* as subst., **senior, –ōris,** m., *elder.* (SENIOR.)

sēnī, –ae, –a (**sex**), distr. num. adj., *six apiece; six* (162).

sēnsus, –ūs (**sentiō**), m., *feeling, thought;* SENSES, *passions.*

sententia, –ae (**sentiō**), f., *feeling, thought, judgment; plan, idea.*

sentiō, sentīre, sēnsī, sēnsum, *perceive; see, hear, think; understand, know.* (SENTIMENT.)

sentis, –is, m. and f., *bramble, briar.*

sentus, –a, –um (**sentis**), adj., *rough, unkempt.*

sepeliō, –īre, –īvī or **–iī, sepultum,** *bury; overcome.*

septem, num. adj. indecl., *seven.*

septem-geminus, –a, –um, adj., *sevenfold.*

septēnī, –ae, –a (**septem**), num. adj. distr., *seven each, seven* (162).

septimus, –a, –um (**septem**), num. adj., *seventh.*

septumus, see **septimus.**

sepulcrum, –ī (**sepeliō**), n., *tomb,* SEPULCHRE; *burial.*

sequāx, –ācis (**sequor**), adj., *pursuing, racing; swift.*

sequēns, –entis (part. of **sequor** as subst.), m., *follower; pursuer.* (SEQUENCE.)

sequor, -ī, secūtus sum, *follow, pursue, seek; reach; relate, trace; yield, give away; accompany.* (SEQUEL.)

serēnō, -āre, -āvī, -ātum (**serēnus**), *calm, clear;* **spem fronte serēnāre,** *assume a hopeful expression.*

serēnus, -a, -um, adj., *calm,* SERENE; *cloudless;* as subst., **serēnum, -ī** (*sc.* **caelum**), n., *clear sky.*

Serestus, -ī, m., *Serestus,* a companion of Aeneas.

Sergestus, -ī, m., *Sergestus,* a follower of Aeneas.

Sergius, -a, -um, adj., *Sergius,* a Roman gentile name.

seriēs, -ēī, f., *row,* SERIES; *course.*

sermō, -ōnis (**serō**), m., *discourse, talk, rumor; language.* (SERMON.)

1. **serō, -ere, sēvī, satum,** *sow; scatter.*

2. **serō, -ere, -uī, sertum,** *join, weave; talk, say.*

serpēns, -entis (part. of **serpō** as subst.), m. and f., *snake,* SERPENT.

serpō, -ere, serpsī, serptum, *crawl; steal over.*

Serrānus, -ī, m., *Serranus,* a surname of C. Atilius Regulus.

sertum, -ī (part. of **serō** as subst.), n., *garland, wreath.*

sērus, -a, -um, adj., *late; too late, tardy;* n. pl., acc. **sēra** as adv., *late.*

serva, -ae (**servus**), f., *female slave.* (SERVANT.)

servāns, -antis (part. of **servō**), adj., sup. **servantissimus,** OBSERVANT *of.*

serviō, -īre, -īvī or **-iī, -ītum** (**servus**), SERVE, *obey.*

servitium, -ī (**servus**), n., *slavery.*

servō, -āre, -āvī, -ātum, *guard; keep, save; cherish; observe, abide by; watch.*

sētius (comp. of **secus**), adv., *less, the less.*

seu, see **sīve.**

sevērus, -a, -um, adj., SEVERE, *austere.*

sī, conj., *if; whenever; since, because; whether;* for **Ō sī,** *would that.*

sībilus, -a, -um, adj., *hissing.*

Sibylla, -ae, f., *Sibyl, prophetess.*

sīc (**sī**), adv., *so, thus.*

Sicānī, -ōrum, m. pl., *Sicanians,* ancient inhabitants of Sicily; *Sicilians.*

Sicānia, -ae, f., *Sicania, Sicily.*

Sicānus or **Sicānius, -a, -um** (**Sicānī**), adj., *Sicanian, Sicilian.*

siccō, -āre, -āvī, -ātum (**siccus**), *dry, staunch.*

siccus, -a, -um, adj., *dry; thirsty, parched, hungry;* as subst., **siccum, -ī,** n., *dry land.*

sīc-ubi, adv., *if anywhere.*

Siculus, -a, -um, adj., *Sicilian, of the Siculi,* dwellers in Sicily; *Sicilian.*

sīdereus, -a, -um (**sīdus**), adj., *of the stars, starry, stellar.* (SIDEREAL.)

sīdō, -ere, sīdī, —, *sit; alight, perch.*

Sīdōn, -ŏnis, f., *Sidon,* a city of Phoenicia.

Sīdŏnius, -a, -um (**Sīdōn**), adj., *Sidonian; Tyrian, Phoenician.*

sīdus, -eris, n., *constellation, star; the heavens, season, weather, storm.*

Sīgēus, –a, –um, adj., *Sigean, of Sigeum,* a promontory near Troy.

signō, –āre, –āvī, –ātum (signum), *mark; mark out, designate, observe, fix one's eyes upon.*

signum, –ī, n., SIGN, *trace; figure, design;* SIGNAL; *goal; standard; troop, troops;* pl., *chasing, reliefs.*

silēns, –entis (part. of sileō), adj., SILENT, *still;* as subst., **silentēs, –ium,** m. pl., *the silent shades.*

silentium, –ī, n., SILENCE, *lull.*

sileō, –ēre, –uī, —, *be* SILENT; *be calm; leave unsung.*

silex, –icis, m., *flint; rock, crag.*

silva, –ae, f., *forest, wood; thicket; dense mass.*

Silvius, –ī, m., *Silvius,* the name of several kings of Alba Longa.

similis, –e, adj., comp. **similior,** sup. **simillimus,** *like,* SIMILAR.

Simoīs, –entis, m., *the Simois,* a river near Troy.

simplex, –icis (*cf.* **similis** and **plectō**), adj., SIMPLE, *pure; single.*

simul (*cf.* **similis**), adv., *at once, together;* **simul atque (ac)** and **simul** (*sc.* **atque**), *as soon as.*

simulācrum, –ī (**simulō**), n., *likeness, image; semblance, mimicry; ghost.*

simulātus, –a, –um (part. of **simulō**), adj., *counterfeit, false.*

simulō, –āre, –āvī, –ātum (similis), *make similar, mimic, feign.* (SIMULATE.)

sīn (**sī** + **ne**), conj., *but if.*

sine (*cf.* **sē-**), prep. with abl., *without.* (SINECURE.)

singulī, –ae, –a, distr. num. adj., *one by one, one each;* SINGLE; as subst., **singula, –ōrum,** n. pl., *everything, all details, all parts.*

singultus, –ūs, m., *sob, gasp.*

sinister, –tra, –trum, adj., *left; inauspicious, unlucky; harmful;* as subst., **sinistra, –ae** (*sc.* **manus**), f., *left hand.* (SINISTER.)

sinō, –ere, sīvī, situm, *allow, permit; desist; spare;* see also 2. **situs.**

Sinōn, –ōnis, m., *Sinon.*

sinuō, –āre, –āvī, –ātum (sinus), *coil, twist, wind.* (SINUOUS, INSINUATE.)

sinus, –ūs, m., *fold; robe; sail; bosom, lap; embrace; hollow, ripple; winding course; gulf, cove.*

Sīrēnēs, –um, f. pl., *the Sirens,* see 64.

Sīrius, –ī, m., *Sirius* or *Canicula, the Dog-star* (34).

sistō, –ere, stitī, statum, *set, place; bring; stop, stay; sustain; settle, remain, make a stand.*

sitis, –is, f., *thirst, drought.*

1. **situs, –ūs** (**sinō**), m., *place, position,* SITE; *mold, rust.*

2. **situs, –a, –um** (part. of **sinō**), adj., *located,* SITUATED.

sīve or **seu** (**sī** + **-ve**), conj., *or if, or;* **sīve . . . sīve** (**seu . . . seu**), *whether . . . or; either . . . or.*

socer, –erī, m., *father-in-law;* pl., *parents-in-law.*

sociō, –āre, –āvī, –ātum (socius), ASSOCIATE, *give a share; unite* in marriage.

socius, –a, –um (*cf.* **sequor**), adj., *associated, allied; friendly;* as subst., **socius, –ī,** m., *ally; follower, companion.*

sōl, sōlis, m., *sun; sunshine, day;* personified, *The Sun.*

sōlācium, –ī (**sōlor**), n., SOLACE, *consolation.*

sōlāmen, –inis (sōlor), n., *solace, relief.*

soleō, –ēre, solitus sum, semi-dep., *be accustomed.*

solidus, –a, –um, adj., SOLID, *strong; entire; vigorous.*

solitus, –a, –um (perf. part. of soleō), adj., *accustomed, usual.*

solium, –ī (*cf.* sedeō), n., *seat; throne.*

sollemnis, –e, adj., *annual; appointed, usual, wonted; stated,* SOLEMN, *festal;* as subst., **sollemnia, –ōrum,** n. pl., *due rites, sacred rites,* SOLEMNITIES.

sollicitō, –āre, –āvī, –ātum (sollicitus), *stir up, agitate; trouble, vex.*

sollicitus, –a, –um (sollus, *whole, cf.* cieō), adj., *troubled, anxious.* (SOLICITOUS.)

sōlor, –ārī, –ātus sum, *con*SOLE, *cheer; aid; con*SOLE *oneself for.*

solum, –ī, n., *ground, soil, turf; foundation; surface; support.*

sōlus, –a, –um, gen. **sōlīus,** adj., *alone, single,* SOLE; *solitary, lonely, remote.*

solvō, –ere, solvī, solūtum (sē- + luō), *unbind, loosen; dismiss, put away; cast off; unfurl, set; unyoke, unharness; loosen, unbind; mix; set free, release; pay, perform; break; weaken, relax;* pass., *sink.* (SOLVE, SOLUTION.)

somnium, –ī (somnus), n., *dream;* pl. personified, *Dreams.*

somnus, –ī, m., *sleep; dream;* personified, *Sleep.* (INSOMNIA.)

sonāns, –antis (part. of sonō), adj., *noisy, resounding, murmuring, rustling.* (SONANT.)

sonipēs, –pedis (sonus + pēs), adj., *with ringing hoofs;* as subst., m., *horse, steed.*

sonitus, –ūs (sonō), m., *sound, roar, cry, noise; thunder.*

sonō, –āre, sonuī, sonitum (sonus), *sound, resound, echo; roar, thunder; murmur, rustle; ring, twang; resound with; boast of; betray, reveal.*

sonōrus, –a, –um (*cf.* sonor), adj., *resounding, roaring.* (SONOROUS.)

sōns, sontis, adj., *guilty;* as subst., **sontēs, –um,** m. pl., *the guilty.*

sonus, –ī, m., *sound, noise.*

sōpio, –īre, –īvī, –ītum, *put to sleep, lull, quiet;* **sōpītōs īgnēs,** *slumbering fires.*

sopor, –ōris (*cf.* sōpiō), m., *sleep;* personified, *Sleep.*

sopōrifer, –fera, –ferum (sopor, *cf.* ferō), adj., *sleep-bringing,* SOPORIFIC.

sopōrō, –āre, —, –ātum (sopor), *make* SOPORIFIC, *make drowsy, drug.*

sopōrus, –a, –um (sopor), adj., *sleepy, drowsy.*

sorbeō, –ēre, –uī, —, *suck; swallow.* (SORBET.)

sordidus, –a, –um (sordēs, *filth*), adj., *filthy, squalid.* (SORDID.)

soror, –ōris, f., *sister.* (SORORITY.)

sors, sortis, f., *lot, fate, destiny, luck, success; oracle, response; division, part.* (SORT.)

sortior, īrī, –ītus sum (sors), *cast lots; allot; choose, select.* (SORT, ASSORT.)

sortītus, –ūs (sortior), m., *allotment.*

spargō, –ere, sparsī, sparsum, *scatter, strew; disperse; shower, hurl; besprinkle, stain.* (SPARSE.)

Sparta, –ae, f., *Sparta,* chief city of Laconia.

Spartānus, –a, –um (Sparta), adj., *Spartan.*

spatior, –ārī, –ātus sum (spatium), *walk about.*

spatium, –ī, n., SPACE, *room, distance, course, stretch; lap; time.*

speciēs, –ēī (speciō, *look*), f., *sight, appearance; honor, reputation.* (SPECIES.)

spectāculum, –ī (spectō), n., *sight.* (SPECTACLE.)

spectō, –āre, –āvī, –ātum (intens. of speciō, *look*), *behold; look on.*

specula, –ae (speciō, *look*), f., *watch-tower; lookout, height.*

speculor, –ārī, –ātus sum (specula), *survey; watch, observe, mark.* (SPECULATE.)

spēlunca, –ae, f., *cave, retreat.*

spernō, –ere, sprēvī, sprētum, SPURN; *despise, slight.*

spērō, –āre, –āvī, –ātum (spēs), *hope; expect; look for* or *to; dread.*

spēs, speī, f., *hope; prospect.*

spīculum, –ī, n., *dart, javelin, arrow.*

spīna, –ae, f., *thorn.* (SPINE.)

Spīō, –ūs, f., *Spio,* a Nereid (62).

spīra, –ae, f., *fold, coil.*

spīrābilis, –e (spīrō), adj., *vital.*

spīrāns, –antis (part. of spīrō), adj., *breathing, lifelike.*

spīritus, –ūs (spīrō), m., *breath; life,* SPIRIT; *high spirit.*

spīrō, –āre, –āvī, –ātum, *breathe, pant; quiver; diffuse, shed.*

spissus, –a, –um, adj., *thick, dense; crowded; compact.*

splendeō, –ēre, –uī, —, *gleam, shine.*

splendidus, –a, –um (splendeō), adj., SPLENDID, *magnificent.*

spoliō, –āre, –āvī, –ātum (spolium), DESPOIL, *strip; rob, plunder.*

spolium, –iī, n., SPOIL, *spoils, trophy;* **spolia opīma,** see **opīma.**

sponda, –ae, f., *couch, bed.*

spondeō, –ēre, spopondī, spōnsum, *promise, pledge, betroth.*

spōnsus, –a, –um (part. of spondeō), adj., *promised, betrothed;* as subst., **spōnsa, –ae,** f., *betrothed.*

sponte, f., abl. of **spōns** as adv., *voluntarily, spontaneously.*

spūma, –ae (spuō), f., *foam, spray.* (SPUME.)

spūmeus, –a, –um (spūma), adj., *foaming.*

spūmō, –āre, –āvī, –ātum (spūma), *foam, reek.*

spūmōsus, –a, –um (spūma), adj., *foaming.*

squālēns, –entis (part. of squāleō), adj., *filthy, ragged,* SQUALID; *rough, embossed.*

squāleō, –ēre, –uī, —, *be rough, be neglected.*

squālor, –ōris (squāleō), m., *foulness,* SQUALOR.

squāma, –ae, f., *scale.*

squāmeus, –a, –um (squāma), adj., *scaly.*

stabilis, –e (stō), adj., STABLE, *firm; lasting.*

stabulō, –āre, –āvī, –ātum (stabulum), *be stalled, dwell.*

stabulum, –ī (stō), n., STABLE, *stall, fold; hut; den.*

stāgnāns, –antis (part. of stāgnō), adj., *standing, marshy,* STAGNANT.

stāgnō, –āre, –āvī, –ātum (stagnum), *form a pool, overflow.*

stāgnum, –ī (stō), n., *standing pool, stream;* pl., *quiet waters, depths.*

statiō, –ōnis (stō), f., STATION; *anchorage; resting-place, abode.*

statuō, –ere, –uī, –ūtum (status), *place, set up; found; rally; resolve.*

stella, –ae, f., *star.* (STELLAR.)

stellātus, –a, –um (stellō), adj., *starred, studded with stars; gleaming.*

sterilis, –e, adj., *barren,* STERILE.

sternō, –ere, strāvī, strātum, *strew, spread, scatter; lay low; lay waste; calm, smooth; cover; overthrow.*

Sthenelus, –ī, m., *Sthenelus,* Diomed's charioteer.

stimulō, –āre, –āvī, –ātum (stimulus), *goad; incite.* (STIMULATE.)

stimulus, –ī, m., *goad, spur.* (STIMULUS.)

stīpātus, –a, –um (part. of stīpō), adj., *thronging; accompanied.*

stīpes, –itis, m., *tree-trunk; club.*

stīpō, –āre, –āvī, –ātum, *pack; load, store up; attend, throng about.*

stirps, stirpis, f., *stem, trunk; race.*

stō, stāre, stetī, statum, *stand; stand fast, remain; be centered; be supported; endure; lie at anchor, be moored;* impers., **stat,** *it is determined, one resolves.*

strāgēs, –is (*cf.* sternō) f., *slaughter, carnage.*

strātus, –a, –um (part. of sternō), adj., *strewn; paved; calm;* **strātum ostrum,** *coverlet of purple;* as subst., **strātum, –ī,** n., *cover; bed; pavement.*

strepitus, –ūs, m., *noise, din, hum.*

strepō, –ere, –uī, –itum, *clash; ring, murmur; hiss.*

strīdeō, –ēre, and **strīdō, –ere, strīdī, —,** *creak; rustle, hiss; roar, shriek; twang, hum; gurgle.* (STRIDENT.)

strīdor, –ōris (strīdō), m., *creaking, whizzing, humming, clanking.*

stringō, –ere, strinxī, strictum, *bind; draw; graze, touch lightly; touch the heart; strip, trim; cut, reap.* (STRICT.)

Strophades, –um, f. pl., *the Strophades,* in the Ionian Sea.

struō, –ere, strūxī, strūctum, *arrange, set out; heap, pile; accomplish, plan.*

studium, –ī (studeō), n., *eagerness, desire; fondness; pursuit; applause, cheers; party spirit, party, faction.* (STUDY.)

stupefaciō, –ere, –fēcī, –factum (stupeō + faciō), STUPEFY, *astound; surprise.*

stupeō, –ēre, –uī, —, *be amazed; be astonished, be spellbound; wonder at.* (STUPID.)

stuppa, –ae, f., *tow, hemp.*

stuppeus, –a, –um (stuppa), adj., *of tow, hempen.*

Stygius, –a, –um (Styx), adj., *Stygian, of the Styx.*

Styx, Stygis, f., *the Styx,* a river of the Lower World.

suādeō, –ēre, suāsī, suāsum, *advise, persuade; invite.*

sub, prep. with acc. and abl.: with acc., *up to, toward;* of time, *toward, near;* with abl., *under, beneath, at the foot of; near, close to; in, within;* of time, *in.*

sub-dūcō, –ere, –dūxī, –ductum, *draw up; rescue from; withdraw, draw from under.*

sub-eō, –īre, –īvī or **–ii, –itum,** *support, shoulder, bear; be harnessed to; undergo; come after, follow, succeed; approach, reach, go to, step to; take shelter; meet, fall upon; occur, suggest itself.*

subiciō, –ere, –iēcī, –iectum (sub + iaciō), *put under; bow; kindle, set; throw in, interrupt with.* (SUBJECT.)

subiectus, –a, –um (part. of subiciō), adj., *put under, piled beneath; bowed, bent; conquered;* as subst. m. pl., *the conquered.* (SUBJECTED.)

subiēns, –euntis, part. of subeō.

subigō, –ere, –ēgī, –āctum, *force; drive, impel, compel; overthrow, subdue.*

subitō (subitus), adv., *suddenly, at once.*

subitus, –a, –um (part. of subeō), adj., *sudden, unexpected.*

sub-lābor, –ī, –lāpsus sum, *slip away; fall, decline, wane.*

sublātus, –a, –um (perf. part. of tollō), adj., *uplifted; haughty, proud.*

sublīmis, –e, adj., *high, lofty; on high, aloft, uplifted, through the air; exulting.* (SUBLIME.)

sub-nectō, –ere, –nexuī, –nexum, *bind beneath; fasten, confine.*

sub-nīxus, –a, –um, adj., *supported by, propped with, resting on, seated on.*

sub-olēs, –is, f., *shoot; offspring, child.*

sub-rīdeō, –ēre, –rīsī, –rīsum, *smile.*

subrigō, see **sūrgō.**

sub-sīdō, –ere, –sēdī, –sessum, *sink down; fall,* SUBSIDE; *remain.*

sub-sistō, –ere, –stitī, —, *stop, halt; tarry; stand at bay, resist.*

sub-tēmen, –minis (for subtegmen, *cf.* subtexō), n., *woof, thread.*

subter, adv. and prep. with acc. and abl., *beneath, at the foot of.* (SUBTERFUGE.)

sub-texō, –ere, –uī, –textum, *cover, veil.*

sub-trahō, –ere, –trāxī, –trāctum, *withdraw;* pass., *fly from under, vanish.* (SUBTRACT.)

sub-urgeō, –ēre, —, —, *drive to, bring near.*

subvectō, –āre, –āvī, –ātum (intens. of subvehō), *transport, carry across.*

sub-vehō, –ere, –vexī, –vectum, *carry up;* pass., *ride* up.

sub-volvō, –ere, –volvī, –volūtum, *roll up.*

succēdō, –ere, –cessī, –cessum (sub + cēdō), *go under, enter, draw near; stoop to, take up, bear; go up, ascend; approach; be yoked to;* SUCCEED.

successus, –ūs (succēdō), m., *advance,* SUCCESS.

succingō, –ere, –cīnxī, –cīnctum (sub + cingō), *bind, gird; clothe, wrap.*

succumbō, –ere, –cubuī, –cubitum (sub + cumbō), *yield,* SUCCUMB.

succurrō, –ere, –currī, –cursum (sub + currō), *run to; aid, help;* impers. **succurrit,** *it occurs.*

sūdō, –āre, –āvī, –ātum, *sweat, flow,* EXUDE.

sūdor, –ōris (sūdō), m., *sweat.*

suēscō, –ere, suēvī, suētum, *be accustomed, be wont.*

sufferō, sufferre, sustulī, sublātum (sub+ferō), *sustain, resist, withstand;* see also **tollō.**

sufficiō, –ere, –fecī, –fectum (sub + faciō), *dye, tinge, suffuse; substitute; supply, furnish; be sufficient, be able.*

suffundō, –ere, –fūdī, –fūsum (sub

+ **fundō**), *overspread, fill,* SUFFUSE.

suī, sibi, sē and **sēsē,** reflex. pron. (nom. wanting), *himself, herself, itself, themselves; him, her, it, them; one another;* **sēcum** (**sē** + **cum**), *with oneself, apart.*

sulcō, –āre, –āvī, –ātum (**sulcus**), *furrow, plough.*

sulcus, –ī, m., *furrow; trail, track.*

sulpur, –uris, n., SULPHUR.

sum, esse, fuī, —, fut. part. **futūrus,** *be, live, exist; belong to;* impers., *it is possible;* imperative **estō,** *so be it, granted;* archaic forms: **fuam,** pres. subj.; **forem,** imperf. subj.; **fore,** fut. inf.

summa, see **summus.**

summergō, –ere, –mersī, –mersum (**sub** + **mergō**), *plunge beneath,* SUBMERGE, *sink, drown; cover.*

summissus, –a, –um (part. of **summittō**), adj., *let down; kneeling, prostrate; yielding,* SUBMISSIVE.

summittō, –ere, –mīsī, –missum (**sub** + **mittō**), *yield,* SUBMIT; *bow.*

summoveō, –ēre, –mōvī, –mōtum (**sub** + **moveō**), *remove, drive away.*

summus, –a, –um, sup. of **superus,** adj., *topmost, highest; top of, surface of; chief, greatest; latest, last;* as subst., **summa, –ae** (*sc.* **rēs**), f., *common interest, main conflict, main point; total, sum;* **summum, –ī,** n., *top.*

sūmō, –ere, sūmpsī, –sūmptum (**sub** + **emō**), *take up, take, choose; receive; exact, inflict;* ASSUME, *put on; select, choose.*

super, adv. and prep. with acc. and abl.: as adv., *above, to overflowing, more than enough; from above; moreover, besides;* as prep. with abl., *on, upon; concerning, about, for the sake of;* of time, *about;* with acc., *upon, on, over, above; beyond, besides;* as adj., *surviving, remaining.*

superbia, –ae (**superbus**), f., *pride, insolence, assurance.*

superbus, –a, –um (**super**), adj., *proud, haughty; insolent; glorious, royal, magnificent;* as subst., **superbī, –ōrum,** m. pl., *the proud.* (SUPERB.)

super-ē-mineō, –minēre, —, —, *tower above.*

super-impōnō, –ere, —, **–positum,** *place upon.*

super-incumbō, –ere, —, —, *leaning over.*

super-infundō, –ere, —, **–fūsum,** *pour over.*

supernē (**supernus**), adv., *from above, above.*

superō, –āre, –āvī, –ātum (**super**), *rise above, overtop; mount; go over, pass over; pass by; overcome, win over; overpower, slay; survive, be left; be triumphant, exult.*

super-sum, –esse, –fuī, —, fut. part., **–futūrus,** *be left, remain, survive.*

superus, –a, –um (**super**), comp. **superior,** sup. **suprēmus** or **summus,** *above, on high, upper, of the Upper World;* as subst. m. pl., *the gods* (of heaven); *the living, the Upper World;* sup. **suprēmus,** *highest; last, final; illustrious;* n. as adv., *for the last time;* see also **summus;** as subst. n. pl., *last rites.* (SUPERIOR, SUPREME, SUMMIT.)

supīnus, –a, –um (sub), adj., *on one's back; upturned; suppliant.* (SUPINE.)

suppleō, –ēre, –ēvī, –ētum (sub + pleō), SUPPLY, *furnish.*

supplex, –icis (sub, *cf.* plicō), adj., *kneeling,* SUPPLIANT, *humble;* as subst., **supplex, –icis,** m. and f., *a* SUPPLIANT.

suppliciter (**supplex**), adv., SUPPLIANTLY.

supplicium, –ī (**supplex**), n., *punishment; wound.*

suppōnō, –ere, –posuī, –positum or **postum** (sub + pōnō), *place under; mate; apply to the throat.*

suprā (*cf.* **superus**), prep. with acc., *over, above, upon.*

suprēmus, see **superus.**

sūra, –ae, f., *calf, leg.*

sūrgō or **surrigō, –ere, –rēxī, –rēctum** (sub + regō), *raise; prick up; arise, rise, grow; tower.*

sūs, suis, m. and f., *swine, hog; sow.*

suscipiō, –ere, –cēpī, –ceptum (sub + capiō), *take up, receive, catch; support; conceive; begin;* pass., *be born.*

suscitō, –āre, –āvī, –ātum (subs- + citō), *rouse, incite; kindle.*

suspectus, –a, –um (perf. part. of **suspiciō**), adj., *suspected, distrusted, fear-inspiring.*

suspectus, –ūs (**suspiciō**), m., *upward look, height.*

suspendō, –ere, –pendī, –pēnsum (subs + pendō), *hang up, hang.*

suspēnsus, –a, –um (part. of **suspendō**), adj., *hanging; thrilled, in* SUSPENSE; *perplexed, doubtful, fearful.*

suspiciō, –ere, –spexī, –spectum (sub + speciō), *look up to; see, gaze at.* (SUSPECT.)

suspīrō, –āre, –āvī, –ātum, *sigh.*

sustulī, see **tollō.**

sūtilis, –e (suō), adj., *stitched, sewed; of stitched leather.*

suus, –a, –um (suī), poss. adj., *his, her, its, their; his own, her own, their own; appropriate, peculiar; propitious;* as subst., **suī, –ōrum,** m. pl., *one's friends, one's allies, one's countrymen.*

Sychaeus, –ī, m., *Sychaeus,* the husband of Dido; see **105.**

Sychaeus, –a, –um (**Sychaeus**), adj., *of Sychaeus.*

syrtis, –is, f., *sandbank, shoal;* in particular, *the Syrtes,* on the northern coast of Africa.

tābeō, –ēre, —, —, *waste away; drip.*

tābēs, –is (**tabeō**), f., *wasting; grief.*

tābidus, –a, –um (**tābeō**), adj., *wasting, consuming.*

tabula, –ae, f., *plank, board.*

tabulātus, –a, –um (part. of **tabulō**), adj., *floored;* as subst., **tabulātum, –ī,** n., *floor, story.*

tābum, –ī (**tābeō**), n., *gore; decay.*

tacēns, –entis (part. of **taceō**), adj., *silent.*

taceō, –ere, –uī, –itum, *be silent; keep silence; pass over in silence.* (TACITURN.)

tacitus, –a, –um (part. of **taceō**), adj., *silent, quiet, peaceful; unmentioned, hidden.*

taeda, –ae, f., *pine-wood, torch; marriage torch, marriage.*

taedet, –ēre, taeduit or **taesum est,** *it wearies, it disgusts.*

taenia, –ae, f., *fillet, ribbon.*

taeter, –tra, –trum (*cf.* taedet), adj., *disgusting, foul.*

tālāris, –e (tālus), adj., *of the heel;* as subst., **tālāria, –ōrum,** n. pl., *sandals, shoes.*

talentum, –ī, n., TALENT, a Greek weight, varying from 60 to 100 pounds, and as a sum of money worth about $1,200.

tālis, –e, adj., *such, of such a kind;* **tālis . . . quālis,** *such . . . as;* introducing a comparison, *such, so great,* etc.; as subst. n. pl., **tālia, –ium,** *such things, such words.*

tam, adv., *as, so, to such a degree;* **tam . . . quam,** *so much . . . as.*

tamen, conj., *nevertheless, yet.*

tandem (tam), adv., *at length;* in questions, *pray;* in imperative sentences, *now, pray.*

tangō, –ere, tetigī, tāctum, *touch, reach; arrive at, enter; affect, move; encounter, experience; strike, blast.*

tantus, –a, –um (tam), adj., *so great, such;* **tantus . . . quantus,** *so great . . . as; such, of such a kind;* n. as adv., **tantum,** *so much, so greatly; only so much, only;* **tantī,** *of so great value.* (TANTAMOUNT.)

tardō, –āre, –āvī, –ātum (tardus), RETARD, *impede, cast down.*

tardus, –a, –um, adj., TARDY, *sluggish; late; gross.*

Tarentum, –ī, n., *Tarentum,* a city of Apulia.

Tarquinius, –ī, m., *Tarquin, Tarquinius Superbus,* the last king of Rome; pl., *the Tarquins, Priscus* and *Superbus.*

Tartareus, –a, –um (Tartarus), adj., *of Tartarus; infernal.*

Tartarus, –ī, m., or **Tartara, –ōrum,** n. pl., *Tartarus.*

taurīnus, –a, –um (taurus), adj., *of a bull, bull's.* (TAURINE.)

taurus, –ī, m., *bull, ox.*

tēctum, –ī (tegō), n., *roof; house, building; home, palace; shelter, nest; battlement.*

Tegeaeus, –a, –um (Tegea), adj., *of Tegea,* a city of Arcadia; *Arcadian.*

tegmen and **tegumen, –inis** (tegō), n., *skin, hide; shield; clothing.* (INTEGUMENT.)

tegō, –ere, tēxī, tēctum, *cover; enclose, defend; shield; conceal;* pass., *hide, take refuge.*

tēla, –ae, f., *web; warp; loom.*

tellūs, –ūris, f., *the earth; soil, land; country;* personified, *Earth.*

tēlum, –ī, n., *missile, weapon.*

temerō, –āre, –āvī, –ātum (*cf.* temere), *outrage, desecrate.*

temnō, –ere, —, —, *despise; defy.*

temperō, –āre, –āvī, –ātum (tempus), TEMPER; *allay, soothe;* (sē) **temperāre,** *refrain from.*

tempestās, –ātis (tempus), f., *weather; storm,* TEMPEST; pl., personified, TEMPESTS.

templum, –ī (temnō), n., *shrine,* TEMPLE.

temptō and **tentō, –āre, –āvī, –ātum** (intens. of teneō), *try, attempt; probe, examine; practise; seek; conciliate.* (TEMPT.)

tempus, –oris, n., *time, season, period; occasion; need;* pl., *temples.*

tenāx, –ācis (teneō), adj., TENACIOUS, *tight; persistent.*

tendō, –ere, tetendī, tentum or

tēnsum, *stretch, hold out; spread; encamp; fill; bend; draw in; aim at, level, shoot; proceed, fly, go; lead; strive, attempt; desire,* INTEND; EXTEND, *reach.* (TENSE.)

tenebrae, –ārum, f. pl., *darkness; the shades.*

tenebrōsus, –a, –um (**tenebrae**), adj., *dark, gloomy.*

Tenedos, –ī, f., *Tenedos,* off the Troad.

teneō, –ēre, –uī, –tum, *hold, grasp, cling to; inhabit, occupy, possess; rule; reach; hold fast, direct; traverse; keep; regard; confine, detain; surround; strive; intend.* (TENANT.)

tener, –era, –erum, adj., TENDER; *young; delicate.*

tentō, see **temptō.**

tentōrium, –ī (**tendō**), n., TENT.

tenuis, –e (*cf.* **tendō**), adj., *thin, slender; little, light; shadowy; scanty; perishing; humble, poor.*

tenus, prep. with abl. (*cf.* **tendō**), *as far as, up to, down to;* **hāctenus,** *thus far.*

tepidus, –a, –um (**tepeō**), adj., TEPID, *warm; reeking.*

ter, num. adv., *thrice.*

terebrō, –āre, –āvī, –ātum, *bore, bore into.*

teres, –etis (**terō**), adj., *smooth, well-rounded; polished.*

ter-geminus, –a, –um, adj., *threefold.*

tergum, –ī, and **tergus,** –oris, n., *back; stern; body, frame, form; skin, hide, gauntlet.*

tergus, –oris, see **tergum.**

terminō, –āre, –āvī, –ātum (**terminus**), *bound, limit.*

terminus, –ī, m., *limit, goal; destiny.*

ternī, –ae, –a (*cf.* **trēs**), distr. num. adj., *three each; three* (162).

terō, –ere, **trīvī, trītum,** *rub, graze; strike, crush;* of time, *spend, waste.*

terra, –ae, f., *the earth; land, country; dry land; soil;* **orbis terrārum,** *the world;* **terram petere,** *fall to the ground.*

terrēnus, –a, –um (**terra**), adj., *of earth, earthen; earth-born.*

terreō, –ēre, –uī, –itum, TERRIFY; *threaten.*

terribilis, –e (**terreō**), adj., TERRIBLE, *fearful.*

terrificō, –āre, –āvī, –ātum (**terrificus**), TERRIFY.

terrificus, –a, –um (**terreō,** *cf.* **faciō**), adj., *terrifying, awe-inspiring, dread.* (TERRIFIC.)

territō, –āre, –āvī, –ātum (intens. of **terreō**), *frighten, alarm.*

tertius, –a, –um (*cf.* **trēs**), num. adj., *third.* (TERTIARY.)

testis, –is, m. and f., *witness.*

testor, –ārī, –ātus sum, *bear witness,* TESTIFY; *call to witness; beseech; assert.*

testūdō, –inis, f., *tortoise; tortoise-shell; vaulted roof, dome; testudo, mantlet of shields,* a formation in which the soldiers held their shields together over their heads, forming a continuous covering, like the shell of a tortoise.

Teucer or **Teucrus,** –ī, m., *Teucer,* (1) the first king of Troy; (2) the brother of Ajax, son of Telamon.

Teucria, –ae (**Teucer**), f., *Teucria; Troy.*

Teucrus, –a, –um (**Teucer**), adj., *of Teucer, Trojan;* as subst., **Teucrī,** –ōrum, m. pl., *the Teucri, the Trojans.*

texō, –ere, –uī, –tum, *weave, fashion, represent; manoeuvre.*

textilis, –e (**texō**), adj., *woven, embroidered.*

thalamus, –ī, m., *room, couch; marriage.*

Thalīa, –ae, f., *Thalia,* a sea-nymph.

theātrum, –ī, n., THEATRE.

Thēbae, –ārum, f. pl., *Thebes.*

Thersilochus, –ī, m., *Thersilochus,* a Trojan.

thēsaurus, –ī, m., *treasure; treasure-house.* (THESAURUS.)

Thēseus, –eī or **–eos,** m., *Theseus* (83).

Thessandrus, –ī, m., *Thessandrus,* a Greek.

Thetis, –idis and **–idos,** f., *Thetis,* mother of Achilles.

Thoās, –antis, m., *Thoas,* a Greek.

Thrācēs, see **Thrāx.**

Thrācius, –a, –um (**Thrāx**), adj., *Thracian.*

Thrāx, –ācis, adj., *Thracian;* as subst., **Thrācēs, –um,** m. pl., *the Thracians.*

Thrēicius, –a, –um, adj., *Thracian.*

Thrēissus, –a, –um, adj., *Thracian;* as subst., **Thrēissa, –ae,** f., *Thracian woman.*

Thybris, see **Tiberis.**

Thȳias, –adis, f., *Thyiad, Bacchante.*

Thymbraeus, –a, –um (**Thymbra**), adj., *of Thymbra,* a town in the Troad; as subst., **Thymbraeus, –ī,** m., *the Thymbrian god, Apollo.*

Thymoetēs, –ae, m., *Thymoetes,* a Trojan.

thymum, –ī, n., THYME.

Tiberīnus, –a, –um (**Tiberis**), adj., *of the Tiber, Tiberine;* as subst., **Tiberīnus, –ī,** m., *Tiberinus; Father Tiber.*

Tiberis, –is and **Thybris, –idis,** m., acc. **Thybrim,** abl. **Thybrī,** *the Tiber.*

tigris, –is or **–idis,** m. and f., TIGER, *tigress.*

Timāvus, –ī, m., *the Timavus,* a river near Trieste.

timeō, –ēre, –uī, —, *fear, dread; tremble.*

timidus, –a, –um (**timeō**), adj., TIMID, *cowardly.*

timor, –ōris (**timeō**), m., *fear, dread.*

tinguō, –ere, tīnxī, tīnctum, *wet; dip, bathe.*

Tīsiphonē, –ēs, f., *Tisiphone,* a Fury.

Tītān, –ānis, m., *the Sun* (one of the Titans, 40). (TITANIC.)

Tītānius, –a, –um (**Tītan**), adj., *Titanian, of the Titans* (40).

Tīthōnus, –ī, m., *Tithonus* (73).

titubātus, –a, –um (part. of **titubō**), adj., *tottering, stumbling.*

titubō, –āre, –āvī, –ātum, *totter, stumble.*

Tityos, –ī, m., *Tityos,* a giant.

Tmarius, –a, –um (**Tmaros**), adj., *Tmarian, of Tmaros,* a mountain of Epirus.

togātus, –a, –um (**toga**), adj., *toga-wearing.*

tolerābilis, –e (**tolerō**), adj., TOLERABLE.

tolerō, –āre, –āvī, –ātum (*cf.* **tollō**), *endure,* TOLERATE.

tollō, –ere, sustulī, sublātum, *lift, bear; bring up, rear; carry off, take away; end; destroy; rouse; praise, exalt.*

tondeō, –ēre, totondī, tōnsum

shear; trim; graze on; crop, gnaw. (TONSORIAL.)

tonitrus, –ūs (tonō), m., *thunder, thunderbolt.*

tonō, –āre, –uī, —, *thunder; call loudly upon.*

tōnsus, –a, –um (part. of tondeō), adj., *trimmed, shorn.*

Torquātus, –ī (torquis), m., *Torquatus,* surname of *T. Manlius Torquatus.*

torqueō, –ēre, torsī, tortum, *twist, wrench; wheel; churn; sway; cast, dash, hurl; direct.* (TORTURE.)

torrēns, –entis (part. of torreō) adj., *rushing;* as subst., m., TORRENT.

torreō, –ēre, –uī, tostum, *roast, parch; roll, rush.* (TORRID.)

tortus, –a, –um (part. of torqueō), adj., *twisted, twined, curved.*

tortus, –ūs (torqueō), m., *writhing.*

torus, –ī, m., *couch, bed; seat.*

torvus, –a, –um, adj., *savage, stern; glaring;* acc. pl., **torva,** as adv., *wildly, sternly.*

tot, indecl. adj. *so many.*

tot-idem, adv., *as many, so many.*

totiēns (tot), adv., *so many times.*

tōtus, –a, –um, adj., *whole, all.*

trabs, trabis, f., *beam, plank; keel, ship.*

trāctābilis, –e (trāctō), adj., *manageable; yielding;* TRACTABLE.

trāctus, –ūs (trahō), m., TRACT, *region, quarter.*

trā-dō, –ere, –didī, –ditum, *hand over; consign; submit.*

trahō, –ere, trāxī, trāctum, *draw, drag, pull; carry off; drag down; lead, bring; absorb; extend, prolong, protract;* of time, *spend, consume.* (TRACTION.)

trāiciō, –ere, –iēcī, –iectum (trā + iaciō), *pass over; pass through, transfix.*

trāiectus, –a, –um (part. of trāiciō), adj., *pierced, transfixed.*

trāmes, –itis (trā- + meō), m., *path; course, track.*

trā-nō, –āre, –āvī, –ātum, *swim over, cross; fly through.*

tranquillus, –a, –um, adj., *calm,* TRANQUIL; as subst., **tranquillum, –ī,** n., *calm.*

trāns, prep. with acc., *across; over, beyond, through.*

trānscrībō, –ere, –scrīpsī, –scrīptum (trāns + scrībō), TRANSCRIBE; *make over, transfer; enroll.*

trāns-currō, –ere, –cucurrī or **–currī, –cursum,** *run across, speed across.*

trāns-eō, –īre, –īvī or **–iī, –itum,** *go across, pass through; pass by, elapse.* (TRANSIT.)

trāns-ferō, –ferre, –tulī, –lātum and **trālātum,** TRANSFER, *remove.* (TRANSLATE.)

trāns-fīgō, –ere, –fīxī, –fīxum, TRANSFIX, *pierce.*

trāns-mittō, –ere, –mīsī, –missum, *carry over; make over, transfer;* pass., *cross, pass over.* (TRANSMIT.)

trāns-portō, –āre, –āvī, –ātum, *carry across,* TRANSPORT.

trānstrum, –ī (trāns), n., *cross timber; seat, thwart.*

trānsversus, –a, –um (part. of transvertō), adj., *crosswise;* acc. pl. n., **trānsversa,** as adv., *across one's course.* (TRANSVERSE.)

trans-vertō, –ere, –vertī, –versum, *turn across; lie across.*

treme-faciō, –ere, –fēcī, –factum, *shake, terrify.*

tremefactus, –a, –um (**tremefaciō**), adj., *trembling, shuddering, affrighted.*

tremendus, –a, –um (fut. pass. part. of **tremō**), adj., *terrible, fearful.* (TREMENDOUS.)

tremēscō, –ere, — (inchoative of **tremō**), *shudder; tremble at.*

tremō, –ere, –uī, —, TREMBLE, *shudder, quiver; dread.*

tremor, –ōris (**tremeō**), m., *trembling; shudder.* (TREMOR.)

trepidō, –āre, –āvī, –ātum (**trepidus**), *tremble, fear; rush to and fro, hasten.* (TREPIDATION.)

trepidus, –a, –um, adj., *trembling, alarmed; in disorder; excited; in eager haste.*

trēs, tria, gen. **trium,** adj., *three.*

tricorpor, –oris (*cf.* **trēs** and **corpus**), adj., *three-bodied.*

tridēns, –entis (*cf.* **trēs** and **dēns**) adj., *three-pronged;* as subst. m., TRIDENT, a three-pronged spear, the attribute of Neptune.

trietēricus, –a, –um, adj., *biennial,* occurring every other year, every *third* year, according to the Roman method of reckoning.

trifaux, –faucis (*cf.* **trēs** and **faux**), adj., *triple-throated.*

trīgintā (**trēs**), num. adj. indecl., *thirty.*

trilīx, –īcis (*cf.* **trēs** and **līcium,** *thread*), adj., *three-ply, triple.*

Trīnacria, –ae, f., *Trinacria, Sicily.*

Trīnacrius, –a, –um (**Trīnacria**), adj., *Trinacrian, Sicilian.*

triō, –ōnis, m., *plough-ox;* pl. **Triōnēs, –um,** for **Septentriōnēs,** the Great and Little Bear (32).

triplex, –icis (*cf.* **trēs** and **plicō**), adj., TRIPLE, *threefold.*

tripūs, –odis, m., TRIPOD; *oracle.*

trīstis, –e, adj., *sad, mournful, gloomy; stern, dreary; ill-omened.*

trisulcus, –a, –um (*cf.* **trēs** and **sulcus**), adj., *three-furrowed, three-forked.*

Trītōn, –ōnis, m., *Triton* (62); pl., *sea-gods.*

Trītōnia, –ae, see **Trītōnius.**

Trītōnis, –idis, f., Minerva or Pallas; see 50.

Trītōnius, –a, –um, *Tritonian, of Lake Triton;* as subst., **Trītōnia, –ae,** f., *Minerva.*

triumphō, –āre, –āvī, –ātum (**triumphus**), *triumph over, conquer.*

triumphus, –ī, m., TRIUMPH; *victory.*

Trivia, –ae (**trivium**), f., *Trivia,* an epithet of Hecate or Diana (69).

trivium, –ī (*cf.* **trēs** and **via**), n., *corners, crossroads.*

Trōas, –adis or **–ados,** adj., *Trojan;* as subst. f., *a Trojan woman.*

Troia, –ae, f., *Troy,* (1) the city in the Troad, see 19; (2) the city of Helenus in Epirus; (3) a part of the city of Acestes; (4) the game of Troy, celebrated by the Trojan youth.

Troiānus, –a, –um (**Troia**), adj., *Trojan;* as subst., **Troiānus, –ī,** m., *a Trojan;* pl., *the Trojans.*

Trōilus, –ī, m., *Troilus,* son of Priam.

Troiugena, –ae (**Troia,** *cf.* **gignō**), m. and f., *Trojan-born, Trojan;* as subst., **Troiugenae, –ārum,** m. and f. pl., *the Trojans.*

Trōius, –a, –um, *of Troy, Trojan.*

Trōs, –ōis, m., *Tros,* king of Troy;

see **20**; as adj., *Trojan;* as subst. m. pl., *the Trojans.*

trucīdō, –āre, –āvī, –ātum (trux + caedō), *butcher, slay.*

trudis, –is (*cf.* trūdō), f., *boathook, pole.*

trūdō, –ere, trūsī, trūsum, *shove, push.* (INTRUDE.)

truncus, –a, –um (truncus), adj., *stripped; lopped, maimed, shattered;* as subst., **truncus, –ī,** m., TRUNK; *stem, stock.*

tū, gen. **tuī,** pl. **vōs,** pron., *thou; you.*

tuba, –ae, f., *trumpet.* (TUBE.)

tueor, –ērī, tuitus or **tūtus sum,** *look at, gaze on; protect.*

Tullus, –ī, m., *Tullus,* forename of *Tullus Hostilius,* third king of Rome.

tum, adv., *then, moreover;* **cum . . . tum,** *not only . . . but also, both . . . and.*

tumeō, –ere, –uī, —, *swell, puff out; be puffed up, be swollen; boast.* (TUMOR.)

tumidus, –a, –um (tumeō), adj., *swollen; elated; angry; swelling.* (TUMID.)

tumultus, –ūs (tumeō), m., TUMULT, *uproar, noise; excitement; rebellion.*

tumulus, –ī (tumeō), m., *mound, hill; tomb.*

tunc (tum + -ce), adv., *then; thereupon.*

tundō, –ere, tutudī, tūnsum or **tūsum,** *beat, smite, buffet; importune.*

turba, –ae, f., *confusion, tumult; throng; herd.* (TURBULENT.)

turbidus, –a, –um (turbō), adj., *confused, wild, stormy; eddying; thick,* TURBID; *furious; terrified.*

1. **turbō, –inis** (*cf.* turba), m., *whirlwind, tempest, storm-cloud.* (TURBINE.)

2. **turbō, –āre, –āvī, –ātum** (turba) DISTURB, *dismay; scatter; alarm;* pass., *be confused, be in error.*

tūreus, –a, –um (tūs), adj., *of frankincense.*

tūricremus, –a, –um (*cf.* tūs and cremō), adj., *incense-burning.*

turma, –ae, f., *troop, squadron; army.*

turpis, –e, adj., *ugly, foul, squalid; shameful.* (TURPITUDE.)

turris, –is, f., *tower,* TURRET.

turrītus, –a, –um (turris), adj., TURRETED; *lofty, towering; turret-crowned.*

tūs, tūris, n., *incense.*

tūtāmen, –minis (tueor), n., *protection.*

tūtor, –ārī, –ātus sum (intens. of tueor), *protect, support.* (TUTOR.)

tūtus, –a, –um (part. of tueor), adj., *protected, safe;* as subst., **tūtum, –ī,** n., *safe place, safety.* (TUTELARY.)

tuus, –a, –um (tū), adj., *thy, thine, your, yours;* as subst., **tuī, –ōrum,** m. pl., *your kindred, your friends,* etc.

Tȳdeus, –eī or **–eos,** m., *Tydeus,* father of Diomedes.

Tȳdīdēs, –ae, m., *son of Tydeus, Diomedes* (**26**).

Tyndaris, –idis, f., *daughter of Tyndarus, Helen.*

Typhōeus, –a, –um (Typhoeus), adj., *Typhoean, i. e.,* which slew Typhoeus (**44**).

tyrannus, –ī, m., *king, chieftain;* TYRANT.

Tyrius, –a, –um (Tyrus), adj., *Tyr-*

ian, of Tyre; as subst., **Tyrius, –ī,** m., *a Tyrian, a Carthaginian.*

Tyros or **Tyrus, –ī,** f., *Tyre,* a city of Phoenicia.

Tyrrhēnus, –a, –um (Tyrrhēnī), adj., *Tyrrhenian, Etruscan, Tuscan.*

1. **ūber, –eris,** n., *udder, breast, richness, fertility.*

2. **ūber, –eris (ūber),** adj., comp. **ūberior,** sup. **ūberrimus,** *fruitful.*

ubĭ (quō-bi), adv. and conj., *where, wherever; when, whenever.*

ubī-que, adv., *wherever, everywhere, anywhere.*

Ūcalegōn, –ontis, m., *Ucalegon,* a Trojan.

ūdus, –a, –um, adj., *moist, wet.*

ulcīscor, –ī, ultus sum, *avenge.*

Ulixēs, –is, –eos, and **–ī,** m., *Ulysses.*

ūllus, –a, –um (ūnus), gen. **ūllīus,** adj., *any, any one;* as subst., **ūllus, –īus,** m., *any one, any.*

ulmus, –ī, f., ELM.

ulterior, –ius (*cf.* **ultrā**), comp. adj., sup. **ultimus,** *beyond, farther;* n. **ulterius,** as adv., *beyond, farther;* sup. **ultimus, –a, –um,** *farthest, uttermost, remotest; last; worst;* as subst., **ultima, –ōrum,** n. pl., *end, limit, finish, goal.* (ULTERIOR, ULTIMATE.)

ultimus, see **ulterior.**

ultor, –ōris (ulcīscor), m., *avenger;* as adj., *avenging.*

ultrā, adv. and prep. with acc., comp. **ulterius,** *beyond, longer, farther.* (ULTRA-conservative.)

ultrīx, –īcis (ultor), adj., *avenging.*

ultrō (*cf.* **ultrā**), adv., *beyond; in addition, besides, of one's own accord, voluntarily; actually, even.*

ululātus, –ūs (ululō), m., *wailing; shriek.*

ululō, –āre, –āvī, –ātum, *wail, shriek; resound; invoke with shrieks.*

ulva, –ae, f., *sedge.*

umbō, –ōnis, m., *boss; shield.*

umbra, –ae, f., *shadow, shade; darkness, night; ghost, apparition, vision;* pl., **Umbrae, –ārum,** *the Shades.*

umbrifer, –fera, –ferum (*cf.* **umbra** and **ferō**), adj., *shady.*

umbrō, –āre, –āvī, –ātum (umbra), *shade;* pass., *grow dark.*

ūmectō, –āre, –āvī, –ātum, *moisten; bathe.*

ūmeō, –ēre, —, — (ūmor), *be moist, be wet.*

umerus, –ī, m., *shoulder.* (HUMERUS.)

ūmidus, –a, –um (ūmeō), adj., *moist, dewy; rainy; liquid.* (HUMID.)

umquam, adv., *ever, at all.*

ūnā, see **ūnus.**

ūnanimus, –a, –um (*cf.* **ūnus** and **animus**), adj., *sympathizing, loving.* (UNANIMOUS.)

ūnctus, –a, –um (part. of **unguō**), adj., *oiled; pitchy.* (UNCTUOUS.)

uncus, –a, –um, adj., *hooked, crooked.*

unda, –ae, f., *wave; sea; river; water.*

unde, interrog. and rel. adv., *whence? from what place? from whom; from which, on which account.*

undique (unde + -que), adv., *from all sides, everywhere.*

undō, –āre, –āvī, –ātum (unda), *surge; rise, eddy; wave, shake; overflow, gush forth; seethe.* (INUNDATE.)

undōsus, –a, –um (unda), adj., *billowy, stormy; wave-washed.*

unguis, –is, m., *finger-nail, nail; talon, claw.*

unguō, –ere, ūnxī, ūnctum, *anoint, smear, pitch.*

ūnus, –a, –um, gen. **ūnīus**, num. adj., *one; only, alone; common;* pl., *one;* **ad ūnum**, *to a man, utterly;* **in ūnum** (*sc.* **locum**), *together;* abl. **ūnā** (sc. **viā**), adv., *together, along with;* as subst., m. and f., *one* (one man or woman); n., *one thing.*

urbs, urbis, f., *city.*

urgeō, –ēre, ursī, —, *dash,* URGE; *hasten; crush; overpower; attack; torment.*

urna, –ae, f., URN.

ūro, –ere, ussī, ūstum, *burn, inflame; goad, torment.*

ursa, –ae (ursus), f., *she-bear.*

ūsquam, adv., *anywhere; at all.*

ūsque, adv., *as far as; continuously, ever;* **ūsque ab**, *all the way from;* **quō ūsque**, *how long;* **ūsque adeō**, *so far, so;* **ūsque ad**, *right up to.*

ūsus, –ūs (ūtor), m., USE, *habit; experience, practice; profit; purpose;* as pred. with **esse**, governing an abl., *there is need, it is necessary;* **pervius ūsus**, *a passageway.*

ut or **utī**, adv. and conj.: as adv., interrog., *how?* rel., *as, as soon as, when;* **ut prīmum**, *as soon as;* conj., *in order that; so that; that.*

ut-cumque, adv., *howsoever.*

uterque, utraque, utrumque, gen. **utrīusque**, adj., *each, both;* as subst., **utrumque**, n., *each thing, either thing;* abl., **utrōque** as adv., *on either side, from side to side.*

uterus, –ī, m., *belly; hollow, interior.*

utī, see **ut.**

uti-nam, interj., *O that! would that!*

ūtor, –ī, ūsus sum, *use, employ; show, enjoy.*

uxōrius, –a, –um (uxor), adj., *of a wife; slave to a wife.* (UXORIOUS.)

vacca, –ae, f., *cow, heifer.* (VACCINATE.)

vacō, –āre, –āvī, –ātum, *be free from, be* VACANT; *be open;* impers., **vacat**, *there is leisure.*

vacuus, –a, –um (vacō), adj., *vacant; open, free; solitary; idle.* (VACUOUS.)

vādō, –ere, —, —, *walk, go, advance; stalk;* imperat. **vāde**, *go on.* (WADE.)

vadum, –ī, n., *ford, shoal; sandbank; bottom, depths; stream, wave.*

vāgīna, –ae, f., *scabbard, sheath.*

vāgītus, –ūs (vāgiō), m., *wailing, crying.*

vagor, –ārī, –ātus sum, *wander; range; spread abroad.* (VAGRANT.)

valēns, –entis (part. of **valeō**), adj., *strong, powerful.*

valeō, –ēre, –uī, —, *be strong, be well; have power, excel, be able;* imperat., **valē**, *farewell.* (VALEDICTORY.)

validus, –a, –um (valeō), adj., *strong, mighty; heavy.* (VALID.)

vallēs, –is, f., VALLEY, *ravine.*

vānus, –a, –um, adj., *empty; false; groundless,* VAIN; as subst.,

vāna, –ōrum, n. pl., *useless things;* acc. as adv., **vāna,** *vainly.*
vapor, –ōris, m., *steam,* VAPOR; *fire.*
varius, –a, –um, adj., VARIOUS, *different;* VARIED, *shifting,* VARIABLE; *many-hued; fickle;* as subst., **varium, –ī,** n., *an inconstant thing.*
vāstō, –āre, –āvī, –ātum (**vāstus**), *lay waste,* DEVASTATE; *rob.*
vāstus, –a, –um, adj., *desolate, wild; huge, mighty, immense;* VAST, *spacious; loud.* (WASTE.)
vātēs, –is, m. and f., *prophet, seer; prophetess; bard; priest.*
-ve (*cf.* **vel**), conj. enclit., *or;* **-ve . . . -ve,** *either . . . or.*
vectō, –āre, –āvī, –ātum (intens. of **vehō**), *carry, transport.*
vehō, –ere, vexī, vectum, *carry; bring;* pass., *fly, sail, ride; sail over.* (VEHICLE.)
vel (**volō**), conj., *or, even, whether;* **vel . . . vel,** *either . . . or.*
vēlāmen, –minis (**vēlō**), n., VEIL, *garment; dress, garb.*
vēlātus, –a, –um (part. of **vēlō**), adj., VEILED, *crowned; sail-clad.*
Velīnus, –a, –um (**Velia**), adj., *Velian, of Velia,* a town of western Lucania.
vēlivolus, –a, –um (*cf.* **vēlum** and **volō**), adj., *sail-winged, sail-covered.*
vellō, –ere, vulsī, vulsum, *pluck, tear up, tear away.* (CONVULSE.)
vellus, –eris, n., *fleece;* WOOLEN *fillet.*
vēlō, –āre, –āvī, –ātum (**vēlum**), VEIL, *clothe; wreathe, crown, adorn.*
vēlōx, –ōcis, adj., *swift, fleet.* (VELOCITY.)
vēlum, –ī, n., *cloth, canvas; curtain; sail.* (VEIL.)
vel-ut or **vel-utī,** adv., *as, like; as if.*
vēna, –ae, f., VEIN; *life-blood.*
vēnātrīx, –īcis (**vēnor**), f., *huntress.*
vēndō, –ere, vēndidī, vēnditum (**vēnum,** *sale,* + **dō**), *sell.* (VENDOR.)
venēnum, –ī (**Venus**), n., *love-charm; poison,* VENOM; *drug, potion.*
venerābilis, –e (**veneror**), adj., VENERABLE, *revered; sacred.*
veneror, –ārī, –ātus sum, VENERATE, *adore, worship; pray to.*
venia, –ae, f., *favor, grace; pardon, mercy, help.*
veniō, –īre, vēnī, ventum, *come; arrive, reach, hit; appear, rise; spring from; enter;* impers., **ventum est,** *one came* or *has come.*
vēnor, –ārī, –ātus sum, *hunt.*
venter, –tris, m., *belly; hunger.*
ventōsus, –a, –um (**ventus**), adj., *windy, stormy.*
ventūrus, –a, –um (part. of **veniō**), adj., *future, to come;* as subst., **ventūrum, –ī,** n., *the future.*
ventus, –ī, m., *wind, breeze.* (VENTILATE.)
Venus, –eris, f., *Venus,* goddess of love (55); *love.*
verber, –eris, n., *whip, lash; blow.*
verberō, –āre, –āvī, –ātum (**verber**), *beat, lash.* (REVERBERATE.)
verbum, –ī, n., *word.* (VERBAL.)
vērē (**vērus**), adv., *truly, really.*
vereor, –ērī, veritus sum, *fear, be afraid.*
vērō (**vērus**), adv., *truly, indeed; but.*
verro, –ere, —, versum, *sweep; sweep away; skim over.*
versō, –āre, –āvī, –ātum (intens. of **vertō**), *roll, toss, writhe; wield;*

ply, carry out; beat, buffet; overturn; revolve, meditate, devise.

versus, –ūs (vertō), m., *furrow; row, line, tier;* VERSE.

vertex, –icis (vertō), m., *whirlpool,* VORTEX, *eddy; eddying flame; crown, head; top, summit, crest, height, mountain-top;* **ā vertice,** *from above.*

vertō, –ere, vertī, **versum,** *turn, turn around; put to flight; turn toward, direct, drive, ply; overturn; turn back,* REVERSE; *change;* pass. and **sē vertere,** *change, turn out, result; revolve; return; move about; be changed; wane.*

verū, –ūs, n., *spit; dart.*

vērum, see **vērus.**

vērus, –a, –um, adj., *true, real, just;* **vērius est,** *it is more just;* as subst., **vērum,** –ī, n., *truth, right, justice;* pl., **vēra,** *reality;* acc. as adv., **vērum,** *truly, indeed; but yet, but, yet.* (VERITY, VERIFY.)

vescor, –ī, —, —, *feed upon, eat; feast; breathe, enjoy.*

Vesper, –eris or –erī, m., *Vesper, evening star; evening; west.*

Vesta, –ae, f., *Vesta* (57).

vester, –tra, –trum (vōs), poss. adj., *your, yours.*

vestibulum, –ī, n., VESTIBULE, *entrance.*

vēstīgium, –ī (vēstīgō), n., *footstep, step; footprint, trace; foot; course.* (VESTIGE.)

vēstīgō, –āre, –āvī, –ātum, *track; explore; examine, search.* (INVESTIGATE.)

vestiō, –īre, –īvī or –iī, –ītum (vestis), *clothe.* (DIVEST.)

vestis, –is, f., *garment; clothing, robe; coverlet, hangings.* (VESTURE.)

vetō, vetāre, vetuī, vetitum, *forbid; advise against.* (VETO.)

vetus, –eris, adj., sup. **veterrima,** *old, aged; ancient, former.* (VETERAN.)

vetustās, –ātis (vetus), f., *antiquity, age, lapse of time.*

vetustus, –a, –um (vetus), adj., *ancient, old.*

vexō, –āre, –āvī, –ātum (intens. of vehō), *agitate,* VEX.

via, –ae (*cf.* vehō), f., *road; path, voyage, journey, wanderings; method, means.* (VIA, VIADUCT.)

viātor, –ōris (via), m., *wayfarer, traveler.*

vibrō, –āre, –āvī, –ātum, VIBRATE, *quiver, dart, flash.*

vīcīnus, –a, –um (vīcus), adj., *neighboring, near.* (VICINITY.)

vicis (gen., nom. wanting), f., *change, turn, interchange; return blow; chance, fortune; place, duty, function; post, guard;* **in vicem,** *by turns.* (VICISSITUDE, VICE-.)

vicissim (vicis), adv., *in turn.*

victor, –ōris (vincō), m., VICTOR; as adj., *victorious.*

victōria, –ae (victor), f., VICTORY.

victrīx, –īcis (vincō), adj., *victorious.*

vīctus, –ūs (vīvō), m., *living; food, sustenance, substance.* (VICTUALS.)

videō, –ēre, vīdī, vīsum, *see, perceive; decide;* pass., *seem, appear;* impers., **vidētur,** *it seems best.* (VISION, VISIBLE.)

vigeō, –ēre, –uī, —, *be strong, have power; be active; gain strength.*

vigil, –ilis (vigeō), *awake, watchful; everlasting;* as subst. m., *sentinel, guard.* (VIGIL.)

vigilāns, –antis (part. of vigilō), adj., *watchful,* VIGILANT.

vigilō, –āre, –āvī, –ātum (vigil), *wake up, awake; watch.*

vīgintī, num. adj. indecl., *twenty.*

vigor, –ōris (vigeō), m., VIGOR, *activity.*

villus, –ī, m., *coarse hair, shaggy hair; nap.*

vīmen, –minis (vieō), n., *twig, shoot; stem.*

vinciō, –īre, vīnxī, vīnctum, *bind; wreathe.*

vinclum, see **vinculum.**

vincō, –ere, vīcī, victum, *conquer, baffle, overcome; excel, win; prevail upon, win over.* (INVINCIBLE.)

vinculum and **vinclum, –ī** (vinciō), n., *bond, chain; rope, cable; tie, bond;* pl., *gauntlets, sandals.*

vindicō, –āre, –āvī, –ātum (vindex), *save, rescue.* (VINDICATE.)

vīnum, –ī, n., WINE.

violābilis, –e (violō), adj., VIOLABLE.

violentus, –a, –um (violēns), adj., VIOLENT, *fierce.*

violō, –āre, –āvī, –ātum, *injure, wrong;* VIOLATE, *profane; stain.*

vīpereus, –a, –um (vīper), adj., VIPEROUS, *snaky.*

vir, virī, m., *man; hero; husband.*

virectum, –ī (vireō), n., *grassy place, meadow.*

virēns, –entis (part. of vireō), adj., *green.*

vireō, –ēre, –uī, —, *be green, bloom, grow.*

virga, –ae, f., *twig, branch; wand.*

virgineus, –a, –um (virgō), adj., *maiden,* VIRGIN; *maidenly.*

virgō, –inis, f., *maiden,* VIRGIN.

virgultum, –ī (virga), n., *thicket, grove; bushes, shrubbery.*

viridāns, –antis (viridō), adj., *green, grassy.*

viridis, –e (vireō), adj., *green,* VERDANT; *fresh, vigorous.*

virīlis, –ē (vir), adj., *manly, heroic.* (VIRILE.)

virtūs, –ūtis (vir), f., *manliness, valor; merit, excellence,* VIRTUE.

vīs, vīs, pl. **vīrēs, –ium,** f., *strength, power; force, violence;* pl., *forces; resources; influence.*

vīscera, see **vīscus.**

viscum, –ī, n., *the mistletoe.*

vīscus, –eris, n., *flesh;* pl., VISCERA, *inwards.*

vīsō, –ere, vīsī, vīsum (intens. of videō), *see, examine; go to see,* VISIT.

vīsum, –ī (part. of videō as subst.), m., *sight,* VISION; *portent.*

vīsus, –ūs (videō), m., VISION, *aspect; prodigy; power of sight.*

vīta, –ae (vīvō), f., *life; soul, spirit.*

vītālis, –e (vīta), adj., *of life,* VITAL.

vītō, –āre, –āvī, –ātum, *avoid, shun.*

vitta, –ae, f., *fillet.*

vitulus, –ī, m., *young bullock, calf.*

vīvidus, –a, –um (vīvō), adj., *vigorous, active.* (VIVID.)

vīvō, –ere, vīxī, vīctum, *live, survive;* imperative, **vīvite,** *farewell.* (VIVACIOUS.)

vīvus, –a, –um (vīvō), adj., *alive, living; lifelike, natural; immortal; running, pure;* as subst., **vīvī, –ōrum,** m. pl., *the living.*

vix, adv., *scarcely, hardly, reluctantly.*

vōciferor, –ārī, –ātus sum (*cf.* **vōx** and **ferō**), *cry out, exclaim.* (VOCIFERATE.)

vocō, –āre, –āvī, –ātum (*cf.* **vōx**), *call; call upon,* INVOKE; *invite; challenge; call together; call by name, name.*

The 9 Muses:

Zeus + Mnemosyne (Memory) mother of Muses
[illegible] Graces.

Calliope - Epic poetry

Clio - History

Euterpe - [illegible]

Melpomene - Tragedy

Terpsichore - Dance

Erato - Love poetry

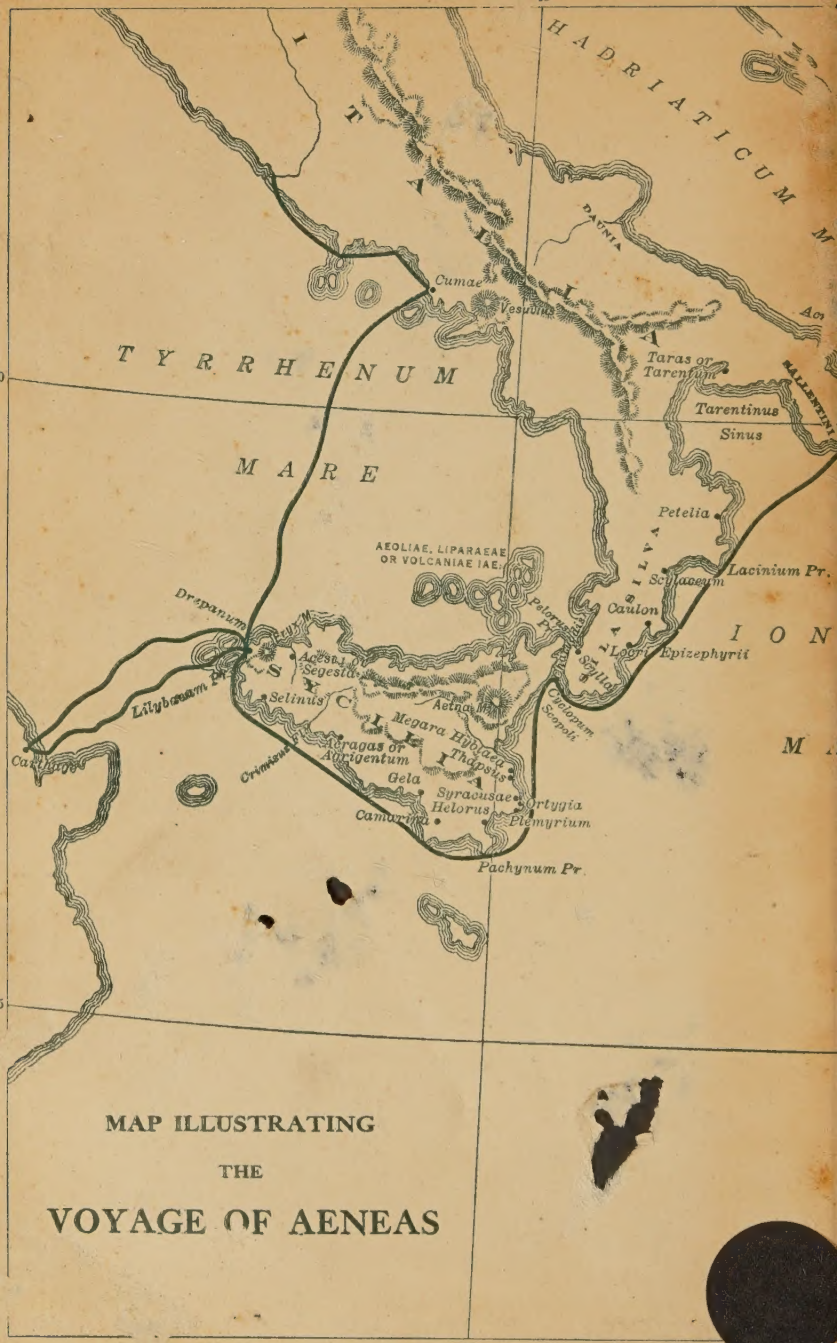
Polhymnia - Sacred Songs

Urania - Astronomy

Thalia - Comedy

1st book -
Statement of subj.
by mind
Invocation
Start's Story -

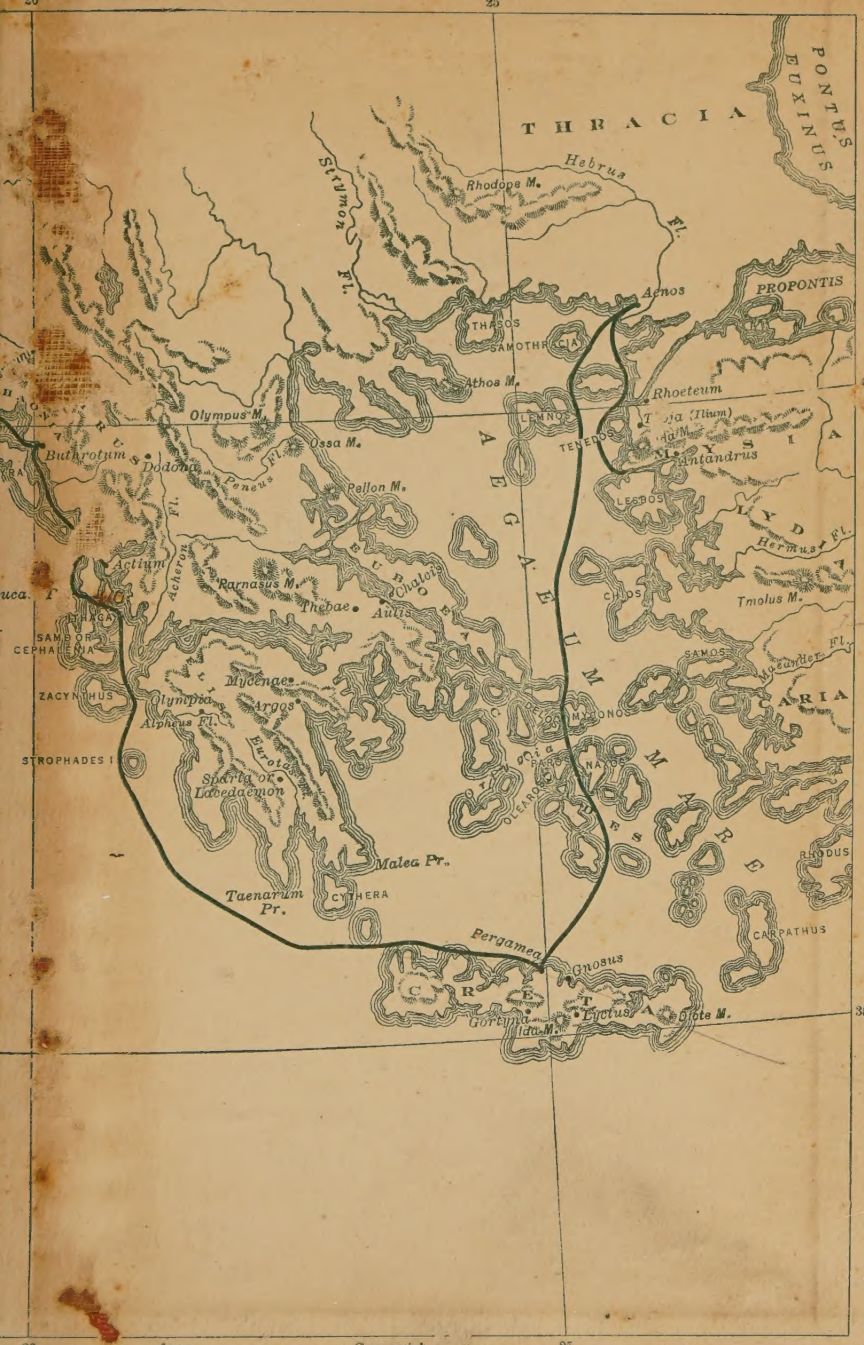
1st six books -



MAP ILLUSTRATING

THE

VOYAGE OF AENEAS


THRACIA
PONTUS EUXINUS
Hebrus Fl.
Rhodope M.
Strymon Fl.
Aenos
PROPONTIS
THASOS
SAMOTHRACIA
Athos M.
Rhoeteum
Olympus M.
LEMNOS
TENEDOS
Ossa M.
Buthrotum
Dodona
Peneus Fl.
Pelion M.
Mantandrus
LESBOS
Hermus Fl.
Actium
Acheron Fl.
Parnasus M.
Thebae
Aulis
Euripus
Cephisus Fl.
CHIOS
Tmolus M.
SAMOS
CEPHALLENIA
ZACYNTHUS
Mycenae
Argos
Olympia
Alpheus Fl.
Eurotas Fl.
Sparta or Lacedaemon
STROPHADES I.
MYCONOS
PAROS
NAXOS
Malea Pr.
Taenarum Pr.
CYTHERA
RHODUS
CARPATHUS
Pergamea
Gnosus
CRETE
Gortyna
Ida M.
Lyctus
Dicte M.
20
25
from
Greenwich